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The Paraselene dismantled of her Cloud.

Laurence O R, *Clarke 1779.*

Baxterianism Barefac'd.

Drawn from

A Literal Transcript of Mr. *BAXTER's*,

And the Judgment of Others,

In the most Radical Doctrines of Faith;

Compar'd with those of the Orthodox,

B O T H

Conformist and Nonconformist;

And transferr'd over by way of *Test*, unto the

PAPIST and QUAKER.

Ezek. R. II. There stood before them seventy of the Ancients of the House of Israel, and in the midst of them stood Jaazania the Son of Shaphan, &c.
Isa. 62. 1. For Zion's sake I will not hold my Peace, and for Jerusalem's sake I will not rest, until the Righteousness thereof shall go forth as Brightness, and the Salvation thereof as a Lamp that burneth.

Pro Thefauro Carbones, pro more Bax

Or the *Babylonish Garment* fetch'd from a *Protestant's Tent*, the accursed Stop to *Israel's Camp* in its Progress towards Reformation.

Fronte mel apparet; tegitur sed ventre venenum,
Melleque sub caudâ toxica mixta jacent. *Parvus.*

By *THOMAS EDWARDS*, Esq;

L O N D O N,

Printed, and sold by *Will. Marshal* at the Bible in *Newgate-street*, and
John Marshal at the Bible in *Grace-Church-street*. 1699.

Bartholomew's Hospital

A List of the Benefactors of the Hospital

And the Names of the Officers

in the year 1714

Compared with those of the Year

1704

Conformity to the Statute in that behalf made

and transferred over by way of Act of Parliament

PAPIST and QUAKER

~~Printed by J. Smith, at the Sign of the Anchor, in St. Dunstons Church-yard, London.~~
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Of the Hospital, the same being the same as the Hospital
of the Hospital, the same being the same as the Hospital
of the Hospital, the same being the same as the Hospital
of the Hospital, the same being the same as the Hospital

By Thomas Smith, Printer

LONDON

Printed by J. Smith, at the Sign of the Anchor, in St. Dunstons Church-yard, London.

The INTRODUCTION.

Reader,

THE following Treatise is not so much of the *direct Nature* of a Controversy, whatever like it may occasionally fall in; or within compass of the same, as it is literally, by way of Quotation, *expressive* of the distinct Judgments of several Perswasions, and that about the *main Salvation Points of the Christian Religion* (such I mean as lie more immediately next unto the Notion of a *Deity*, the mysterious Doctrines both of a God in *Trinity*, together with that ineffable Discovery of eternal Love in the *Hypostatical Union*) which when thou hast perused, thou art at full liberty to make thy *discriminative choice* of either of them; and this we must all certainly do sooner or later: for there is not in the least any *Medium* between them; but *Life entirely*, or *Death entirely*, and that both spiritual and eternal, are held forth *disjunctively* or *immixedly*, *i. e.* not partly Life, and partly Death, either in the one or in the other: This I say is so, in a *doctrinal Sense or Acception*; for I determine no Man's final State, as to his particular Person; no! That is a sovereign Flower of an unchangeable God's Prerogative, which must not be touch'd upon by any one; *Deut. 29. 29.* But this I say, as worthy Mr. Perkins of old did, *That a Papist, as a Papist, cannot be saved*, *i. e.* upon those Principles whereon such lay their stress of hopes for Salvation; *viz. That the Righteousness of Christ made way in the Merits thereof, for the Justification of the Person of a Sinner, in the material Righteousness of Faith, Repentance, Holiness, &c. before God.* Now if the rankest Papist in the World will not acknowledg and own this as the very *Foundation* of his hopes for Glory, I am utterly at a loss: Nay I am so far from being mistaken in this Point, that do but allow of it, and I shall easily or with a *wet Finger* reconcile both Papist and Protestant; and so overthrow the very franding or vertical Spring of the Reformation, yea the very Natures of both Covenants in their publick, federal, and as such substitutive Headships, whereon as Covenants they mainly depend. The Thoughts of which cause me to lay before thee what Mr. Troughton, in the close of his Preface to his second part of *Lutherus Redivivus*, recites out of Mr. Norton. Taking *Hereby* for a fundamental Error, *i. e.* such as whosoever liveth and dieth in, cannot be saved. The Dialogue containeth three Heresies; The first denying the imputation of the Sin of the Elect unto Christ, and his suffering the Punishment due thereto. The second denying that Christ as *God-man, Mediator*, obeyed the Law, and therewith that he obeyed for us as our Surety. The third denying the imputation of Christ's Obedience unto Justification, destroying the very being of a Sinner's Righteousness, by taking away the Obedience of Christ unto the Law, and Imputation, which are the matter and form, *i. e.* the essential Causes of Justification; and placing a Sinner's Righteousness in a fictitious Atonement or Pardon of Sin, such as in effect manifestly doth not only deny it self to be the effect of, but denyeth, yea and desieth the very Being of the mediatorial Obedience of Christ to the Law for us.

The nine subsequent Heads being according to my Apprehension the Substance of the Protestant Reformation, as Apollitical I think meet to lay here before

thee. And that because of the several Citations out of divers Authors inserted in the twice told three Columns of this Piece, do either fall in with one or other of them, or are wholly rejective of the same : This thou wilt find out by comparing each with other. Only by the way take notice of what Mr. *Theophilus Gale* declares as the Excellency of Mr. *Strong's* Treatise of both Covenants. “ 1. That

“ God never did nor will deal with Mankind merely in a way of *Dominion*, but also in a way of *Covenant*. 2. That both Covenants are made with Men not *immediately*, but in and by some *publick Person*. 3. That it is Union with either of these *publick Persons*, that brings a Man under *their Covenants*. 4. That it is impossible for a Man to be under both Covenants. The Heads designed follow, as;

1. *That Predestination, and consequently Election and Reprobation, are absolute*; Rom. 9. 11, 15, 16, 22, 23. ch. 11. 5, 7, 28. Ephes. 1. 5, 11. The following Texts hold forth the *Marks, not Causes of Reprobation*; 2 Cor. 13. 5. 2 Tim. 3. 8.

2. That the *Covenant of Grace* had not a *temporal* but *eternal Origination*, was in all Generations particular and special, the same in matter and effect, never of an universal nature, or differently tranſacted Mediums between God and Man, any further than as Type and Antitype stood related each to other, and that not only as abiding in the Purpose and Decree of God, but as *made, agreed and entered upon*, by a mutual *personal Compaët* between the Father and the Son; and that none but those that were personally and formally inserted then in that *Covenant*, and that respectively in each *Individual of them* (tho not then created, yet as truly known as if so, in God's intuitive Vision, 1 Pet. 1. 2.) ever have been or shall be in time actually taken into the same; Prov. 8. 30, 31. compared with John 17. 5, 6, 7, 8, 9, 10, 11. Heb. 2. 11, 12, 13. 2 Tim. 1. 9. Rev. 13. 8. Luke 10. 20. John 10. 3, 4, 5, 16, 26, 27, 28, 29. Isa. 59. 21. For the confirmation of this Truth, take Dr. *Owen's* Testimony unto the same.

“ (1.) That the Lord Jesus Christ was the principal *subject matter* of this *Covenant*, the Undertaker in it, and Surety of it, the Scriptures expressly declare; “ for the great Promise of it was concerning him and his Mediation, with the Benefits that should redound unto Mankind thereby in Grace and Glory. And “ the *preceptive Part* of it required Obedience in and from *him*, new and distinct from that which was exacted by the *Law of Creation*, altho enwrapping all the “ Commands thereof also. And he was the Surety of it, in that he undertook unto God whatever by the terms of the Covenant was to be done for Man, to “ accomplish it in his *own Person*; and whatever was to be done in and by Man, “ to effect it by *his own Spirit and Grace*; that so the Covenant on every side might “ be firm and stable, and the ends of it fulfilled. *Exercit. Vol. 2. Heb. p. 50.*

“ (2.) Such is the Distinction of the Persons in the Unity of the divine Essence, “ as that they act in natural and essential Acts *reciprocally* one towards another; “ namely, in Understanding, Love, and the like; they know and mutually love “ each other. And as they subsist distinctly, so they also act distinctly in those “ Works which are of external Operation. And whereas all these Acts and Operations, whether reciprocal or external, are either with a Will, or from a freedom of Will and Choice, the Will of God in each Person, as to the peculiar “ Acts ascribed unto him, is his Will therein peculiarly and eminently, tho not “ exclusively to the other Persons by reason of their mutual *In-being*. The Will “ of God, as to the peculiar Actings of the Father in this matter, is the Will of “ the Father; and the Will of God, with regard unto the peculiar Actings of the “ Son,

“ Son, is the Will of the Son; not by a distinction of sundry Wills, but by the
 “ distinct Application of the same Will unto its *distinct Acts*, in the Person of the
 “ Father and of the Son. And in this respect the Covenant whereof we treat
 “ differeth from a pure Decree, for from those distinct Actings of the Will of
 “ God in the Father and the Son, there doth arise a new Habitude or Relation,
 “ which is not natural or necessary unto them, but freely taken on them. And by
 “ virtue hereof were all Believers saved from the Foundation of the World upon
 “ the account of the Interposition of the Son of God, antecedently unto his Exhi-
 “ bition in the Flesh. For hence was he esteemed to have done and suffered what
 “ he had undertaken so to do, and which through Faith was imputed unto them
 “ that did believe. *Ibid.* p. 56.

“ (3.) When God came to reveal this *Counsel* of his Will, this Branch and Part
 “ of the eternal Compact between him and his Son, and to represent unto the
 “ Church what had been transacted within the Vail for their Faith and Edificati-
 “ on, as also to give them some previous insight into the manner of the accom-
 “ plishment of these his holy Counsels, he did it by the Institutions of a *Priest-*
 “ *hood and Sacrifices*, or a sacred Office and sacred kind of Worship, futed and
 “ adapted to be a resemblance of this heavenly Transaction between the Father
 “ and the Son. For the *Priesthood and Sacrifices* of the Law were not the *original*
 “ *Exemplar* of these things, but a *Transcript and Copy* of what was done in Hea-
 “ ven it self, in Counsel, Design and Covenant, as they were a Type of what
 “ should be afterwards accomplished in the Earth. Now altho the Names of
 “ *Priest and Sacrifice* are first applied unto the Office mentioned under the Law
 “ and their Work, from whence they are traduced under the New Testament,
 “ and transferred unto Jesus Christ, that we may learn thereby what God of old
 “ instructed his Church in, yet the things themselves intended and signified by
 “ these Names, belong *properly and firstly* unto Jesus Christ, upon the account of
 “ this his Undertaking, and the very Names of *Priests and Sacrifices* were but *im-*
 “ *properly* ascribed unto them who were so called, to be obscure Representations
 “ of what was past, and Types of what was to come. *Ibid.* p. 61, 62.

3. That *Original Sin* is absolutely distinguished in its inherent communicative
 Defilement, from what it is under an external and personally juridical Charge ;
Gen. 3. 6, 7, 8, &c. *Psal.* 103. 3. *Psal.* 32. 1, 2.

4. That *peculiar Redemption*, as wrought out by an immetaphorical Sacrifice,
 and identically substituted Sufferings, offered, laid down, and accepted of as a
 Price, Solution, or personally proper Ransom, is vastly dissonant from the same in
 its Consequences and infused Effects, which consist barely (as physical) in a Deli-
 verance from the Dominion of Sin, a Communication of Grace, and thereby an
 actual, gracious and presential Enjoyment of and Fellowship with God, both here
 and eternally. For whether is it *Persons* or a *Law* that was purchased by Christ ?
 If *Persons*, the Athenian Club must down : If a *Law*, then *Bellarmino's Cap* must
 up, lin'd with a new Covenant of Works, and wreath'd with his Motto, *Sic volo*
sic jubeo, stat pro ratione voluntas. *2 Cor.* 5. 21. *Gal.* 2. 20. *John* 10. 15. *Rom.* 8. 32.
Col. 2. 13. *Psal.* 56. 13.

5. That a *proper representative Headship*, entirely as such, highly, yea essentially
 differs from that which is more particularly a Headship of *Preheminence, Political-*
ness, Rectoralship and Influence, tho all wholly and eminently in Christ ; *Rom.* 5.
 12, 17. *Isa.* 45. 24, 25. *ch.* 54. 17. *Jer.* 23. 6. compare *ch.* 33. 16. *1 Cor.* 12. 12.
Col. 1. 18. *ch.* 2. 3. *Isa.* 9. 6. *1 Cor.* 15. 45.

6. That

6. That *personal Justification* is *positively* and *materially* *distinct*, both in its *Order* and *Place*, *Nature* or *Kind*, from a *Heart-Renovation* or *Change* of the *inward Man*; *Ezek.* 16. 8, 9. *Zech.* 3. 4, 5, 7. *2 Cor.* 5. 17. *Luke* 12. 74. *Psal.* 56. 13. our Lord speaking to *Peter*, *John* 13. 8. where *Christ* says not, *If I wash thee not thou shalt have no part in me*; but, *If I wash thee not thou never hadst it*, as previous unto the same, *i. e.* hast it not at present even before I wash thee. *Psal.* 40. 2. the *Psalmist* rejoices in his being freed from a *dannatory State*, brought into a *justified one*, and that thereby his *Walkings with God* were established.

7. That *inherent Sanctification* is the *Fruit* both of the *Change* of our *State* and *Nature*; and not any thing either of the *Nature* or *Essence* of that *Reformation* which purely arises from the *refining* and *new furnishing* of *old depraved moral Principles*; *Mat.* 7. 17, 18. *Hos.* 14. 5, 6, 7, 8. *Psal.* 1. 3. *John* 15. 5. *1 Ephes.* 2. 10. *2 Cor.* 5. 17. *Rom.* 8. 1.

8. That the *Doctrine of Assurance* is the *Scripture Protestant Doctrine*, and which all the *People of the Lord* are *enjoyed* by way of *Precept*, and *encouraged* by *infinite Promises* to *press* after, and is *attainable*; *2 Pet.* 2. 10, 14. *Hos.* 6. 3. *Job* 22. 21. *Ephes.* 1. 17, 18. *1 Cor.* 15. 55, 56, 57, 58. *Ephes.* 2. 16, 17, 18, 19.

9. That *true Grace* in its *saving nature* and *kind* carries in the very *Bowels* thereof the *Promise of Perseverance* unto *Glory*; *Phil.* 1. 6. *Rom.* 14. 3, 4. *1 Th.* 3. 5. *1 Pet.* 1. 5.

The *Substance* of these *Positions*, *Reader*, is what the *old Protestant Reformers*, as *such*, adhered unto, yea for which in all *Generations* they *earnestly contended* against their most *subtle* and *violent Opposers*; and many of them as by *Providence* called unto their *Trials* did, in *Faithfulness* testify unto the same, even unto *Blood*. *New Attempts* have been made *formerly* and of *late*, both by *Craft* and *Subtily*, *Violence* and *Impudence*, and that under a *pretence* of *Moderation*, and a *new-cou'd* milder way to strip us of the same, as thou wilt easily find from the *Quotations* express'd in the following *Tract*, unto which I shall refer thee, and the *guidance* of that *blessed God*, who ever was and ever will (notwithstanding the *seeming Success* of his *Enemies*) be seen in the *Mount of Difficulties* in defence both of his *Truths* and *People*; which puts me in mind of the following *Lines*.

Away Despair, my gracious Lord doth bear

The Winds and Waves assault my Keel

He doth preserve it: he doth steer

Ev'n when the Boat seems almost to reel

Storms are the Triumphs of his Art

Well may he close his Eyes, but not his Heart

Herb. Poem, p. 145.

It may not be improper here likewise to insert the following *Passage* relating to the *chief Author* of the *bold Attempts* lately made against the *Truths* of the *Gospel*, as it is in *Mr. Walter Cross's* *Sermon* of *Justification*, preach'd at *St. Andrews Hall* Lecture in 1695. p. 10. "The *Scholastick Pucarne*, *Provyot* of the *Old College* of *St. Andrews*, weeps over this *Opinion*, and its *Reverend Author* thus: "cap. 285. O *Reverend Baxter*, for what end, or to what good hast thou wrote so many *Volumes* for thy *conditional Justification* by *Faith* and *Obedience*? To how many *Contentions* hast thou given occasion? How many *precious Hours* hast

“*hast thou lost to thy self and thy Reverend Brethren? Into an Abyss of how many anti-Gospel Errors are they now sunk, who glory in thee as their Guide and Patron? Who after they have once left the way of Truth, scarce know where to stop; and yet thou still tellest the World, all thy Disputes are about the Wool of a Dog, for thou differest only in Words and Names from thy Brethren*”

To conclude, *Reader*, take along with thee this following Advertisement or Neonomian Test; that whenever any Position of Truth *seemingly* so is laid down by them, whereby they delude the Hearts of the simple, it is in *such terms* as are capable of letting go *that* which thou or another think they hold forth in the *face of them*, and yet sufficiently retentive of their Errors, even to an utter Exclusion of the Truth it *self*. As for instance, we shall for the present allow them perhaps more than ever yet they have acknowledg'd, or are willing to own (if they do not think us Imposers for the same) as that whereby under a shadow of Orthodoxy they would absolutely undermine the Doctrine of Justification, and the whole of both Covenants, as each are founded upon their different or distinct, substitutive and representative Person or Headship. Now suppose they should own Election in its proper Sense, suppose also they should acknowledg a peculiar Redemption, and that of individual distinct Persons, as particularly selected from the rest of Mankind; yet the Question is, how and when are they justified? Is it that they are *materially* justified in the sight of God, before or only when they actually believe? they may perhaps own that they are *materially* justified before God, and that even before they actually believe: Let us see then upon this supposed Concession, how far this may, according to their usual Fetches and Prevarications, secure them in their undiscerned heretical Reserves, and thereby indeed overthrow the whole of that Doctrine, which they seem to own. As thus, they are *materially* justified before God, and that before they actually believe, in that the Righteousness of Christ in the matter thereof is always in the *approved* sight of God for *them*, as having a Sufficiency of *Merit* in it to plead for, and procure that Faith, Repentance, Sincerity, Holiness and Obedience, which in time upon their actual Believing and *persevering* Reformation, through the *Merit* of this *material* Righteousness, becomes their Robe of justifying Righteousness before God, upon which the Sentence of a juridical Condemnation or Justification must pass; and so far is it *materially* owned by them as our Righteousness, and no further: and herein let them disprove me if they can. This is their new Law forsooth of Justification, as purchased by the Righteousness of Christ: whereas do but observe the Apostle, *Rom. 5. 19.* who speaking of the *Disobedience of one, and the Obedience of another*, mentions not in the least any two distinct Laws, (wherein he had a fair Opportunity so to do if any such thing had been) whence that by a Disobedience unto one of them many were made Sinners, and that by an Obedience unto another of them, or some peculiar *medicinal Law*, a *remote* meritorious Righteousness must come forth to make many righteous by a third Law; or that a former Law was vacated by Obedience to a middle Law, and all to bring in Justification by a third Law: Not at all, for the Apostle as acted by the Spirit of the Lord, speaks but of Disobedience and Obedience, without the Interposition of two different Laws unto which apart they must stand related, but that both had a positive relation either in Condemnation unto Death, or Restoration unto Life, to one and the self-same Law. And tho our Adversaries would confidently assert, that the Law of Innocences

cence had no relation unto the moral Law, or that of the ten Commandments, which is quite contrary to Scripture and all sound Interpreters; yet see *Rom. 5. 12, 13. By one Man Sin entred into the World—and until the Law Sin was in the World, but Sin is not imputed when there is no Law.* How came it then to be in or imputed unto the World, before the coming of the Law? and that the self-same Sin that was in the World before the coming of the Law, should be the self-same Sin that was charged upon and imputed unto the World after its Promulgation? for it is plain from the scope of the place, that this Sin has its Denomination of being a Sin from one and the same Law as well before as after its Publication. It is indeed, as one well observes, that from that one Species of Sin in *Adam*, the whole Genus or Kind is shewn, as the same Law being more clearly unfolded doth express; *Deut. 27. 26. Gal. 3. 10.* I shall shut up this with some Observations of *Dr. Lightfoot*: “*Adam* heard as much in the Garden as *Israel* did at *Sinai*, but only in fewer words, and without Thunder. Again, how could there be a greater Sin committed than that when *Adam* at that one clap brake all the ten Commandments? 1. He chose himself another God when he followed the Devil. 2. He idolized and defiled his own Belly, as the Apostle’s Phrase is, *He made his Belly his God.* 3. He took the Name of God in vain, when he believed him not. 4. He kept not the Rest and Estate wherein God had set him. 5. He dishonoured his Father which was in Heaven, and therefore his days were not prolonged in that Land which the Lord his God had given him. 6. He massacred himself and all his Posterity. 7. From *Eve* he was a Virgin, but in Eyes and Mind he committed spiritual Fornication. 8. He stole (like *Achan*) that which God had set aside not to be meddled with, and this his stealth is that which troubles all *Israel*, the whole World. 9. He bare witness against God, when he believed the witness of the Devil before him. 10. He coveted an evil Covetousness, like *Amnon*, which cost him his Life, and all his Progeny!” *Miscella. p. 282, 283.*

Melius est pro pietate dissidium, quam concordia fucata. Nazian.

Si autem de veritate sumitur scandalum, utilius est ut scandalum oriatur, quam veritas relinquatur. Bern.

Mat. 18. 7. *Wo unto the World because of Offences: For it must needs be that Offences come; but wo to that Man by whom the Offence cometh.*

Mat. 11. 6. *Blessed is he whosoever shall not be offended in me.*

Thine in the Truth as it is in Jesus,

THOMAS EDWARDS.

Baxterianism Barefac'd, &c.

Controversies nakedly considered in themselves are not (with truly peace-loving and ingenuous Souls) in the least pleasant, but rather regretful and irksome, especially where they are manag'd with a spirit of Revenge, Self-interest, Treachery, and Vain-glory. But where Truths lie in danger of being subverted, and particularly those of a more fundamental Station and Magnitude in the Church of God, without which all other super-structuated ones will prove but meer Cyphers, even so, that the very things which Men seem to have shall be taken away from them and given to the Just, *i. e.* the justified of God, who will be found to have that Faith, Repentance, Sincerity, &c. as a Consequence of such a State that others thought they had or pretended to have; *Mat.* 25. 28. *chap.* 13. 11, 12. *Job* 27. 16, 17. compared with *Luke* 8. 18. (as if there were no other way of preserving the Moon and Stars in their refulgent Splendor, but by putting out the Sun; so with some Persons they know not how sufficiently to press on Graces and Duties, unless it be by a dethroning of Christ, and that as he is indeed the alone Sun of Righteousness:). Then I say Polemical Engagements are not only absolutely necessary in themselves, as arising from the nature of the Cause in hand, wherein every one ought to take care of his own Soul, and the eternal Welfare thereof; but to be silent herein, would be so to quit and cast off that Duty enjoin'd us by the Lord, as to run the hazard of being reckoned even by himself amongst the number of his professed Enemies and Betrayers of his Church: *Mat.* 12. 30. *Acts* 20. 26, 27, 28, 29, 30, 31. Now for any one Servant in a Family, whose Duty indeed it is to cover the Infirmities and Weaknesses, properly and truly such, of his fellow-Servants; yet to connive at, or be meal-mouth'd when they become secret Dometick Pioneers (tho he himself have no co-actual hand with them therein) by their diverting what is committed to their charge from its peculiar use and intendment, will be found not only an Argument of his Unfaithfulness, but Rebellion in a high degree, as thereby rendring himself no less than a Co-partner or Partaker with them in such vile and ruinous Undertakings: *Acts* 7. 58. compare *chap.* 8. 1. *chap.* 22. 20. *Gal.* 2. 11. *1 Tim.* 5. 22, 24, 25. Nay, the slothful Servant is reckoned of God, to be no less than a Brother to the great Waster, *Prov.* 18. 9. Hence it is that the Apostle *Jude*, v. 3. exhorting them unto whom he wrote, to contend earnestly for the Faith once delivered to the Saints; he does it by a word significative of a hot and violent Fight, an insistent Contention; even such a word as that those who diligently, together with Faithfulness to and Zeal for the Lord and his Interest, attend unto

Minoris peccati est sequi malum, quod bonum putaris, quam non audere defendere quod pro bono certo noveris.

It is a lesser Sin to follow that evil which thou thinkest to be good, than not to dare to defend that which thou knowest for a certain good or truth.

Heron. Dialog. 1. *advers. Pelagian.*

Erasmusus Leigh's *Critica Sacra* in the Margin tells us, the simple word significeth, *Certamina proposita qualia sunt inter Athletas; sed competitio illustrior est, & significat certare cum summo studio.* Aret.

the same in the contextual as well as analogical design of the Holy Ghost therein, must be content to undergo the scalding Sarcasms of our new *Schematisers*; and well they may, for it is but what a Prophet of the Lord hath undergone in the judgment of some of *Lite*, that in his Testimony for God against a wicked King, and his false Prophets, he was acted by a Zeal which proceeded from an irregular Passion; 2 King 3. 13, 14. Thus they, to shave off Persons from a just and weighty attendance upon the very things themselves in debate, represent their opponent Authors either as a piece of tumified Flesh, jocular, passionate, or too strait-lac'd, and all bound up together with the old invented and artificial Twig of *Antinomianism*: Whereas indeed there are none that I know, especially under a Vizard of Reformation, that would more promote such a Religion as is absolutely destructive of the Law, both in its federal Relation, together with its practical Efficacy, as laid up in Christ the *Ark of the Covenant*, than these Persons do. For thou wilt find this to be but the same method and to the same end, as arising from the same Principle in the *Pharisees* of old, and their dealings with the People thereupon against a Reception of the *Ministry of Christ*, and his faithful Witnesses; John the Baptist's work being to guide Sinners wholly unto Christ for Salvation: Joh. 1. 29. This also being expressly the design of Christ to bring Souls nakedly unto himself: Mat. 11. 28. Nay, that the very Scriptures themselves would little avail them without coming unto and laying hold of him in and by their searching of the same: Joh. 5. 39, 40. Now which way do the *Pharisees* take to divert the People from closing with these gracious Instructions and Offers? Even by representing John as a morose, austere, and stern Man, i. e. too strait-lac'd, passionate, or a piece of tumified Flesh: And Christ as a Man gluttonous, open or loose, a Converse with Publicans and Sinners, i. e. jocular, licentious, or a real (in their sense) *Antinomian*; and also all his Followers and their delegated Teachers such as were ignorant, blockish, illogical Creatures, unintelligent, unstudied Divines, full of mysterious Nonsense. And this merely to serve their own inherent Righteousness in order unto their Justification, and that by the Messiah himself whom they expected as their *Rectoral Governor and Deliverer*, i. e. in that very sense to be their Saviour; tho' all acknowledged also with thankfulness to spring from the free Grace of God: Mat. 11. 18, 19. John 7. 48, 49. ch. 9. 28, 34. ch. 5. 45, 46. Rom. 9. 31, 32. Luke 18. 11, 12, 14. This is deductively clear from both what was prophesied of John as the immediate fore-runner of Christ, that he should preach, and as is expressly declared, did preach, Isa. 40. 3, 4, &c. compare Luke 3. 4, 5, 6. That all towering Imaginations of Man's own Works and Righteousness should be brought low or to nothing, and every self-abased Soul should be filled with the Righteousness, Salvation and Glory of God in Christ. This is also positively apparent from their coming unto Christ, and for what end, together with his Carriage towards them thereupon: Luke 16. 15. ch. 18. 9, 18, &c. ch. 5. 31, 32.

Therefore it is that Christ likens that Generation (tho' great pretenders to Holiness) to a pitiful trifling sort of Fellows, Mat. 11. 16, 17. such as never descended into the just merits of a Cause laid before them, but were taken up with some empty, external, shadowy Appearances and Florishes of things: And from thence draws a most divine Inference, leaving it as a standing doctrinal Position against all the false charges of Self-justificaries, and in defence both of himself and his People, ver. 19. But Wisdom is justified of her Children: q. d. whatever imputation of Folly and Irrationality may be cast upon my Truths and People, in order to evade the one and asperse the other, as being absurd, impious, and a meer putative Imagination,

yet one day shall discover and make it evidently appear, that both the one and the other in their *synonymous Testimony* for me against the fleshly Reasons and carnal Artifices of Man, will prove (as it is at present in my judgment and irreversible esteem) no less than a justifying of, or a setting the Seal even unto infinite Wisdom it self, in the whole of the *Oeconomy* of Man's Redemption, and that both as to order and matter: 1 *John* 5. 6, 7, 8, 9, 10, 11, 12.

I shall lay these three Heads before thee in reference unto a real and genuine work of Regeneration, both as to its *Rise, Nature and Growth*, and that as it stands related to the *Grand* (and yet opposed) *Doctrine of Justification*.

1st. As to its *Rise, Spring, or original Cause*, I mean in a more immediate, contiguously apprehended, and present applicatory sense, as precedaneous in order of Nature to an actual setting of the same (in the new Creature) on foot in the Soul; tho the efficient creating Cause thereof be the Spirit: therefore, *To be born again, is to be born of the Spirit*; *John* 3. 3, 6. But this he does by receiving of that which is peculiarly Christ's, shewing it unto the Sinner; and through an effectual, imputative application of the same, enabling him by Faith of his own mighty Operation; whereupon the new Birth springs forth, to close and invest himself therewith, which indeed is the *Righteousness of Christ*, for which end the Comforter is promised; *Joh. 16. 14.* compare *v. 7, 8, 9, 10.* together with *Rom. 10. 6, 7, 8.* Nay, on this very Righteousness God has founded his Proceedings in both the ruin of his Enemies, and salvation of his People: *Isa. 46. 12, 13.* for it shall either *dissolve* (wherein *Regeneration* consists) *the obstinacy of the stout-hearted*; or if pertinaciously opposed by stumbling at and falling upon it, as reckoning it *unintelligible, licentious, and unscriptural*, they shall not only for the present be broken in all their attempts against it, but hereafter it shall so fall upon them, not as a *Covering or Shelter by imputation*, (being as such in its *essential matter and imputative form* rejected by them) but an exact *Accountant*, weighing and scanning both their Persons and Performances from the compleat dimensions of its infinite and scrupulous Perfection, as to grind them to Powder. Hence it is that Christ in a familiar comparison declares bemoaningly, as well as figuratively, wherein the actual Rebellion of the Jews was *originated*, notwithstanding their great pretences unto Religion, Holiness, and the several Duties perform'd by them; and yet that they were but Hypocrites, and all they did but meer Hypocrisy; namely, that they would not come unto him as their *Righteousness* or *Covering*, under the shelter of which (as a Hen with her Wings both protects, engenders and cherishes her young ones even from the Egg) he would not only have saved them from an incensed Justice, the infinite Charge of a contemned and violated Law, the Accusations of Conscience, Men and Devils; but also by his Spirit have begotten them after, or * brooded them in his own likeness, who is the express Character or Image of God in the Person of the Father: *Mat. 23. 37, 38. Luke 13. 34, 35.* compare *Exod. 25. 20. chap. 37. 9. Psal. 17. 8. & 36. 7. & 57. 1. & 61. 4. & 25. 14. & 91. 1.* compared with *ver. 4. 1 Cor. 1. 30. Joh. 5. 40. chap. 13. 8. Heb. 1. 1, 2, 3.* That this is no forced Notion or novel Opinion, will appear from *Isa. 8. 14, 15. Mat. 21. 44.* compare *Rom. 9. 33.* together with the end for which the

* *Gen. 1. 2. Spirit moved] or was moving. The Hebrew Rachaah signifieth generally a waving or moving, Jer. 23. 5. and in special such a moving and fluttering as Eagles use over their young, cherishing and stirring them up; Deut. 32. 11. So it is used here for the effectual comfortable motion whereby God's Spirit sustained, and as it were stirred up the mass Creature. Ainsworth in locum.*

Apostle quotes the same, *Ver.* 31, 32. For all that *Faith, Repentance, and Obedience* precedent unto, and *perfitingly rejective* of this Righteousness in its material appropriation, as abstracted from a bare meritorious Subserviency, will not only be found *legal and mercenary*, but also fall under the denomination of *Presumption, worldly Sorrow, and actual Rebellion*: *Mat.* 22. 11, 12. *Rev.* 20. 15. compare *chap.* 19. 14. *2 Cor.* 7. 10. *Hof.* 7. 14. *chap.* 10. 1, 9, 13. compare *v.* 12. *Rom.* 10. 2. compare *chap.* 9. 31, 32. *Pfal.* 118. 19, 20, 21, 22. Nay, observe, that that Faith and Repentance antecedent unto an Act of Justification and Pardon, are materially for the present no more, than that the damned are, and for ever than be possessed of; only with this difference, that in this Life they have the hope of the Hypocrite to support them, with some flashy unrenewing Impressions, whereof they are wholly divested in the World to come: *Acts* 16. 29, 30. compare *v.* 34. compare *Judas* his case with that of *Peter's*. On these sorts of Convictions, *previous to this Application*, rested in or taken up with, as I could easily manifest, does the *Doctrine of Non-perseverance* tacitly (tho not ownedly) grow.

Hence it is that amongst the Jews there were two sorts of Grapes, the one genuine and the other wild: *Deut.* 32. 37. *Ijn.* 5. 2, 4. *Cant.* 2. 13. *chap.* 7. 7. *Jf.* 17. 6, 7, 8. The whole in substance of this Head is comprehended in *Job* 33. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26. But,

2dly. The nature of it, and that still as mainly referring to this *Doctrine of Justification*, and therein its genuine Offspring from its resultive Operation, is highly discovered, as all other things are, by their bending, bowing, inclining, hastning, yea pressing towards their proper Center and Element. And as the Eagle tries the Legitimacy of her young ones by bringing them to the Sun, so will the Faith, and consequently in order of Nature, Regeneration, and Holiness of the Church in each of its individual subjective professing Matter, be proved as to the reality of the same. Now towards what does it work? whether would it head that Person in whom it is formed to be enraptured, against the eternal demand of an infinite Justice, upon the eternal charge of an imputed Sin? As knowing that though God will testify unto it, as his *own Image, being his Workmanship in Regeneration*, yet it also knows, when in its right mind (not clouded or distracted with Corruptions) and proper operation, as sitting at the feet of Jesus, that it is not either the *material, meritorious, formal or prerequisite adspring and conditional* cause of God's Act in justifying a Sinner, or the Ungodly; but that by it, and the testimonial Seals of that Spirit who is its Author, God manifests to that Soul wherein it is, that he was materially and really, tho not appliedly and sensibly, justified of God, and that before this new Creature put forth it self in a proper act of believing: It is the spiritual Optick of the Soul given and wrought of God, to discern into the Secret of his Covenant. And tho it knows, and gives them also to understand in whom it is wrought, that by it alone God is to be enjoy'd, I mean as to Experience and Complacency, yet it also knows and gives them to understand, that this will never be truly attained unto without a previous personal acquitment in Judgment arising from an external imputed Righteousness. But how will this be proved?

The Apostle tells us from what this very new Creature put him upon, (as having by the same discerned into his Acquitment and Justification wrought out by Christ, when he was in the height of Rebellion against him, *Acts* 9. 1. compare *Gal.* 2. 20.) even to renounce it. (which no natural Man, tho never so moral, was ever capable of) as any *cause, part or matter* of his *Justification* before God, and to betake himself

himself wholly unto the Righteousness of Christ, for his appearance and standing before him, and that even at the day of Judgment, before which time we may safely suppose that he knew that this new Creature in him should be rid of all Sin and Corruption, as compleated in the perfect and *unsported Holiness* thereof, and that this would be upon the first moment of his Dissolution; and yet renounces it as the matter of his Justification in the last and universal day of the trial of all Flesh, Phil. 3. 3, 8, 9, &c. This Language also proceeds from the new Nature in David, who was reckoned a Man after God's own Heart: Psal. 71. 16, 24. *I will go in the strength of the Lord God; I will make mention of thy Righteousness, even of thine only. My Tongue also shall talk of thy Righteousness all the day long, &c.* His Graces constantly, as you will find throughout the most part of his Psalms, more or less, as a real Evidence of the truth of Regeneration, excite him unto Duties, so as to betake himself unto the Lord, as his not only *providential*, or barely *gracious and restoral Protection*, but as his *Covering, Shelter, strong Tower, Fortress, Hiding-place, &c.* which bespeaks an *imputed material Righteousness*: Psal. 27. 5. & 91. 1, &c. & 61. 1, 2, 3, 4. And that which is exceeding remarkable, the Psalmist pleads with the Lord in Prayer for his being covered with the same, and that he might have a continual resort unto it as his *strong Habitation*, and that from his Interest therein, as arising from the Tenure of the *Covenant of Grace between the Father and the Son*, Psal. 71. 2, 3. compare Psal. 40. 8, 9, 10. with John 17. 6, 8. For this *Pavilion, shadow of Wings, or Cherubims*, it is true, had a reference to the *Mercy-seat*, and therein the free Grace of God, upon which the whole is founded; but all this bore a connective respect unto the *Ark of the Covenant*, over which they were placed, wherein the Law lay, not one jot removed, or ever to be so; and in whom, i. e. the *Ark*, all renewed Souls (which David knew full well, as the natural tendency of the new Creature did dictate unto him) desire to be found, being assured by Regeneration, that tho' the Law be not *vacated or abrogated* by Christ, yet that they may safely, with an unaccusing Conscience, and unimpending Wrath, lie by it in him, by whom they know it was perfectly fulfilled in and on their stead and behalf; it being there and thence, as such alone in its *Antitypical* Design or Institution, that God meets and communes with his People, Exod. 25. 21, 22. Hence it is that the *Apostle* tells us that the *Law* is not *against* the Promises, and reason good; for what Creditor would not rather close with a willing and responsible *Surety*, than run a poor Bankrupt out of House and Harbour, yea into Jail to die and rot there, and yet never be satisfied, tho' always demanding? For the cancelling of a Bond doth not difanul any Law, only it disengages from an Obligation thereunto in a Covenant-sense, and that as to any possibility of incurring the Penalty thereof, either to the loss of a freedom from a charge unto Punishment, or title to an Inheritance: Gal. 3. 21. 1 Cor. 15. 55, 56, 57. Ephes. 2. 15. Col. 2. 14. Many more Instances might be given to shew that true Regeneration is the result of an *essential* (as respecting the Law) *material application of the Righteousness of God in Christ* unto the Soul, from the very nature of its Operation, and the Effects thereof upon such Souls in whom it is wrought. This is clear from Experience; for the more a truly renewed Creature apprehends this Righteousness and his Interest therein, the more active and transparent are his Graces, the more ready and regular his Duties, and the more genuine and evangelical is his Obedience; for *causa causa est causa causati*: And on the other hand, their Overwhelmings, Deadness, Darkness, Unfavoriness, Tossings, &c. do arise from God's

hiding.

hiding his Face in the aforementioned sense, the Land of Promise being a hilly Country: *Camr.* 6. 12. *Psal.* 118. 19, 22. & 143. 1, 11. & 17. 15. & 4. 1. & 31. 1. & 35. 28. & 71. 15, 16, 24. & 51. 14. & 69. 27. & 119. 40. & 88. 11, 12. & 89. 16. Whereas on the contrary, where the Righteousness of Christ is regarded in a more remote *meritorious* subserviency *only*, there is little care taken as to Graces or Duties, either in their spring, nature, place, or exercise, (the difference lying only in words, as if God had only a House, but that this House wants a form, and that he were not the God of Order but Confusion) as is too apparent this day, so something like them be attended unto in a blustering Zeal, together with a laborious bodily Exercise, and external glorious appearance therein, which profiteth little; and that as forecasting that the aforesaid Righteousness in the forementioned sense, will secure all in a dying hour, or at a dead list, especially if they can produce these their supposed Evidences, whereby to lay a *causa sine qua non-claim* unto the same. Thus they make Christ not only a Minister of Sin, but cast the Efficacy of his Sacrifice to depend upon their own Works. Then,

3dly. The *Growth of Regeneration*: And herein we shall find that it springs from a material application of the *Righteousness of another* by way of *imputation*; and that its native Disposition, when formed, is to head the Soul unto and keep it under the shelter and protection of the said *Righteousness*: so also is it maintain'd and cherish'd by a *continued appropriation* of the same unto such a Soul; *Mal.* 4. 2. *But unto you that fear my Name shall the Sun of Righteousness arise with healing in his Wings; and ye shall go forth, and grow up as Calves of the Stall: i. e.* That unto such as so fear the Name of the Lord, as to dread standing before him in their *own Righteousness*, God makes a gracious and ample Promise of healing them of such a fear, (otherwise for what must this healing come in?) and that in *Righteousness*, but not as at Mount *Sinai*, where indeed he manifested himself in this very *Righteousness*, then unto the *Israelites*, as is here spoken of; but that was *in* and *immediately* by the Law: and hence it is that it was attended with a keep-off, or touch not, a burning Fire, Blackness, Darkness, Tempest, &c. And the issue upon their Spirits was fear and trembling, and a wishing that God in such a Voice would withdraw; *Heb.* 12. 18, 19, 20, 21. But in this Prophecy of Christ wherein the self-same *Righteousness* materially was of God to be revealed, which consists of an exact Obedience unto the Moral Law, and was their Terror in the Wilderness, it is quite otherwise: for here, that which formerly laid them open and naked in their Guilt, and that immediately before a just and holy God, and threaten'd present Destruction, is promised to become their speedy and sheltering Relief, couch'd in the word *Wings*: And that which formerly kept back from the Lord, as a burning Fire, Blackness, Darkness, Tempest, and so broke the very Nerves and Sinews of Faith, Love and Obedience, here is promised to become their healing by an exhaling, cementing, bright, gentle, refreshing, nourishing and fructifying Power. *The Sun of Righteousness shall arise with healing, &c.* And yet after all, the Law not vacated or abrogated; for *ver.* 4. *Remember ye the Law of Moses*, and that as not disannul'd, only in a Covenant-sense, but as a discovery of that *Righteousness* (tho wrought out by another) wherein you must stand justified before God; and alio as the safe Rule unto and Test of that Sanctification (tho inherently and efficiently created by the Spirit) as will prove acceptable with God. Therefore the Church of God in all Generations thought it not only necessary to pray unto him in the *name* of a *Mediator*, as an interpoling Peace-maker, Interceder or Reconciler, but

but *Advocate* also, that had laid down a proper Ransom and Price for another, and that from a mutual, personal Compact; and therefore now claims for such a juridical Discharge. There is sufficient proof for this in *John*, *ch.* 17. compared with *chap.* 10. 15. 1 *Joh.* 2. 1, 2. and in numberless other places of Scripture. The Psalmist also infers, *Psal.* 92. 12. That he that is justified or covered with this Righteousness, shall flourish in the fruits of Regeneration: And *ver.* 13. *Those that be planted in the House of the Lord*, (which House, I suppose, in an *antitypical* acceptation, is Christ, in whom it is said that *the fulness of the Godhead dwelleth bodily*, and that as *tabernacling* in our Nature) they shall flourish in the Courts or Assemblies of our God, *viz.* such as are changed in the state of their Persons by a Transplantation of them, since nothing can be planted but what had its Being and Station before, from the first to the second *Adam*, or united unto Christ by the Spirit and realizing Faith, they shall not only have true Grace, but grow and persevere therein unto the end, *ver.* 14. Now all this is discerned, received, applied, cherished, and particularly improved by Faith, and that both in its objective and subjective Operation, as it is the principal leading Member of the new Creature; 2 *Pet.* 1. 5. and as truly necessary and useful thereunto, as the five Senses are to a healthful, serviceable, and well-ordered Constitution in the Body. As,

1. It is the *hearing Faculty* of a new-born Soul: wherein note, That Regeneration (as being God's peculiar Act) in order of Nature precedes this hearing of Faith, *i. e.* in its actual exercititious Office, as differing from an habitual Qualification; *Joh.* 1. 12, 13. For if an effectual saving Faith be part of the new Creature, then it must necessarily follow, that *this must be created before it can act*; for as our Lord says, *He that hath Ears to hear, let him hear*: Now he knew they had (as having created the same) Ears to hear in a natural, acquired, moral, or civil sense; but it was the *hearing of Faith* that he insisted upon, as being not only part, but the very root in a subjective internal sense of that new Creature. And this *perfectly demonstrates* God's passive Act in justifying, as not only precedent unto, but causal of our Act in believing, in a proposal and application of some distinct Substance, or (if I may so say) Matter to be fixed upon in God, which particularly relates to a righteous, tho' violated Law, and consequently the condemning Guilt of a wilful Transgressor: for the word of Faith is not Faith it self, but a Righteousness offered in the preaching of the Word to be received by Faith: Therefore with respect unto this Righteousness, both as to Matter, Form, Office, Use and Effects, the Apostle tells us that *Isaiah* was very bold, which our brisk impertinent Anti-evangelical Scriblers this day would have called *Antinomianism* in another. See *Acts.* 16. 14. *Rom.* 10. 4, 8, 14, 16, 17. compare *ver.* 20. *Gal.* 3. 2, 5. *Mat.* 13. 14, 15, 16. *chap.* 11. 15. *Rev.* 2. 7, 11, 17, 29. *chap.* 3. 13, 22. Hence,

2. It is the *Eye* thereof, or the new Creature exerting it self by Faith in its discerning Faculty. *Isa.* 45. 22. *Look unto me, and be ye saved all the ends of the Earth.* It is the Evidence of things not seen, *Heb.* 11. 1. And that from a distinct Consideration of several things proposed unto it from that very Chapter, *Isa.* 45. As,

(1.) That none but he who is God, and that by Nature, can save; *ver.* 22. *For I am God, and there is none else*: Intimating, that if ever polluted, forlorn and rebellious Wretches (the ends of the Earth, by Sin become the very threads and refuse of the Creation) would be saved, they must look for the same from a God of such infinite Perfections, whose very Nature and Essence is not only Holiness, Justice and Righteousness it self, and yet saves as such, as well as Love, Mercy, and Grace,

Grace, but also that will not save without a compleat regard unto the whole of his Attributes in the uttermost, immense and incomprehensible Dimensions of the same, and that not by a new-formed milder Law, curtail'd Covenant, nor by entire or par'd mables, or sophistically scrap'd Conditions (an Arminians Crutch or Wooden Leg) and all this attended with the squinting reserves of annihilating an eternal Law, expressive of as eternal a Righteousness, which had he done, or should he do, he would not only impair and eclipse himself in this very Property of his Divine Nature, but without a due, full commensurately adequate regard unto the same, bring an indelible Stain upon the rest of them; *Psal. 145. 17.* For to save from a precedent Act of Grace in God, which our Adversaries themselves will acknowledg (or they are horn-mad) and yet to do this without as equal a regard unto a precedent Act of Righteousness in the same God, I suppose, is highly irregular, and not suitable in the least to a Covenant well-ordered and sure. Therefore,

(2.) He swears by himself, That this Salvation should be founded in Righteousness, even such a Righteousness as should not be remotely the cause thereof in a bare atoning, meriting or procuring sense, but such as wherein (and not barely for which) the saved Sinner must as such be found, and that as in a material clothing; *ver. 23, 24, 25. Isa. 61. 10.* For if I be not righteous, and perfectly so, both in degree as well as kind, or reckoned upon as such of God before he actually justifies me, he cannot (with reverence be it spoken) be just in justifying of me. Now this word cannot in God arise not from any Impotency in him, no more than that he cannot lie, either as to diminish his Sovereignty, or eclipse any other of his Divine Attributes; but it is an Evidence of his Perfection, which in the issue

will redound infinitely more to his Glory in a comparative sense than to the Sinner's advantage, tho that be *unspeakably and immensely great*: for were it not so, and to this end mainly contrived and cast upon by eternal Wisdom it self, he could take no pleasure in the Salvation of a Sinner, which certainly he does, but therein his chief respect is to his own Glory. And tho it is true that God may, yea will in due time testify unto a real work of Regeneration, when wrought, yet to justify in and for the same, is,

1. To make him a Minister of Sin, the best of our Righteousness being but as filthy Rags, attended with manifold Corruption, and consequently that there is no compleat, perfect Justification in this Life. And, 2. To change the Covenant of Grace into that of Works, or cause the former in its Administration and Dispensation to depend upon the latter; and herein by a preposterous *Hysteron Proteron*, if the Scriptures may be our Judg, postpone God's moral Act in the Justification of Sinners in the material Righteousness of Christ, unto his Physical Act from infused Qualities in their Regeneration and Sanctification by his Spirit. The compleatness of God's Act in Justification both in its negative and positive form, without any respect to an inherent Qualification, is conspicuously held forth in the Vision that *Zechariah* had of *Josiah*'s typical Representation of the Church, whom tho Satan accused, yet the Lord, as we find, does not excuse (as appears from his owning that he had filthy Garments upon him) by either pleading his Graces, or extenuating his Faults, from a new compiled and pretendedly purchased Law, but from a change of his Station: *Is not this a Brand pluck'd out of the Fire?* But how? By removing him from a state of Sin and Guilt unto Death,

in taking away his filthy Garments, and thereby causing Iniquity to pass from him, which includes the dying Obedience of Christ, and by clothing him with change of Raiment, which is that Righteousness that springs from the Life-obedience of Christ, and thereby intitling him unto Glory; whence it is that a fair Mitre is put upon his Head, which principally has a relation unto Christ's Priestly Office, intimating that in his Death *Joshua* overcame the Accusations of him that had the power of Death, which is the Devil. Hence,

(3.) The Faculty of *Faith* in a renewed Soul, as it is the spiritual Eye thereof, discovers the absolute necessity of all Self-abasement, the Glory of *free Grace* in its distinguishing Sovereignty, and the miserable Disappointment of all such who will not stoop or bend the Knee unto, but rather arm and incense themselves against this way of God's justifying a Sinner in his own Righteousness, *ver. 22, 23, 24, 25.* compare *Rom. 10. 3, 4.* with *chap. 9. 31, 32, 33. Mat. 21. 44.* But,

3. Hence comes in the spiritual Ability of the Soul by Faith, *viz.* the feeling, handling, or fasting nature thereof, as having apprehensively discern'd and felt Substance, it lays hold upon the same, and that from the Strength of God; as *Jacob's* wrestling, who is called *Israel*: and therefore God stiles himself *the Strength of Israel*, who cannot lie, or fail, where he by Faith engages in the Soul; hence it removes Mountains, overcomes Difficulties, yea does Wonders, *2 Cor. 4. 18. Heb. 11. 1. Isa. 27. 5. Hos. 12. 4. 1 Sam. 15. 29. Isa. 53. 1. Col. 1. 29. Psal. 36. 9. Phil. 4. 13. Rom. 8. 37. Psal. 87. 7.* It is remarkable in *Mark 11. 22. Have Faith in God*, is in the marginal reading, *Have the Faith of God.* Now what can stand before a Faith of God's creating and managing?

4. This Faith is the Taste or relishing Disposition of a new-born Soul, it is the Saviour of God in Christ, yea it is Truth received in the love of it; it is that whereby the Soul is enabled to say, as *Isaac* in another case commanded, *Make me savoury Meat, such as I love*: Nay, it is that branch of Faith in its actings wherein the Salt of the Covenant consisteth, and without which no Sacrifice, whether taken in a proper or improper sense, would ever be acceptable with the Lord; *1 Pet. 2. 3, 4.* compare *ver. 7, 8. 2 Cor. 2. 14, 15. 2 Thess. 2. 10. Gen. 27. 4. Numb. 18. 19. Lev. 2. 13. Psal. 40. 7, 8. John 4. 32, 34. Mark 9. 49, 50. Mat. 5. 13.*

5. This Faith puts forth it self in a spiritual sense as the smelling Capacity of the Soul, or as the judicious Sentiment of the new Creature, exercising it self between one thing and another, both as to Kinds, Parts, Offices and Degrees; as whether the Persons in the Trinity be essentially one God, and yet three positively distinct Subsistences; and in their peculiar relation one to the other, whether there be not one and the self-same Will and Purpose in each of these blessed Three, as to one and the self-same thing, and yet this exerted as the proper separate Act, not in Deity but Personality, of each of them; whether Christ without or Christ within us does materially and personally justify us before God; whether Morality and Grace differ only in kind or degrees, &c. Now Faith in this respect, from a scriptural acceptation, is termed the *Nose* of the Church, and that as directed towards *Damascus*, or the *Church's Enemies*, scenting and discriminatively determining between what is true and false: and this Act of Faith is reckoned upon to be no less (from the figure of a Tower, by which it is set forth) than to be in its place, the Strength or Fort of a Church; not promiscuously to take in things, as pretending that *the difference lies only in words*, from a supposed Notion of *metaphysics* to amuse People withal, but righteously and accurately to scan and weigh them,

them; and assign unto each Truth its proper station and office, which the materially owned, yet if misplaced, will be of as little use unto the Glory of God, and the benefit of Souls, as Error it self; *Cant. 7. 4. Heb. 5. 14. 1 Cor. 12. 10. John 7. 24. Jer. 15. 19. Psal. 48. 12, 13. Mat. 23. 23.* Now all this is done by Faith, which is a fruit of the Spirit, and without which it is impossible to please God, *Mark 9. 23. Gal. 5. 22. Heb. 11. 6.* Hence it is that the Messengers and Servants of Jesus Christ are termed *Watchmen, Seers, a Light upon a Hill, the Salt of the Earth, the Savour of Christ, and the living Epistles of Jesus Christ seen and read of all Men.*

And now I must needs say, that I am fully satisfied that there is as deep a sitting hand of Providence on foot this day, and that both with respect unto Persons, and therein Practices, Things, and therein Doctrines, as has been since the *Reformation* first receiv'd its Commencement: Neither can I call to mind from the little reading I have perhaps been engaged in, any particular Reason that may in the least give us a resemblance of the Trials of this day, unless it be the deceitful Practices of the *Socinians* with the Churches in *Poland*, who subscribing Articles sound in themselves (yet retaining their own wretched reserves) did thereby the more covertly and unexpectedly proceed in the carrying on of their Designs, their *AGREEMENT* on the one side being no more than a Bait to cover the cursed Hook of their rotten *Doctrines* withal, whereby they more undiscernedly sowed their pernicious Seed, caught and ensnared Souls, and that is to be feared to their eternal ruin and destruction. Wherefore,

Note, That in all Ages it has evidently appeared, that those who have most cry'd up *Graces, Duties, and good Works*, tho not in a meritorious sense, yet as either being in part or in whole the Matter of, or necessary Prerequisites unto God's Act in justifying of a Sinner, have proved the loosest in their Lives, most deceitful in Practices injurious unto *Authors*, and of the most proud, insolent, morose, and pharisaical Spirit imaginable, witness the *Church of Rome and her Popes*, together with all those that adhere unto her in the controverted Point this day; whereof it is possible, if Provocations be renewed, as undermining Truths of so great a moment, a particular account both of Persons amongst us, and their vile Proceedings therein, may be openly produced: for none do more obstruct a thorow spreading of the Gospel, both in its distinct and shining Purity, its effectual and abiding Power, and thereby endanger the Souls of the Children of Men, than meer *legally zealous* and (*as such*) *devout Professors*: Nay, the more externally exact in Practice, and yet unsound and rotten in Principle, the more will such become the prepared as well as covered Engines by which the Enemy would mainly desire to carry on his Designs; and yet, after all, none will appear more opposite unto God, and destructive unto Men than such Persons: *Rom. 10. 2. Acts 18. 14, 15. compare chap. 13. 50, 51. with 1 Thess. 2. 15. Luke 23. 20, 21. Acts 5. 33, 34, 35.*

But before we proceed, take along a charging Sentence of one of the Heads of their Tribe, as if fulminated out of the *Papal Chair*, thorowly leavened with a pretended spirit of *Infallibility*, and that against some by name, and all by consequence, of our former precious and industrious Reformers, who in their understandings of matters in difference (it seems with him) were but pure Ideots, and in their Labors both for the Lord and his Truths but superfluous, needless and impertinent; nay further, that *Augustine* and *Pelagius* were of one and the self-same Judgment, but it seems, poor Fools, they did not understand it; here is a swinging

Bombard

Bombard with a *Taratantara murmur* at the tail of it, a curious Meteor-light he has been indeed to the Church, exhal'd out of the Pope's Dunghil. But his words are, "It hath oft griev'd me to read in Dr. *Heylin's* Life of Archbishop *Laud*, "how great a hand the Controversies, then called *Arminian*, or of the five Articles, "had in the Divisions of the Church of *England*, between those that he maketh "Archbishop *Abbot* in *England*, and Archbishop *Usser* in *Ireland* to head on one "part, and the few that at first, and many after that followed Archbishop *Laud* in "England and Archbishop *Bramhall* in *Ireland* on the other "part; and to find what a stress the many Parliaments that "feared Popery did lay on the thing they called *Arminianism*; and being carried down by the stream of many "good Mens Opinions and Fears, I was my self some years "confident that *Arminianism* was a Character of an Enemy "to the soundness and safety of the Church: * But when "I set my self thoroughly and impartially to study it, I "found that which so amazed me, that I durst scarce believe what I could not deny, even that from the beginning of the Quarrel between *Augustine* and *Pelagius*, "all the voluminous Contentions of the *Thomists* or *Dominicans*, and the *Jesuits* and *Franciscans*, and between the "Lutherans and *Zuinglians* (herein) and the *Synodists* and "Arminians, have been mostly about either *unsearchable things*, which neither side understood, or about ambiguous words, which one party taketh in one sense, and the other in another; or about the meer *methodizing* and "ordering of the *Notions* which both sides are agreed in; "and that indeed the most reach not the very Point of "the Difficulty and Controversy, but talk before they understand, as their Leaders have taught them; (now they are become meer Parrots) "and that when the matter is distinctly opened, it is found, that multitudes that "write, rail, and plot against one another, are really of "one opinion *de rebus* (a bold Assertion) and did not know "it: And that the few remaining Controversies that are "real, and not only verbal, are but of such small or dubious things, as should "break no *Love* nor *Communion* among Christians, but all should with forbearance "love each other, in that liberty of judging which they cannot remedy.

Now there are three things that eminently appear in this Author and his Followers, especially in Debates of this nature. 1. Rottenness in Principle. 2. Imperiousness in Spirit. 3. Deceitfulness in Practice with Authors, Hearers and Readers. This contexture of Qualifications runs through their *Polemical Treatises*, and that principally and more apparently when they set themselves, and that with the most accurateness and sedateness, against Sin and Righteousness, both as to the form and matter of their Imputation. Wherefore it is that I think it not altogether unnecessary to lay down some Prelibations or Foretastes of their Methods, whereby the *observant Reader* may discern into, and thereby be enabled to judg upon the present Controversy, that whenever they enter upon the same, either in their Teachings or Writings, they never lay before thee a just and naked account of the Debate

Baxter's End of Doctrinal Controversies, in his Prefatory Chapter, p.17, 18.

* Alas what a loss the Church has had, if not from the Apostles times, yet at least from Augustine's even to these latter days, that this Panaretus had not entered into the World upon the first plantation of the Gospel, and taken a double lease of *Jerusalem's* Years, whereby with his *Paludament*, as a chief Leader, he might have eased the Church of many Broils, secured it from an Impeachment of want of Brains, but especially sav'd it from a needless dying in defence of that which they as it seems erroneously took to be Truth?

between us, either as to the *matter* or *nature* of the same: for they fully in their way secure, tho but in *cloudy Expressions*, their own Judgment, and that with as *seeming an appearance* of Truth (*where indeed it is not*) as possibly can be imagined; and to enforce the same home upon thee and others, they represent their Opponents thereunto by *Exceptions* drawn forth from most *precarious Positions*, issuing in as *beggarly Conclusions*, never so much as dream'd of by them, and those not inferred from their just stating either in Words or Matter, of that which they in opposition unto the same do really hold. As when Justification is pleaded for without Works, *Rom. 4. 5.* That God justifies the *ungodly*, they presently foist in that word *continuing so*; or that if Sin as a *matter of Fact* be charged upon Christ, *Isa. 53. 6. 2. Cor. 5. 21.* tho but by Imputation, then of course (as if it could be no otherwise) he must be look'd upon as an *actual Sinner*; and all this merely to hide from us the main Tenure of both Covenants, as subjectively bottomed on federal Headships. This let me tell thee, is in plain terms their constant course and practice. For instance, Mr. *Baxter* in his Scripture-Gospel defended, *lib. 2.* Postscript to the Reader, compared with Mr. *Crisp's* Preface to his Father's Works, *p. 6.* positively asserts, without any manner of just distinction, which he ought to have attended to, if either God or Man had been regarded by him, That his Opposers hold that Christ and the Elect are one and the same Person, *i. e.* identically or essentially the same, *viz.* as he expresses it, by a *physical or substantial Personality*; here lies his bold, prevaricating and blinding Dexterity: In which method he constantly, for that ever I have seen of his Books in Controversial Points of this nature, proceeds; and then tells us, This, Mr. *Crisp* saith, is *more than natural, we being one Spirit, and Bone of his Bone, and Flesh of his Flesh.* Now Mr. *Crisp's* Assertion and Explanation being both scriptural and sound, Mr. *Baxter* could not wholly omit, tho he gives but a partial recital of the same; and all that he does therein is but to anticipate the designed sense thereof, merely in a prejudicate way to forestall thy Apprehension: That because we are one Spirit with him, therefore we must be essentially and individually one and the self-same Spirit; and because Bone of his Bone, and Flesh of his Flesh (omitting as *federal Members of his*, in a spiritual relation, wherein one main part of the force of this Mystery lies, tho Mr. *B.* thought meet for several reasons not to mention it) therefore we must be *materially* and *substantially* but one Person; and from hence draws a number of wild, yea most blasphemous Inferences, tho *congenial* enough with his *forged Proposition.* Thou mayst see in Dr. *Willet's Tetra-stylon Papisticum*, that this is the very way the Papists took of old in their misrepresenting and accusing the Protestant Doctrine in general; they would parcel so much out of every Head thereof that they had a mind to expose as a *ridiculous Notion*, not leaving out the *whole*, but either *cut off*, or add unto what might best lay the same more naked, and liable to a seemingly just Exception. Thus also Mr. *Baxter* deals in his doctrinal end of Controversies, *chap. 10. p. 94.* where treating of *original Sin*, he tells us;

§. 1. *By one Man Sin enter'd into the World, and Death by Sin, and so Death pass'd upon all, in that all have sinned*----- This is pretty honest----- But never tells thee that this same *All* have sinned in him; but as clean Water is defiled by pouring foul into it, so we sinned in him. Now comes in his Exceptions.

§. 2, 3, 4. *We were not in Adam distinct Persons really,* (but whether we were not in God's account considered as such in a federal sense, he never offers at; *Rom. 5. 12.* compare *chap. 4. 17.*) *for our Persons then existed not,* (here lies the Fallacy)

Fallacy) and therefore did not inexist, &c. with a great deal more of such pitiful stuff. Now who tells him so? Who pleads this? For unless, it seems with him and the rest of his Disciples, that all the Posterity of *Adam* had been createdly and so personally presential in him, as the *Grecians* were in the *Trojan Horse*, God did not enter personally into Covenant with them by their *Representative Head*, *Adam*. Thus instead of giving a just account of his Antagonists Sentiments of things in Controversies, he presents them unto thee under disallowed and most gross Absurdities, never so much as thought of or owned by them; as do also the Opposers of *Dr. Crisp's Works*: And from hence informs us how we were in *Adam*.

§. 5. *We were feminally or virtually in Adam when he sinned, as a virtus generativa, &c.* Why all this is very true, but this is no more than a History of the Creation, and the natural Consequences issuing therefrom, that *Mr. Baxter* offers us: For what is this to God's fœderal dealing with Man in a commutative juridical Act of his, and that by way of transferring *Sin* or *Righteousness* from the one to the other? He might as well have told us that all the Oaks in the World were feminally and virtually in the first Oak, and have proved it also with as many Arguments, which might have passed for as many Divinity Topicks and Cases, as wherewith he has endeavoured to fortify this his jejune Notion.

But the Question is, Whether all the Posterity of *Adam*, according to the nature and tenure of that Covenant God enter'd into with him, had not a fœderal (not personally created, wherewith he would blind us) Existence as well and as truly as a radical one in him? The latter he acknowledges, the former he denies, tho very obfuscingly, like the *Fish Sepia*, when she designs the overturning of a Ship, vomits out of her Gorge a Cloud of Ink, under which Umbrage, as being therewith and therein encompassed and hidden from the sight of the Mariners, she the more covertly and securely accomplishes her Purpose. Thus the Socinians deal with their Opposers; e.g. they will in their pleadings against the *Doctrine of the Trinity* betake themselves unto *Gen. 1. 26. Let us make Man, &c.* and draw Conclusions from thence, that if there be distinct personal Subsistencies in the Deity, and that to be pleaded for from thence, why then they blasphemously infer, that the word [*us*] may bespeak either a lesser or greater number than three in that glorious, tremendous and blessed *Trin-union*, not at all regarding, or giving their Readers to know, that that place speaks of a plurality of Persons, which as to their precise number [*three*] ought to be regulated and guarded by other *Texts* of Scripture, none being of a private Interpretation.

This is the constant diverting method of these our *Athenian Logicians*; some new thing (which indeed is not new if considered, but an old Error new vampt) they would intrude upon us, tho by old Measures and Practices. For tho it's true, God personally and orally entred into Covenant with *Adam*, but whether it was with him upon his own account, or with Mankind in and by him, is that which is so far from being brought into the state of the Question, that *Mr. B.* perfectly shuffles it (by his false and disingenuous forming of the same) out of thy sight. Nay, suppose now since the Fall, that any one Person of the Race of Mankind should be brought into the World with an universal rectitude in his Nature unto the whole of the Law of God, as the direct *Medium* between a Creator and a rational Creature, and should yield, living and dying in that state of natural Perfection, an unspotted or sinless Obedience unto the same, yet since that his *Representative* not *quatenus infusing* original, but *substitutive* Head, sinned, this very act of Transgression

gression would perfectly overthrow him in Judgment, and that by Imputation. For the physical Transgression, and consequently sinful Habits and Practices do contract Guilt in themselves barely, as *such* considered, yet these have no proper, material, or congenially strict relation (any further than as a consequential Effect) unto a personal, eternal and juridical Charge or Discharge; the one respecting an inward, depraved Nature and Qualification, the other a personal Title, and Obnoxiousness by way of judicial Right unto this or the other Good or Evil in a forensick sense: Infusion and Imputation being of two different natures, both as to their Matter, Ends and Uses; the one to *qualify*, the other to *justify*; the latter to *enstate*, the former inherently and apprehensively to *fit* for that said state in a fruitional not entituling sense. *Adam's* Case fully manifests this, in which three things are observable: As, 1. His Sin as a *matter of Fact* laid to his charge, and that by the Lord, *Hast thou eaten of the Tree?* &c. 2. The *Guilt* of that Sin breaking in upon him, as Eyes opened, Nakedness discovered, and Fear oppressing. 3. A defiled, crooked and befotted Nature issuing therefrom, as extenuating the Crime, casting it wretchedly rather upon God than where it should be, sewing Aprons of Fig-leaves to secure from the stroke of an infinite Divine Arm of offended Justice, and seeking a shelter in the Creature (behind the Trees) from the all-seeing Eye of an uncircumscribed boundless Creator. Now there is not any one of the after Sins of *Adam*, *i. e.* after his Fall, that is charged upon his Posterity; but this of his Transgression that cast him out of his state of Innocency is fully so, and only imputed unto them, *Rom. 5. 14.* not any of his other Sins being in the least mentioned in that respect; which fully demonstrates, (as overthrowing *Mr. Baxter's* Position) that their Guilt as a Covenant-Charge, was not propagated or transferred from *Adam* barely as a communicative Root, through their Defilement, Channel-wise, or in a derivative sense; for he was as much the first of Mankind, truly and properly so, and the Original of all his Offspring afterwards as before. This Supposition of *Mr. Baxter's*, it is true, constitutes a Headship, but it is by way of Primacy, or Æval Precedency, and not Headship by way of Fœderacy or Covenant in a substitutive sense; for by his account we were no more in *Adam* as a common Person, than as *seminally and virtually* so: but thus we were in him after his being turned out of the Garden as well as before; which strikes at the very root of the nature of Imputation it self. This indeed is the full compass of *Mr. Baxter's*, and the Concessions of some others, as to the charge of *Original Sin*, it being in their sense only imputed as it is transfused and inheres, and not as an external, juridical Charge; but it seems it is with them [original] because *Adam* happened to be the first of Mankind, and the first that sinned, but not by them counted *Original Sin*, because the *all of Mankind as in the just and true esteem of God sinned, in his very act of Transgression*: which more fully appears from what *Mr. B.* further urges in the aforesaid Chapter, That the Sins of our more immediate Parents are as much, if not more, reckoned upon us as our Sins, than the Sin of *Adam*. Now consider, tho *Eve* was first in the Transgression, yet we find not that she saw her Nakedness till *Adam* had sinned, which fully proves, not barely his *original but representative* Headship; nay, had she only her self eaten of the forbidden Fruit, unto all eternity she had never in a proper juridical sense broken that Covenant, her Guilt not being charged upon her, till her and our *publick Head* had transgressed, and she and we in him: for tho in what she did as to matter of Fact, in her disregarding of and disobedience unto a negative Precept,

render'd

render'd her a Transgressor, and that in a positive sense, against her *Creator, Rector* and *Lawgiver*; yet there was no place, no not for infinite Justice it self, to come in and pass a Sentence of Condemnation upon her whilst *Adam* stood, for the œderally stood in him; and whilst he performed the Conditions of that Covenant, she was safe from any thing that Divine Vengeance could inflict upon her. Whence, *viz.* from a just Consideration of *Adam's* being treated with the Lord as a *publick Person, or common Head*, it clearly appears to me, that the reigning Pollution of our Natures is the effect of an imputed Sin unto our Persons (weigh these Texts *Psal.* 32. 1, 2. & 103. 3.) tho not *identically* the same, either as to God's judicial and gracious way of proceedings with Sinners, or his Determination therein and thereupon; and that this imputed Sin is the personal Sin of him who was and ever will be in that very single Act of his Transgression the Representative Head of all Mankind, and will abide so unto all such, *i. e.* in that condemning relation unto them who live and die in a state of Nature, tho they themselves had never personally committed so much as one Sin, either in thought, word, or deed: That wherever, or on whomsoever this Sin lies actually charged, such an one still remains and shall remain during this his state under the dominion of Sin, and that by a Covenant stated Consequence; no one yet being ever able to walk after the Spirit, who was not first brought into an uncondemned state; *Rom.* 6. 14. *chap.* 8. 1. *2 Cor.* 5. 17. *Acts* 9. 5, 6. compare *chap.* 22. 3, 4, 14, 15. *Gal.* 1. 13, 14, 16. *chap.* 2. 19, 20.

All this my Apprehension may be clearly vindicated from several places in Scripture, especially from the Analogy of Faith therein, and more particularly from *Phil.* 3. hinted at before (beside that of *1 Cor.* 15. 44, &c.) if the scope of that Chapter in the main design thereof be attended unto: for tho the Apostle (as has been said) knew that he had attained unto Holiness in the reality of its kind, and withal pressed after the same in the perfection of its degree, which he knew would be at farthest made apparent unto all (in the re-uniting of Soul and Body) at the Resurrection of the Dead; yet he also knew, that if he stood not materially invested with the Righteousness of another, he would be cast in Judgment (notwithstanding his *unspotted Holiness*) from a juridical Covenant-charge of the Sin of another, in the compleat matter of Fact thereof lying upon him.

Therefore says the Apostle, *Gal.* 5. 2. *If ye be circumcised, Christ shall profit you nothing.* Now the Question will arise, Whether does the Apostle intend, that this Ordinance of Circumcision in its bare *external Administration*, by a meer literal cutting off of the foreskin of the Flesh only; or, that in its spiritually figurative relation also, as holding forth the change of the Heart, would be so far from contributing any thing, either in whole or in part, towards their *Justification*, if relied upon for that end, that *even* Christ himself thereby would be render'd of no effect, or unprofitable unto them? I suppose he means it chiefly in the *latter* sense, the former being too gross a piece of Hypocrisy, even for those false Teachers themselves who had crept in among the *believing Galatians*, to insist upon; and so palpably absurd, that it is hard to imagine how *Peter, Barnabas*, and other good Men should be caught by it: But that tho they brought in a Heart-renovation, or a Circumcision of the Heart, shadowed forth by their actual compliance with its outward Application in the use of that Institution, yet if as to any part of the matter of their Justification, they excluded Christ thereby. Therefore *Circumcision*, the *Law*, and the *Works of the Law* are convertible terms with the Apostle in this

case, as totally expunging and abhorring them from having any share or part in this Doctrinal Point and Concern: For a spiritual Circumcision is the Law written in the Heart, which if either more or less relied upon as to the forementioned end, will absolutely make us Debtors to do the whole Law, by which we must be either acquitted or cast, *Gal. 5. 2, 3, 4.* But the Apostle, whatever others might do, durst not trust unto this, *Rom. 7. 22, 23, 24, 25.* and therefore says, *Phil. 3. 3. We are the Circumcision which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the Flesh;* compared with *ver. 9.* Nay, grant we were thoroughly, by way of Inherency, holy, yet this Sin of Imputation, which respects a federal Headship, tho not actually in our own personal existence contracted by us, notwithstanding the compleat supposed healing of the vitiosity of our Natures, would absolutely and irresistibly condemn and overthrow us. *Job* knew this very well, *chap. 9. 15. Whom tho I were righteous, yet would I not answer, but I would make supplication to my Judg.*

It is remarkable here, how this gracious Man files God, even no less than a *Judg*, which is the Character of one executing Justice, and therein proceeding according to Law, and that righteously; yet durst not present his own Righteousness, tho he were perfectly righteous, (which the word, as indefinitely spoken, does import) as the Test whereon God as a *Judg* must pass his Sentence upon him; well knowing, that the most compleat thorow Renovation of his Nature, even unto an entire riddance of Sin, would never quit him from a personal Charge, when God as a *Judg* should come to try him; and yet in his Supplication (as is clearly included) he would beg God's Acquittment and Justification of him, and that as a *Judg*, in a forenlick, juridical, and righteous way, and all this without any regard to his own inherent Righteousness, tho it had been spotless and sinless.

Want of an admission of this fundamental Truth has opened a door to this following wretched Assertion: "*In quantum sincere obediens aliquis est, in tantum non peccat; & in quantum non peccat, in tantum remissionis neq; eget neq; capax est. Ideoq; in tantum Christi Justitia ei ad remissionem non imputatur.* Bax. Meth. Theol. par. 3. p. 307. *i. e.* As far as any ones Obedience is sincere, so far he sinneth not; and as far as he sinneth not, so far he neither needs nor is capable of Remission. Therefore Christ's Righteousness so far is not imputed unto him for Remission. A piece of perfect *Diabolism!* And no less indeed than that wherein and whereby all those wild, heretical, yea blasphemous Notions and Treatises, that have peiter'd the Church of God in all Generations, do lie and are cherish'd; nay the very bottom on which the *Papil Justification*, and the Quakers state of Perfection in a *Self-righteousness* are founded.

Now it is true, many may be qualified for the managing of vast Estates, Offices and Places, yea Kingdoms, who yet have no right thereunto; and their entrance upon the same without a juridical Title thereunto, would soon constitute them Thieves and Robbers, as not entring into and upon the same legally, or at the door, *Job. 10. 7, 8, 9.* compare *Mat. 22. 11.* Hence Christ is called *the Door*, or certain unquestionable entrance into a legal Inheritance; which tho of Grace it becomes such to all the Elect, in the drawings of the Father by his Spirit, yet in Righteousness through the Son they come in time to lay claim unto the same; for no elect Vessel, as chosen in Christ, but has as just a Title (tho founded in Grace) unto such a Faith as enables him to receive that Righteousness to his Justification, as he has a right to Glory in and by virtue of the same Righteousness so receiv'd,

nay,

nay, his very Faith depends absolutely upon the application thereof, or otherwise what must we believe or receive by Faith? for this Righteousness in the preaching of Christ is the first thing offered unto Sinners, as unrighteous and ungodly ones: and to whomsoever of them this Righteousness doth belong, Faith is given unto such to receive the same; but those that have not a previous Interest in and Title unto it, tho in the right of another, are left to stumble at it through Unbelief; *Acts* 13. 48. *chap.* 18. 10. *Luke* 10. 6. *Mark* 4. 11, 12. *Joh.* 6. 36, 37, 39, 64, 65. *Rom.* 9. 30, 31, 32, 33. *chap.* 10. 3, 4. *Acts* 13. 38, 39, 40, 41, 42, 43. *chap.* 28. 23, 24, 25, 26, 27, 28.

True Regeneration never more expresses it self in the *reality* of its kind and genuine Operation, than by bringing the Soul under a submissive active reception of an *external Righteousness* for its Justification in a material (not meritorious, and as such subservient thereunto) sense before God; not as it is previous thereunto, but *consequential* upon such an *Imputation*, and ever operates towards, and terminates in the same as its *proper Basis, resultive Centre, and cherishing Spring*; *Rom.* 10. 3, 4. *Isa.* 61. 10. *Mat.* 22. 11. *Rev.* 3. 18. *Psal.* 69. 27, 28, 29. *1 Pet.* 2. 4, 5. *Joh.* 6. 68. *Psal.* 119. 40. *Mal.* 4. 2. *Psal.* 87. 7. And indeed it is this, and this alone, that is the physical or internal cause of a Person's actual discerning, embracing and submitting unto the same; which tho it be the first in *Man's Experience*, yet it is the last in *God's Order*; there being nothing that can dispose the Sinner unto a reception of such an Offer, but what becomes the holy Nature of God himself, even his Image, which is made up of *sound Knowledge*, exerting it self into *practical Wisdom*, as its Flower or the perfection of its Growth, issuing in a well *sounded and stable Judgment*, altogether attended, at least habitually, with a *readiness of Will and warmth of Affections*, &c. Now tho all that be the *Fruits and Effects* of an imputedly righteous or justified State, yet it is thorow these as created and managed by the Spirit of the Lord, that the Soul comes sensibly to apprehend, approve, lay hold of, and experimentally to apply the same unto it self, *Mark* 4. 11, 12. compare *Luke* 10. 20, 21, 22. Therefore it is that our actual *seeing* of the Kingdom of God arises from our being born again, *Joh.* 3. 3. tho our Interest therein depends not upon the same, *1 Cor.* 2. 12.

Now this blessed *Image* is not in the least any part of that *Righteousness* which the Scripture calls for our voluntary submission unto, either as to the matter or form of its application to our personal Justification; for what should incline us unto an actual submission or stooping unto this Image or express Likeness of God in Regeneration? there being nothing in us by Nature but what is *perfect Enmity* against the same, therefore wrought by *Super-creation Grace*: But it is that whereby God capacitates the Soul *discerningly, persuasively* and *experimentally* to receive this *external Righteousness*, and to take full possession thereof as its *material Clothing*, being previous unto this act of Submission, reckoned upon and imputed unto such of God himself; *Mat.* 4. 16. compare *Psal.* 119. 18. *Joh.* 6. 29. *Rom.* 10. 4. *Psal.* 69. 27. *Isa.* 46. 13. *chap.* 51. 5. *Phil.* 3. 9. Therefore says Christ, *Luke* 10. 5, 6. *Into whatsoever House ye enter, first say, Peace be to this House: And if the Son of Peace be there, your Peace shall rest upon it; if not, it shall return unto you again.* Here we find that the offers of Peace and Reconciliation was the Commission that the Primitive Gospel-preachers were entrusted with by Christ the great Lawgiver, to lay before Sinners; but these offers of Peace and Reconciliation Christ positively declares should not be received but by those who were indeed the Sons of Peace,

even before they heard so much as the glad tidings thereof, much less receiv'd it : for it is one thing to have Peace with God, and another thing to be at peace with God, 2 *Cor.* 5. 18, 19. compare *ver.* 20.

Hence it is, that tho' Christ is said to be made *Righteousness, Sanctification, and Redemption* unto his People; yet we find also that this his being so made over unto them is manifested in order to their reception of, comfort and establishment in the same, by his being made also of God, and that in the first place, Wisdom unto them, 1 *Cor.* 1. 30. for it is he, tho' by his Spirit, that opens their Eyes, takes away the Veil off their Hearts, causes them to dive by Faith into the very inward Spiritualities of the Word, unseals the Book of Life, and gives them a saving sight of the Mysteries of Divine Love, together with their Privileges therefrom, and Interest in the same, and that from Eternity to Eternity; *Joh.* 1. 18. *Rev.* 3. 18. *Mat.* 11. 27. 2 *Cor.* 3. 16, 17. 1 *Cor.* 2. 9, 10. compare *ver.* 16. *Joh.* 1. 50, 51. *Rev.* 1. 18. *chap.* 5. 2, 3, 4, 5, 6, 7, 8, 9, 10. *chap.* 13. 8. *chap.* 17. 8. *chap.* 20. 12, 15. *chap.* 21. 27. *Mark* 4. 11. *Eph.* 1. 17, 18, 19, 20, 21, 22, 23. *chap.* 2. 14, 15, 16, 17, 18, 19. *Jer.* 31. 3. 2 *Tim.* 1. 9. Into a want of this it is that the Apostle ultimately in a radically decreed sense resolves the Stubbornness of the Jews, who would not submit unto this Righteousness for their Justification, *Rom.* 9. 30, 31, 32, 33. *chap.* 10. 3, 4. compare *Acts* 28. 23, 24, 25, 26, 27, 28. 1 *Cor.* 1. 23, 24. 2 *Cor.* 3. 14, 15. For a visive and receptive Faculty or Disposition is not the thing received for this use, either in a meritorious or material, or precedent as titular sense; common Reason will tell us this; but it is wrought in us for a certain distinct Use, End and Employ. Now does my faculty of seeing, and apprehending, or laying hold of, give what is seen or apprehended, either a being unto it in it self, or me a Title thereunto? In the prosecution of such an Hypothesis what desperate work would Men make with the Tenth Commandment? since it is either mine before this, and that in a righteous as well as a material sense, or it never will be. An Inheritance is an external, bequeathed, and appropriated Blessing, and that by a Law-Title settled upon us; but our Qualification for both our reception, entrance upon, and improvement of the same, springs from an inherent Endowment, which cannot be either the material, meritorious or moving Cause of our right unto, tho' it make way for our actual possession of, the same; the state of a Man's Person, and qualification of his Nature being two absolutely distinct things, both as to matter and order: for if we have not the matter of our Justification, either in or of our selves, whence and for what is it, that a Qualification, properly such, must arise? as the hearing, seeing, &c. Faculties of Faith. And if we have the same within us, for what uses and ends are our Qualifications? for if that Righteousness be in us, which must materially justify us, what needs a Qualification to receive it, or Merits to subserve it? since God will testify unto, and uphold his own Image, both as to its matter, use, and place, being his particular Workmanship whenever it is wrought. Now this is either pure in it self, (which as a Creature of God, is certainly and essentially so) and if so, what need remote Assurances to render it acceptable as the matter (if it must be such) of our Justification? If impure, for what is Merit, as abstracted from Matter, brought in? Will the Merits of Christ's material Righteousness render our Pollutions, in a proper, or improper sense, Holiness unto the Lord? For either the new Creature, and that wrought of God in us, is in its own immix'd nature undefiled, or it is not; which certainly is not, tho' attended, yet not contaminated with various Defilements; for his Image can no more essentially be polluted in a

proper identic sense, than he himself can be, it being in Believers (tho much darkened from their sight, and kept back from its proper Evidences by reason of permitted and inter-operating Corruptions) as wrought and maintain'd by God himself, entire in its nature, tho dogg'd and attended with manifold Infirmities, and Pull-backs, as Oil mixt with other Liquors; *Rom.* 7. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25. *Mat.* 5. 48. *1 Per.* 1. 15, 16. *Gal.* 5. 17. *1 Joh.* 2. 20. compare *chap.* 3. 5, 6, 7, 8, 9. with *chap.* 1. 7, 8. And if so, it is as to its own Essence and Nature distinctly pure, and shall by a dissolution between Soul and Body, be perfectly cleared and rid of all manner of sinful adherences.

Object. But some may suppose, that this seems to confirm what was so highly and lately condemned in a Latin Saying of Mr. *Baxter's* above-cited.

Not at all: for tho it is true, That the Image of God sinneth not, neither as such can it sin, *1 Joh.* 3. 9. and therefore needeth not Pardon; and it were very uncouth, yea perfect nonsense, to say, that a Creature which springs from the new Birth, wholly compacted and made up of the Graces of the Spirit, should *in se* be capable of sinning; but that any, or the best of Persons in whom the same is wrought, doth not daily sin, and as daily stand in need of Pardon, is high Blasphemy, if lying against the Truth may be reckoned upon as such, *1 Joh.* 1. 8, 10. It is not *Natures*, but *Persons*, that are the capable and proper Objects of Pardon, Justification and Salvation: Nature, it is confess'd, is inherently the distinct Subject of Sin, or Grace; and where totally under the power and dominion of Sin, if in an elected and pre-justified Vessel, in time it is renewed by the mortifying and quickening Efficacy of the Spirit's Operation; which, as renewed, so maintain'd, and as maintain'd, so testified unto, and that from impressiv Evidences congenial with his Work manifested, which is either sooner or later, more or less, oftner or seldomer, longer or shorter, as to its experimental abode; and all by the self-same Spirit, who as a free Agent both works and seals unto the same, when and how he pleases.

But the grub of Mr. *B's* Notions lies here, as retaining this in it, that an inward special work of Grace (to speak more favourably of him than ever yet I could see ground for) being the material Righteousness of a Sinner's Justification before God, of consequence it must be, that where this is truly wrought and drawn forth into sincere acts of Obedience, then, thence and there he rationally concludes according to his own *moral Swafion*, that there needs not any thing of the Righteousness of Christ, either to acquit such in whom it is created from the charge of Sin, or give them a forensick Title unto Glory. This is the *secret Radix* on which all his Antichristian Pile and Fabricket of Divinity is laid and built.

Do but clear up this, and you will soon find from a diligent attendance upon the Treatises of these Men, into what it is that they both materially, formally and inferentially lodg and resolve this their violent, false and new-coin'd Charge of Antinomianism; namely, That an actual commutative transferring of Sin and Righteousness, and that in the very matter of Fact as to each of them, by as true and real an Imputation as God himself could, at least-wise (with a compleat respect to his own Attributes, and the Salvation of a Sinner) would charge upon the suffering, innocent, voluntary Substitutive, and the ungodly, yet righteous Sinner, is the very bottom on which it is essentially founded, and whence it as essentially springs and is nourished, under the various pretences of Graces, Duties, Holiness, and Obedience therein. Remove but this, and I shall engage a perfect Coalefcency between

Parties more immediately at variance this day, without so much in the least as a talk of Heads of Union, nay, or oral Conference between them: For it is as evident as the Sun at noon-day, that they knew it was in vain to engage plainly and above board about this Point with their Orthodox trick'd Subscribers; and therefore thought the most likely Expedient for their success in an insensible removal of this Foundation, and introducal of their own rotten Principles into the room thereof, and all to deceive the People by their cloudy Preachments, as well as their Counters with their false Subscriptions, was by a hooking in some of the most eminent of their Teachers and Leaders into a seeming agreement in Fundamentals, in which they were even then in their judgments no more one, than white and black as Colours are; and this these double-dealers knew very well, as appears by unforced and just Consequences, even at the time of their compiling and signing this their subtle Engine and Instrument.

Nay, even many, if not most of those deceased that they impeach for Antinomians, they cannot but acknowledg to be gracious and holy Men; which, when the good fit takes them, they will pretty honestly own, provided you disturb them not in their designs therein; yea further, I have seen, I think in print, if they may be believed, that they think their Souls are in Heaven, even the Souls of such who when upon Earth they charged for being the promoters of the Doctrines of Licentiousness. Whence then comes in this Charge of Antinomianism against them? Why hence, as was said before, meerly from their holding of a transimputation of Sin and Righteousness, in their distinct matters of Fact, from one to another; which when once quitted, Reader, let me tell thee, thou mayst bid a thorow adieu to the Christian Religion, as to what advantage thou wilt reap by it, either as to any hopes of Peace with God therefrom, acquitment from Sin in its Guilt, or a standing in a justified state before him.

Now consider, That the Righteousness of Christ in its *pure merit* procures and purchases a free and irrevocable Pardon for Sin, or makes way for the full manifestation and application thereof from the Heart of Grace and Mercy, through the hands of infinite Justice, by an immaculate, proper and bloody Sacrifice; *Rom. 3. 24, 25, 26.* And that the same Righteousness in the compleat matter thereof, as truly imputed, is that for and in which the Elect are reckoned just, and thereupon brought into an actual state of Grace here, as also an entitling state unto Glory hereafter; and tho they always stand indistant one from the other, yet they fall under a separate Consideration (if the Analogy of Faith be regarded) as to their distinct Uses and Ends: which distinction duly attended unto according to Scripture allowance, would soon unravel the crafty Designs of such who say, *That Merit and Matter are the same in judicial Acts.*

Therefore if this indwelling Righteousness so much pleaded for, be our justifying Righteousness, what needs the application of an *external* one in any sense to support the same? (unless, as they say, in a *meritorious way*; but that can be no longer than whilst we are in the Body, after which it is cashier'd both as to its Merit and Matter, as being of no further use unto them, when they are thereby made perfect to stand justified before God in their own Holiness) for as it is pure in its kind, *ut supra*, so at death all the remainders of adhering Sin shall be done away, where true Regeneration is wrought. Now if so, then a Justification in this Righteousness, by virtue or through the Merits of the Righteousness of another, especially at the day of Judgment; is a downright double-branch'd piece of Popery,

it being in it self but a meer Act of Supererrogation, and a Justification by Works also.

But and if this justifying Righteousness both as to its Matter and Merit be without us, How shall we attain unto it, unless the same be given unto us as previous unto our Qualification for our reception of the same? An Heir is an Heir, and that by Law, even before he enjoys his Estate, *Gal. 4. 1. chap. 4. 5, 6. Eph. 2. 4, 5, 6.* And when he comes to claim Possession, what does he do it by? Is it because he is qualified by his attaining unto such a number of Years? Not at all, he is thereby qualified it is true to plead his Right: But how does he do it? It is by producing old Deeds of Settlement, pleading antient Covenant-Contracts, former Conveyances, ratified, sealed and confirmed even before he was born, and that from a mutual Compact betwixt Party and Party upon valuable Considerations, which tho founded in a free act of Donation, yet is transferred over unto him in a juridical sense, by which he pleads, carries on his Cause, and enters upon his Right. And altho nothing can be freer than a Gift, yet I suppose no way safer for our reception and retention of it, than by attending upon the Intention of the Conveyer, in his dispensing and communicating of the same. Wherefore,

Note, *That unless the Name of God in the whole and compleat dimensions of the infinite Attributes of the same, be more glorified in the Salvation of a Sinner, than the said Sinner can possibly be benefited thereby, he cannot either unreservedly or unfeignedly rejoice in God, and consequently find any solid Peace and Comfort in his own Soul; 1 Cor. 1. 30, 31. Revel. 1. 5, 6. chapter 4. 2, 8, 9, 10, 11.* Observe therefore those Authors and Teachers that give thee Truth by its handle; for many will speak and write that which is Truth in it self, but if either it be mistimed, misapplied, and especially misplaced, or not kept within its proper bounds and station, it will do thee more harm than good. *2 Tim. 2. 15. Rightly dividing the word of Truth,* is the mark of a sound as well as faithful Teacher; for no positive Error will prove more pernicious unto the Soul than an irregular or falsely managed Truth, which usually drops from the Pens and Mouths of such who would rather manage Truth, than suffer themselves to be managed by it. *Corruptio optimi est pessima.* I shall hereunto add a Saying of one truly termed a Reverend Prolocutor, and quoted as such by worthy Mr. *Robert Lancaster*, in his defence of Dr. *Crisp's* Works, lately come out, against the unjust Exceptions of one Mr. *Gree*; *That the Righteousness of Christ is said to be imputed to us by Faith, because it is not discerned to be imputed to us of God but by Faith.* This plainly shews, that it is imputed before it is either discerned or received. A Sentence highly deserving to be writ in Characters of Gold, both for its Matter and Conciseness.

Now that thou mayst see that the main design of these great Pretenders unto Holiness (in whose Writings and Practices it could be wish'd that some proper *Vestigias* of its true nature did appear) is but that whereby they might deprive us of a Covenant-Headship, I shall lay a parallel Instance before thee of their Proceedings herein, from a recited Passage out of the Council of *Trent*, and that *verbatim*, lest I be thought to impose upon the Reader, from Sir *Nathaniel Brent's* account of the same, as managed between one Frier *Ambrosius Catarinus* on the one hand, and Frier *Dominicus Soto* on the other. Nine Articles having been proposed to that Synod, some of them containing the very Abstract of our *Neonomian Scheme* (both jointly synonymous in their Methods for establishing the same) few opposed them save *Catarinus*, and that very worthily and judiciously, as to the main of his design therein;

therein; againſt whom *Soto* objected, whoſe Divinity was received and ratified by that Convention, and the former's rejected. For had *Catarinus's* ſound Propoſition taken place, including in it a fœderal Headſhip, (which the Pope dreaded, and therefore poſted away his Portmantuas of Gold to make friends [the method of ſome this day] to preſerve his own blaſphemouſly aſſumed Capitalſhip, and that upon the ſame bottom that our preſent Oppoſers go to work) Antichriſt, or the Man of Sin had long ſince been laid in the Duſt. Now I muſt deſire thee to take notice of what *Catarinus* his deſign is, in what he urges about Sin, otherwiſe thou mayſt flumble at ſome Expreſſions of his in this Citation, *viz.* that he ſpeaks only of that Sin, whereby in the imputation thereof as a matter of Fact, the Sinner in a Covenant-ſenſe ſtands condemn'd juridically before God, (the Conference being more immediately about Juſtification) which his Opponent *Soto* endeavours, with the Arguments of ſome this day, to refute. The words are as follows.

“ No Man reſiſted the Condemnation of the Articles: But Frier *Ambroſius Catarinus* noted the Reaſons for unſufficient, in that they declared not the true nature of this Sin, and ſhewed it in a long Diſcourſe: The ſubſtance whereof was, That it is neceſſary to diſtinguiſh the Sin from the Punishment; that Concupiſcence and privation of Righteouſneſs is the Punishment of Sin, therefore that it is neceſſary the Sin ſhould be another thing. He added, that which was not a Sin in *Adam*, it is impoſſible it ſhould be a Sin in us: but neither of theſe two were Sin in *Adam*, becauſe neither privation of Righteouſneſs, nor Concupiſcence were his Actions, therefore neither are they in us; and if they were effects of Sin in him, of neceſſity they muſt be ſo in others alſo.

“ By which reaſon it cannot be ſaid that Sin is the Enmity of God againſt the Sinner, nor the Sinner's Enmity againſt God, ſeeing they are things that follow Sin, and come after it.

“ He oppugned alſo the tranſmiſſion of Sin by means of the Seed and Generation, ſaying, That as if *Adam* had not ſinned, Righteouſneſs would have been tranſferred, not by virtue of the Generation, but only by the Will of God, ſo it is fit to find another means to tranſfuſe Sin. And he explained his Opinion in this form; That as God made a Covenant with *Abraham* and all his Poſterity when he made him Father of the Faithful, ſo when he gave original Righteouſneſs to *Adam* and all Mankind, he made him ſeal an Obligation in the name of all to keep it for himſelf and them, obſerving the Commandments; which becauſe he tranſgreſſed, he loſt it as well for others as for himſelf, and incurred the Punishments alſo for them; the which as they are derived into every one, ſo the very Tranſgreſſion of *Adam* belonged to every one; to him as the Cauſe, to others by virtue of the Covenant: ſo that the Action of *Adam* is actual Sin in him, and imputed to others, is original; becauſe when he ſinned, all Mankind did ſin with him. *Catarinus* grounded himſelf principally, for that a true and proper Sin muſt needs be a voluntary Act; and no other thing can be voluntary but the Tranſgreſſion of *Adam* imputed unto all. And *Paul*, ſaying that all have ſinned in *Adam*, it muſt be underſtood that they have all committed the ſame Sin with him. He alledged, for Example, that *St. Paul* to the *Hebrews* affirmeth, that *Levi* paid Tithe to *Melchizedec* when he paid it in his great Grandfather *Abraham*; by which reaſon it muſt be ſaid, that the Poſterity violated the Commandment of God when *Adam* did it, and that they were Sinners in him, as in him they received Righteouſneſs. And ſo there is no need to

" run to Lust which infecteth the Flesh, whence the Soul receiveth Infection: For
 " it cannot be understood how a Spirit can receive a corporal Passion; and if Sin
 " were a spiritual Blemish in the Soul, it could not first be in the Flesh; and if
 " it be corporal in the Flesh, it can work none effect in the Spirit. That the
 " Soul by joining it self with an infected Body, doth receive spiritual Infection, is an
 " unconceivable Transcendency. He proved the Covenant of God with *Adam* by
 " a place of the Prophet *Osea*, by another of *Ecclesiasticus*, and by many places
 " of *St. Austin*. That the Sin of every one is the Act only of the Transgression of
 " *Adam*, he proved by *St. Paul*, when he saith, That by the Disobedience of one
 " Man, many are made Sinners: and because the Church hath ever understood that
 " Sin is nothing else but a voluntary Action against the Law, of which kind there
 " was none but that of *Adam*; and because *St. Paul* saith, that Death enter'd by
 " original Sin, which enter'd only by actual Transgression. And he brought for
 " the principal proof, that tho *Eve* did eat the Apple before *Adam*, yet she knew
 " not she was naked, nor that she had incurred the Punishment, but only after
 " *Adam* had sinned. Therefore *Adam's* Sin, as it was not his alone, but of *Eve*
 " too, so was it also of all his Posterity.

" But Frier *Dominicus Soto*, to defend the Opinion of *St. Thomas*, and the other
 " Divines from the Objections of *Catarinus*, brought a new Exposition, and said,
 " That *Adam* sinned actually in eating the forbidden Fruit, but after he remained
 " a Sinner by an habitual Quality, caused by the Action, as by every bad Action
 " such a Disposition is bred in the mind of the Actor, by which, tho the Act be
 " past, he remain'd and is called a Sinner; that *Adam's* Action was transitory, nor
 " had existence but while he wrought; that the habitual Quality remaining in him,
 " passed into the Posterity, and is transfused as proper unto every one; that
 " *Adam's* Action is not original Sin, but that consequent Habit which the Theo-
 " logues call privation of Righteousness, which may be well expounded, confi-
 " dering that Man is call'd a Sinner, not only when he transgresseth actually, but
 " after also, until the Sin be cancelled, not in regard of the Punishments, or other
 " consequences of Sin, but in regard of the preceding Transgression it self; as
 " that which maketh a Man crooked until he be straightened again, who is said to be
 " so, not by an actual Action, but by that Effect which remaineth after the Acti-
 " on is past. He compar'd original Sin to Crookedness, as it is indeed a spiritual
 " Obliquity; for the whole nature of Man being in *Adam*, when he made him-
 " self crooked by transgressing the Precept (here lies the Baxterian Hook) the
 " whole Nature of Man, and by consequent, every particular Person remained
 " crooked, not by the curvity of *Adam* (mark that Friend!) but by his own,
 " by which he is truly crooked and a Sinner, until he be straightened by the Grace
 " of God.

This last of *Soto's* definition of Sin, and the concerns of a Sinner therein, as he
 stands either juridically acquitted from or charged with the same before God, is
 that which was received by that general Synodical Congress at *Trent*, whereon it
 was, is, and shall remain the foundation of all the hopes of Self-justiciaries, till
 the full accomplishment of those Promises and Decrees touching the total and final
 downfall and overthrow of that Man of Sin, (whose main support, as such, lies in
 this Doctrine) with all his Adherents, be brought about.

And now, before we enter upon the following Quotations, let me say, which I
 solemnly do, That I desire no more as to my Justification before, Acceptance and
 Peace

Peace with God both here and hereafter, and that as to the matter and manner of its Communication, together with its assigned, genuine influential Effects both in Graces and Duties, and from the whole my Fellowship with the Lord thereby, than what these Persons, with whom our present Contest does lie, do with the greatest industrious Malice, and deceitful Impudence seek to deprive us of. *Luther* was very sensible of this, when he said that he could overlook many things in the Romanists, were they but clear and stedfast in this point of Justification. The same may be said of several this day.

The subsequent Citations have each of them distinctly their peculiar relation, either in a congruous or incongruous sense, to one or more of the nine Doctrinal, Reformed, Protestant Heads mentioned in the Introduction, unto which the Reader is referred, to determine the matter in hand by an impartial weighing both the one and the other of them in the Ballances of the Sanctuary.

Conformist.

Baxterian.

Non-Conformist.

Head 1. *That Predestination, &c.*

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Head 1. *That Predestination, &c.*

Predestination to Life is the everlasting purpose of God, whereby (before the Foundation of the World was laid) he hath constantly decreed by his Counsel secret to us, to deliver from Curse and Condemnation those whom he hath chosen in Christ out of Mankind, and to bring them by Christ to everlasting Salvation, as Vessels made to Honour, &c. *Artic. 17. Cn. Engl.*

As many as are in this Faith (*viz.* Faith in Christ) stedfast, were fore-chosen, predestinate, and appointed to everlasting Life before the World was made: Witness hereof, they have within their Hearts the Spirit of Christ, the Author, Earnest, and unfaillable Pledg of their Faith; which Faith only is able to perceive the Mysteries of God; only brings Peace unto

I shall premise some few things to the Reader's Consideration before my quoting Mr. Baxter as to this Head.

1. *That whenever he seems to engage more capirally, or more particularly in this Point, he leads his Reader with all the imaginable art he can into the Clouds, never solidly stating the thing in it self as scripturally laid down, or separately distinguishing it, i. e. Election, &c. from its proper Objects, as they are the peculiar Subjects, quatenus such, of Redemption, Vocation, Justification, Sanctification and Glory.*

2. *That he materially confounds, and that with an obfusca-*

I shall begin this Column with some Sayings of Mr. Perkins, a famous old Puritan, who for his soundness and clearness in most of the Fundamentals of the Christian Religion, may well be entertain'd by the Orthodox both Conformists and Non-conformists.

God's Decree, in as much as it concerneth Man, is called Predestination, which is the Decree of God, by the which he hath ordained all Men to a certain and everlasting Estate: that is, either to Salvation or Condemnation, for his own Glory, 1 *Theff.* 5. 9. *Rom.* 9. 13, 22. Predestination hath two Parts, Election and Reprobation, 1 *Theff.* 5. 9. Election is God's Decree, whereby on his own free will he hath ordained certain Men to Salvation to the praise of the Glory of his Grace, *Ephes.* 1. 4, 5, 6. This Decree is the Book of Life, wherein are written the Names of the Elect, *Rev.* 20. 12. 2 *Tim.* 2. 19.

The

Conformist.

unto the Heart, only taketh hold on the Righteousness that is in Christ Jesus. *K. Edw. 6. Catechism. Prime, p. 36.*

God from Eternity hath predestinated certain Men unto Life; certain Men he hath reprobated unto Death: *Lambeth, Art. 1. Novemb. 20. 1595.*

The moving or efficient cause of Predestination unto Life, is not the foresight of Faith, or of Perseverance, or of good Works, or of any thing that is in the *Persons predestinated*, but only the good will and pleasure of God. *Art. 2.*

There is a predetermined and certain number of the predestinate, which can neither be augmented nor diminished. *Art. 3.*

By the eternal Counsel of God he hath predestinated some unto Life, and reprobated some unto Death, of both which there is a certain number known only to God, which can neither be increased nor diminished. In a Convocation of the Clergy of *Ireland*, held at *Dublin*, 1615. *Art. 12.*

The cause moving God to predestinate unto Life, is not the foreseeing of Faith, or Perseverance, or good Works, or of any thing which is in the Person predestinated, but only the good pleasure of God himself. For all things being ordained for the
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ing dexterity the Volitions of God with the nature or substance of his Essence, and that distinctively from the allowance he himself gives unto the said Volition in God peculiarly, and diversly exerting it self according to the different methods of its Exercise and Operation in other cases. As for instance, if absolute Election be pleaded for, and that as considered in God's personal intuitive discerning of and actual in him, according to the unchangeable purpose of his Will, pitching upon, the individually uncreated Objects of the same; then (with him it is) that for want of a created personal in esse cognito, or existence of them, God's Volition must from all eternity lie dormant in his Essence, until by a production of these Objects in time, his Will in Election may occasionally have some proper and peculiar Matter to fix upon in a way of choice, which before could not put forth it self, in that an all-seeing infinite Eye of an eternal God had no personal prevision or prescience
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The Decree of Reprobation is that part of Predestination, whereby God, according to the most free and just purpose of his Will, hath determined to reject certain Men unto eternal Destruction and Misery, and that to the praise of his Justice, *Rom. 9. 21. 1 Pet. 2. 8. Jude 4. 1 Thess. 5. 9. Perk. Golden Chain, p. 10, 23, 163.* This is verbatimly contradicted by *Mr. B. Method. Theol. Par. 1. p. 59.*

This Election the Word of God propoeth unto us, as the gracious immutable Decree of Almighty God, whereby, before the foundation of the World, out of his own good Pleasure, he chose certain Men, determining to free them from Sin and Misery, to bestow upon them Grace and Faith, to give them unto Christ, to bring them to everlasting Blessedness for the Praise of his glorious Grace. *Dr. O's Display of Arminianism, p. 51.*

Thirdly, The Article of the *Ch. of Engl.* (which he recites) is clear, that the Object of this Predestination is some particular Men chosen out of Mankind; that is, it is such an Act of God, as concerneth some Men in particular; taking them as it were aside from the midst of their Brethren, and designing them for some special end and purpose: the Scripture also aboundeth in asserting this Verity, calling them that are so chosen a few, *Matth. 20. 16.* which must needs denote some certain Persons; and the residue according to Election, *Rom. 11. 5. Those whom God knows to be*
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manifestation of his Glory, and his Glory being to appear both in the Works of his Mercy and of his Justice ;

It seem'd good to his heavenly Wisdom to chuse out a certain number towards whom he would extend his undeserv'd Mercy, leaving the rest to be Spectacles of his Justice.

Art. 14.

What is Predestination ?

It is the special Decree of God, whereby he hath from everlasting, freely and for his own Glory, fore-ordained all reasonable Creatures to a certain and everlasting estate of Glory in Heaven, or Shame in Hell.

What is the cause of this Decree ?

Only the meer Will and free Pleasure of God, to dispose of his own Work as he will, Rom. 9. 21. Jer. 5. 14. & 18. 22. Isa. 64. 8.

Is this Decree certain and unchangeable ?

Yea, it must needs be so, because it is grounded on the eternal and unchangeable Will of God ; and therefore there is a certain number of the Elect and Reprobate known only to God, which cannot be increased or diminished, Joh. 13. 18. 2 Tim. 2. 19.

What are the parts of Predestination ?

Election and Reprobation, 1 Theff. 5. 9. Rom. 9. 13, 22, 23. *What*

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of them unto their being created, formed and brought forth.

3. *He constantly jumbles, and that very promiscuously (a perfect blind), God's Act in Reprobation, and his Act in Damnation, whereas the Sin of Man is the only meritorious cause and grounds of God's Proceedings in the latter ; but it is the Sovereign Will and Pleasure of God that is the alone Spring and Origine of the former : so that with him and his Followers Reprobation was never individually designed of God towards any, till their final Unbelief and Impenitency make way for the same, no more than a definite and formally numerical Election was in him, till Men exist, are converted, justified, adopted, and hold out to the end.*

4. *I shall leave the Reader to compare impartially what he says, and that both in the matter and manner thereof, with those of his right and left hand Authors, and to the Lord's Direction in the whole.*

1st. Election. in Scripture sometimes signi-

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his, 2 Tim. 2. 19. Men ordained to eternal Life, Acts 13. 48. Us, Rom. 8. 39. those that are written in the Lamb's Book of Life, Rev. 21. 27. All which, and divers others clearly prove, that the number of the Elect is certain, not only materially as they say, that there are so many, but formally also, that these particular Persons and no other are they, which cannot be alter'd : Nay the very nature of the thing it self doth so demonstratively evince it, that I wonder it can possibly be conceived under any other Notion : to apprehend an Election of Men, not circumscribed with the circumstance of particular Persons, is a conceited Platonical Abstraction, as it seems strange that any one dares profess to understand. That there should be a Predestination, and none predestinated ; an Election, and none elected ; a choice amongst many, yet none left or taken ; a Decree to save Men, and yet thereby Salvation destined to no one Man, either re aut spe, in deed or in expectation ; in a word, that there should be a Purpose of God to bring Men unto Glory, standing inviolable, tho never any one attained the proposed end, is such a Riddle as no Oedipus can unfold. Now such an Election ; such a Predestination have the Arminians substituted in the place of God's everlasting Decree. Pag. 54, 55.

If final perseverance in Faith and Obedience be the cause of, or a Condition required unto Election, then none can be said in this Life to be elected ; for no

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What is Election?

It is the everlasting Predestination, or fore-appointing of certain Angels and Men unto everlasting Life and Blessedness for the praise of his glorious Grace and Goodness, 1 Tim. 5. 21. Job. 15. 16. Rom. 9. 22, 23. Ephes. 1. 4, 5, 6, 9.

Is there no Cause, Reason, or Inducement of Election in the Elected themselves?

None at all, it is wholly of free Grace, without respect of any Goodness that God foresaw in us, 2 Tim. 1. 9. Rom. 9. 16. Phil. 2. 13. Ephes. 1. 9. for otherwise Man should have whereof he might glory in and of himself, as having discerned himself from others, and God should not be the cause of all Good, nor should his Counsel be incomprehensive.

Is not Sin the cause of Reprobation?

No; for then all Men should be reprobate, when God foresaw that all would be Sinners; but Sin is the cause of the execution of Reprobation, the Damnation whereunto the wicked are adjudged being for their own Sin.

Is there no cause then of Reprobation in the Reprobate?

None at all, in that they rather than others are passed by of God; that is wholly from the unsearchable

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signifieth God's actual choosing or taking one Man or People from amongst others to himself, either for his special Complacency and Service by Sanctification or Conversion, (where it is plain, as compared with the rest of his Notions, that God's Love unto or Complacency in their Persons arises not from a pure distinguishing Act of his Love towards them nakedly considered, the very root-cause of Election; but that this love of Election, which is the same with that of Complacency, depends upon their Sanctification, which it seems with our Author, if his emphatical Note may be regarded, is the ground-work of Conversion. Uno absurdo concessio, mille sequuntur.) Mr. B. Doctr. End of Controv. ch. 5. So that Election, and the Love of God therein, respects Qualifications not Persons. More of this §. 2. God will convert, justify, adopt and save some Men by his Grace. *Ibid.* But what is this to Election, as to a distinct

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no Man is a final Perseverer until he be dead, until he has finished his course, and consummated the Faith: but certain it is, that it is spoken of some in Scripture, that they are even in this Life elected: Few are chosen, Mat. 20. 16. For the Elect's sake those days shall be shortened, Mat. 24. And shall seduce, if it were possible, the very Elect, ver. 24. where it is evident, that Election is required to make one persevere in the Faith; but no where is Perseverance in the Faith required to Election: yea, and Peter gives us all a Command, that we should give all diligence to get an assurance of our Election even in this Life, 2 Pet. 1. 10. and therefore surely it cannot be a Decree presupposing consummating Faith and Obedience, p. 62.

Election is an eternal Act of God's Will; He hath chosen us before the foundation of the World, Eph. 1. 4. consummated antecedently to all Duty of ours, Rom. 9. 11. Now every cause must in order of Nature, precede its Effect; nothing hath an Activity in causing, before it hath a being; Operation in every kind is a second Act, flowing from the essence of a thing, which is the first: But all our Graces and Works, our Faith, Obedience, Piety and Charity, are all temporal, of yesterday, the same standing with our selves, and no longer, and therefore cannot be the cause of, no nor so much as a Condition necessarily required for the accomplishment of an eternal Act of God, irrevocably established before we are. E 2 If

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able depth of God's own free-will and good pleasure. Bp *Usher's* Body of Divinity, p. 91, 92.

The particular end of the Elect dependeth either on some fatal Necessity, some accidental Chance, or on the Will of Man; or it standeth by God's everlasting Decree: there can be assigned no other cause. Not the first, for that were to tie God to Secondary Causes, for such was the *Stoical Destiny*; not the second, for that were to overthrow God's Providence, by the which all things are govern'd, and not by Chance: Not the third, which were to advance the Creature above his Creator: And *St. Paul* saith, It is not the Willer, nor the Runner, &c. Ergo, God's special and definite Decree must stand: As *August. certi hic*, &c. Certainly in this case, where neither things are governed by fatal Necessity, nor by rash unadvised Chance, what other Cause remaineth than the profundity of God's Mercy and Truth? *Contr. Julian. 6. cap. 5.* It skilleth not concerning the matter in hand, namely, the particular and personal Election of those that shall be saved, whether we urge God's Precience only or Predestinaton; for if God did only foresee in particular who, and how many,

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personal Act in God towards any, even such whom by Name he gave unto and chose in Christ before the foundation of the World?

§. 3. Therefore it is certain that God from Eternity did will or decree so to do; for the Event in time maketh it fit so to denominate God's eternal Will: Tho there was nothing before the Creation really but God, (*here lies his shuffle*) and so real existent Man (*here lies the Evasion*) was not the Object of his Will; and Man in esse cognito, was nothing but God himself, there being nothing else from Eternity (*except as Eternity comprehendeth Time.*) *Ibid.* How far this will agree with the Lord's knowing, yea calling of *Cyrus* by name about an hundred years before he was in esse cognito; and whether King *Josiah* long before his Birth and Existence, was not even then, as named by the Lord, the personal tho materially uncreated, Object of his Will, let the Learned judg.

§. 4. In the same manner as God bring-

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If Predestination be for Faith foreseen, these three things, with divers such Absurdities, will necessarily follow: First, That Election is not of him that calleth, as the Apostle speaketh, *Rom. 9. 11.* that is, of the good pleasure of God, who calleth us with an holy calling, but of him that is called; for depending on Faith, it must be his whose Faith is that doth believe. Secondly, God cannot have Mercy on whom he will have Mercy, for the very purpose of it is thus tied to the qualities of Faith and Obedience, so that he must have Mercy only on Believers antecedently to his Decree; which, thirdly, hinders him from being an absolute free Agent, and doing of what he will with his own, of having such a power over us as the Potter hath over his Clay; for he finds us of different matter, one Clay, another Gold, when he comes to appoint us to different uses and ends; p. 63, 64.

And principally, the Effects of Election infallibly following it, cannot be the causes of Election certainly preceding it: this is evident, for nothing can be the Cause and the Effect of the same thing, before and after it self: But all our Faith, and Obedience, Repentance, good Works, are the Effects of Election flowing from it as their proper Fountain, erected on it as the Foundation of this Spiritual Building: and for this the Article of our Church is very evident and clear; *Those*, saith it, *that are endued with this excellent benefit of God, are called* accor-

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many, and of what condition, should believe in Christ and be saved; and that as God foresaw, so it must be, that the same, so many, no other, no more shall believe than God foresaw; then must the number of the Elect and Believers be as certain, definite and determined, as if they yielded to God's Decree herein: Wherefore they must either doubt of God's Pre-science, or confess a certain Determination of the number of the Elect. We have direct places of Scripture for particular Election; *Christ calleth his Sheep by name*, Joh. 10. 3. They are all known particularly, and assigned to Salvation as by Name. The Apostles were personally elected of God, and given unto Christ, Joh. 17. 3. and as some of the Elect be, so are the rest, for there is one condition of them all. *St. Paul*, speaking of certain *Persons* his fellow-labourers, amongst whom he nameth *Clement*, saith, *Their Names are written in the Book of Life*, Phil. 4. 3. Ergo, they were specially and particularly elected. Further, the Scripture saith, that God calleth the Stars of the Sky by their Names, how much more the Sons of Men, the Children of Salvation, are particularly known unto him? and if the Hairs of their

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bringeth Men to Grace and Glory, he willetth or decreeth to do it: for his Decree to do it is no real Act of God distinct from his Essence, but it is his simple, essential Will denominated from the Effect related to it.

Therefore the Controversies about Election are resolv'd into those about the giving of Grace and Salvation: *Whence note, that God's personal electing of any depends upon their electing of him. Ibid.*

§. 14. As to the Controversies about the Objects of God's Decrees, meaning the personal or subjective Object as distinct from the Effects of the Volition, (or the presupposed state of him that God decreeth the Gift to) If we will distribute God's Decrees or Volitions as the Parts or Gifts decreed or distributed, then the Question is all one, as, *what state a Man is supposed to be in when God gives him such or such a Gift*; which is a thing that we are not much dis-agreed about. *Ibid.*

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according to God's purpose, are justified freely, are made the Sons of God by Adoption, they be made like the Image of Christ, they walk religiously in good Works, &c. Where first they are said to be partakers of this benefit of Election, and then by virtue thereof, to be entituled to the fruition of all those Graces. Secondly, it saith, *Those who are endued with this Benefit, enjoy those Blessings*; intimating that Election is the Rule whereby God proceedeth in bestowing those Graces, restraining the Objects of the temporal Acts of God's special Favour to them only whom his eternal Decree doth embrace. Both these indeed are denied by the *Arminians*, which maketh a further discovery of their *Heterodoxies* in this particular. *You say, saith Arminius to Perkins, that Election is the rule of giving, or not giving of Faith, and therefore Election is not of the Faithful, but Faith of the Elect: But by your leave this I must deny.* *Armin. Anti-Per. fol. 221.* But yet whatever it is the sophistical Heretick here denies, either Antecedent or Conclusion, he falls foul on the Word of God: They believed, saith the Holy Ghost, *who were ordained to eternal Life*, Acts 13. 48. *And the Lord added daily to his Church such as should be saved*, Acts 2. 47. From both which places it is evident, that God bestoweth Faith only on them whom he hath pre-ordained to eternal Life: but most clearly, Rom. 8. 29, 30. *For whom he did foreknow, he also predestinated to*

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Head are numbred, much more themselves. Dr. *Wilder, Synop. Papif.* p. 899.

If God from Eternity absolutely elected some unto the infallible attainment of Grace and Glory, we cannot but grant that those who are not comprised within this absolute Decree are as absolutely passed by, as the other are chosen. Dr. *Davenant Animadv.* upon a Treatise entitled, *God's Love to Mankind*, p. 5.

Election or Predestination findeth or considereth all meer Men in one and the self-same condition; and it is the Grace prepared for them in Predestination, which maketh the Predestinate become holy and happy Men. *Ibid.* p. 10.

They who will have God in his Divine Predestination to behold all Men, and elect those Men consequently whom he considers, as believing and persevering in Faith and Holiness to the last gasp, are in an Error. For, 1. This is to elect or predestinate Men, not considered *in statu integra*, nor *in statu lapsa*, but *in statu reparato*, & *tantum non glorificato*. 2. Again, This is not to bring Faith, Holiness, Perseverance, out of the gracious benefit of Election, but to bring Election out of the foreseeing Acts of believing, obeying, persevering, quite

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§. 15. e. g. The Recipient of the Gift of Glory is a persevering faithful Saint: The Receiver of the Gift of Perseverance is a true believing Saint: The gift of Justification, Adoption, and the Spirit of further Sanctification, is given to a penitent Believer; Faith and Repentance are given usually to Persons prepared by a more common Grace, having the means of Grace, and for ought we know sometimes suddenly without such Preparation. *Ibid.*

Common Redemption and the Decree of common Grace, both antecede that which is properly called Election, in order of Nature *in esse objectivo*: that is, God decreeth to give Faith and Salvation effectively to some of them that had common Grace. *Ch.* 13. §. 19.

Ch. 6. §. 2. God's essential Will, as such, is not called Reprobation, nor a Decree of Damnation, as distinct from other Volitions: therefore the distinguishing denomination must be fetch'd from the Effects or Objects which

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be conformed to the Image of his Son: Moreover, whom he did predestinate, them he also called; and whom he called; them he also justified, them he also glorified. St. *Austin* interpreted this place, by adding in every link of the Chain, only those: however, the words directly import a pre-eminence of Predestination, before the bestowing of other Graces; and also a restraint of those Graces to them only that are so predestinate. Now the Inference from this is, not only for the form Logical, but for the matter also, it containeth the very words of Scripture, *Faith is of God's Elect*; *Tit. i. i.* For the other part of the Proposition, that Faith and Obedience are the fruits of Election, they cannot be more pre-emptory in its Denial, than the Scripture is plentiful in its Confirmation. *He hath chosen us in Christ, that we should be holy*; *Ephes. i. 4.* not because we were holy, but that we should be so. Holiness, whereof Faith is the Root, and Obedience the Body, is that whereunto, and for which we are elected: The end and meritorious cause of any one Act cannot be the same, they have divers Respects, and require repugnant Conditions. *P.* 64, 65, 66.

The rule and measure of the Communication of the Spirit for Regeneration is Election: The rule and measure of the Communication of the Spirit for Sanctification, is Regeneration, &c. Dr. *Owen's Discourse* concerning the Spirit, p. 359. That there is an Election of Grace,

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contrary to the Doctrine of our Church, and of the Truth. 3. Last of all, If we admit this Opinion of conditionate Predestination following the eternal foresight of Mens final Obedience and Perseverance, we must of necessity grant, that the Grace or Benefit of Predestination affords no Man any help at all in the way to eternal Salvation, or Glorification; which no Christian Ear can patiently hear: for how can that be the cause leading infallibly in the way unto eternal Life, which cometh not so much into consideration, until a Man have run out his race in Faith and Godliness, and be arrived at Heaven Gates? Such a falsely named Predestination might more truly and properly have been called a *Post-destination*: But call it how they please, it enacteth only *per modum legis*, that Men thus living and dying, shall be received into the Kingdom of Heaven; but it doth not *per modum decreti operantis*, infallibly work those Graces and gracious Actions, whereby Men are brought unto Heaven. *Ibid.* p. 10, 11.

Neither doth the Decree of Preterition *shut up* any Man *under a necessity of sinning, and being damned*; but it permitteth Man voluntarily and freely

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which it hath relation to.

§. 3. Therefore where there is no Effect or Object of God's Will, there is no such Will to be named or asserted: (*What a blind Deity does this wretched Sophister make of an infinite God? as if he could not call things that are not, as if they were.*) But so much as God effecteth in or towards Man's Damnation, so much he must be said to will.

§. 7. If it be said that God *permitteth Sin, therefore he decreed to permit it*: These things must be answered.

1. Permission is an ambiguous word, (*something like our Author*) strictly it signifieth in Physicks nothing at all but a *meer Negation*, (*that is directly like him in sound Divinity above all things else*) which is *non impedit, not to hinder*; but in *Politicks* it oft signifieth a *positive license* or *voluntary concession* of leave for a Man to do or possess something.

And many Divines by Permission mean not bare *non-impeditio*,

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Grace, with a non-election or passing by others: That difference to be out of the pure Grace and good Pleasure of God, which purpose of Election is the cause of their effectual Calling and Salvation. Dr. *Tho. Goodwin* of Election, pag. 12. Contents of Chap. 2.

The Elect afore ever they are converted, are stiled by God his *People*, Acts 18. 10. And Christ saith, *Sheep [I have] not of this fold (Gentiles) them I must bring*. They were *Sheep* afore they were brought in, and they were so determinately, fixedly, and resolutely God's *Sheep*, foreknown by him to be such, as that Christ himself (to whom God hath committed the Salvation of them) saith, *I must bring them in*, as upon God's peremptory Command to have them saved: And therefore Election, or foreknowledg of them, is as the cause join'd with their being *HIS*, 2 *Tim.* 2. 19. *The Lord [knows] who are [his].*

This their Election that makes them his, and is here signified by *fore-knowledg* [*whom he foreknew*] is a word appropriated to the Elect, and their Election by God; and Election is ascribed unto it, as *Rom.* 8. 29. *Whom he did foreknow, he also did predestinate*. And 1 *Pet.* 1. 2. *Elect according to the foreknowledg of God the Father*; that is, out of that special foreknowledg which God took of those whom he chose; even such a foreknowledg as is common to no other Creatures or Persons; altho *known unto God are all his Works* from the beginning.

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to run into damnable Sins, and thro their voluntary Impenitency to incur eternal Damnation. *Ibid.* p. 20.

In the beginning of Wars when many good People came unto him, (*i. e.* Mr. Dod) being affrighted with the Souldiers, he encouraged them, using this Speech, That if an House were full of Rods, what need the Child fear, when none of them could move without the Father's hand? and the Lord was a loving Father; and Estate, and Life and all were at his disposal.

When afterwards some Soldiers came to his house, and threatned to knock him on the head; he answered with Confidence, that if they did, they should send him to Heaven, where he long'd to be, but they could do nothing except God gave them leave.

When the Souldiers broke open his Chests and Cupboards, and plunder'd him of his Goods, he said to a Friend of his, that he would not do them that honour to say that they had taken ought from him, but it was the Lord, alledging that of *Job*, who, when he was spoiled by the *Sabeans* and *Chaldeans*, yet did not do much as name the Instruments, but said, *The Lord hath given, and the Lord hath taken away.* Mr. Dod's second Sheet, Head 30, 31, 32. God

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tion, but also some Action that tendeth to the procuring of the Event. In the first and proper sense it followeth not, that God decreed to permit Sin, because he permitteth it, (*most audaciously attempted, that any thing should come to pass without the compass of God's Decree!*) for permitting here is but a bare Verb, (*no more is saving and damming*) and signifieth nothing. *Not to hinder* is meerly nothing.

And nothing is no terminus to denominate God's Decree or Will. (*Whether this has more of Sophistry or Ignorance in it is hard to determine; for is not God's willing to help, or keep from Sin, as truly an Act flowing from a Decree and Will in him, as his Volition is to assist against the same? Does not my Resolution not to relieve a hunger-bitten Creature as effectually contribute to his famishing, as my supplying the wants of another does to his Preservation? And are not these two Branches of one and the self-same Will,*

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And, as several Interpreters have observed on the same word, *Rom. 8. 29.* he saith not, *ὅς αὐτὸν ᾔδει, whom he knew,* as but with a bare simple Act of Knowledge, for so he doth all things; but *ὅς αὐτὸν ἠγάπησα, whom he acknowledged,* approved of with a knowledge of Liking and Love. And so he notes,

1. A singular Love join'd with a foresight of them, or God's casting a loving Eye with Affection upon them. Words of Knowledge import Affection; Conjugal Communion which is transacted between Man and Wife, and riseth from the entirest Love, is stiled Knowledge of each other: As on the contrary, *I know you not,* and *I never knew you,* do in Christ's speech express our utter rejection and privation of Affection to them.

2. There is *ἔμπροσθεν* (or before) added to this Knowledge; by comparing other Scriptures to which, imports that this his Love was before the *foundation of the World*, and so from everlasting: And so that Particle is explain'd in the same Chapter of *Peter*, ver. 20. when Christ's Election is spoken of, whose Election is the Pattern of ours: *Who verily was [fore-ordain'd] afore the foundation of the World.* And Christ himself, *Job. 17. 24. Thou lovedst me afore the foundation of the World.*

3. It was not such a fore-knowledge as that whom he foresaw would believe, and be holy; that them, as such foreseen, he chose, and loved; that were unworthy of God, *qui scientiam*

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God is not the Author of any evil Action, as it is evil, either by willing, decreeing, bidding it, or moving thereunto, but only as he giveth Power, as our Creator, to his Creatures, to move or work this or that; therefore a sinful work. As it cometh of God the Author, it is a Work only, and no Sin; as it is of Man it is Sin and Wickedness.

Again, God is no otherwise to be respected in a sinful Work and Action, but as a just Judge, which punisheth Sin by Sin; for it is a just thing before God to recompence one Sin by another: and so it is to be considered not so much as it is a Sin, as a Punishment of Sin. Again, in the same Action God propoundeth one end, as the exercising of his Children, and manifestation of his Mercy, as in the Temptation of *Job*; the Instrument whereby he worketh respecteth some evil end, as Satan laboreth the subversion of *Job*: and the evil affection and purpose of the Instrument maketh the Action evil, but God is free and unspotted: God therefore is not any ways the Author of Sin. Dr. Willet Synop. Pap. p. 854.

God did eternally decree to glorify himself in the Salvation of some, and Damnation of others, which the Event doth plain-

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exerciting it self in a positive and negative Act?) But as permitting signifieth any positive Act which Men make an occasion of Sin, it is improperly called *Permission*, and it was spoken of before: And tho' God's general influx be presupposed, that is not *Permission*, nor part of *Permission*. And as *Permission* signifieth leave to sin, God permitteth none: for it is not *Sin* if so permitted. (Were not the Prophets of Ahab acted by a lying Spirit, and that as to a fore-known and fore-designed Will in God? And was not this done by a positive Commission from the Lord? So in the spoiling and perplexing of *Job*.)

2. And if it would hold that God decreeth his *Permission* of Sin, it followeth not that he decreeth the *Sin* permitted, for that is not a capable Object of his Volition. (Then Christ came not to do the Will of his Father, whose determinate Counsel was, that Judas should betray him, when his positive Command was; and that

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non accipit à rebus, and had been an uncertain Foundation for God to build upon, who builds not upon Sand, the mutable Will of the Creature: But the Foundation of God is said to be sure, by this, that he knows who are his; qui not quâ; that is, the individual Persons, who they are, not who, that is, so or so qualified. And in *Rom. 8. 29.* it is not said, he predestinated those whom he foreknew that would be conformable to the Image of his Son: no, but contrary, that those whom he foreknew, and so loved, he predestinated to be conformable unto the Image of Christ his Son. Yea and in this place, *Rom. 11. 6.* he expressly puts it wholly upon Grace, and utterly excludes Works, foreseen as the Motive unto God. And thus the sense or meaning of this Foreknowledge riseth up to this, That those particular Persons whom out of pure Grace and Love, (without any consideration of Works of any kind that were to be in them) he casting his Love freely upon them, did from everlasting, and out of that Love chuse to be his, they are alone his People. And so for substance and in effect, both these words in *v. 2. Whom he foreknew*, and those that after follow [A Remnant according to Election of Grace] prove both to be one and the same.

Text *Rom. 11. 1, 2, 3, 4, 5, 6, 7.*

Doctrine. That there is an Election of some, with a Non-election, or passing by of others; which Election is out of the pure Grace of God, and is

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plainly demonstrate: But for those in whose Salvation he decreed to glorify his Mercy, he worketh in them the means of their Salvation, Faith, Repentance, perseverance in Faith and Godliness, by an influx of Grace into their Souls, by a powerful, yet not violent, by a most sweet, and yet most infallible guidance of their Wills, in and over which God hath a more predominant Power than themselves.

As for those in whose Damnation God glorifieth his Sovereignty and Justice, he doth it not by an influx of Malice into their Souls, nor by unavoidable wresting of their Wills unto any particular Sin, but leaveth all sinful defective Actions to their own sinful defective Wills, which wanting the special Grace and effectual guidance proceeding from divine Predestination, never fail to run themselves willingly and wittingly on their own Damnation.

The means whereby Men are brought unto Salvation, are real Effects of the Divine Election wrought by God's Spirit, as the light and heat of the Air is by the Sun.

But the means whereby Men are carried to their Damnation grow from themselves, as the coldness and

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as to the very matter of Fact, What thou doest, do quickly. So for Shimei's cursing of David, says he, So let him curse, because the Lord hath said unto him, Curse David; Who shall then say, wherefore hast thou done so? Let him alone, and let him curse; for the Lord hath bidden him. But to shew the Reader the way that Mr. Baxter takes to evade the force of such Scripture Testimonies, I shall offer him his sense concerning Ahab's Prophets.)

Obj. *Nonne Deum, &c.* Obj. Doth not the holy Scripture testify that God sent a lying Spirit into the mouths of the Prophets of Ahab?

Ans. 1. Thence it clearly follows that God himself is not the predetermining cause of all Lies: otherwise what need was there to send lying Spirits to effect that which he himself worketh in all Liers? yea take it from the lesser; for Satan cannot determine Men to lie.

2. To send here signifies nothing else than to permit the Devil greatly desiring

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the cause of their effectual Calling and Salvation.

1. That there is an Election: That's in the letter of the Text, wherein the Elect are called the Election: And Election imports a calling, or singling some from others, as 2 *Thess.* 2. 13. *ὁπ' ἕλετο, exemit, selegit, he exempted, excepted some, or as it is here, ver. 4. reserved to himself.* If some were not passed by, there were not an Election. On the opposit side, the other are called the rest, v. 7. that is, non-elected: And to say the rest, is the mildest and softest word that could be given of it, and imports merely a non-election, as it stands in this distinction here from the Election which is its opposite.

2. Of the one he says, God did foreknow them, [*His People which he foreknew*] and by his foreknowing took them to be his. 2 *Tim.* 2. 19. *The Lord knows who are his:* He speaks it of Election. But there is another part of that *Distinction*, (for such those words in *ver. 7.* are) there is a rest whom he never knew, altho he foreknew them, as he foreknows all things, yet without a love or owning of them: Thus Christ, *Mat.* 7. 23. *I never knew you:* There is the Badg of the rest, that he says he never knew them: That [never] reaches up as high as Eternity; and that from thence even to that hour, he never knew them: And as he never did know them, so he never will to Eternity. You see here are two Companies, *Elect*, and the *Rest*; one foreknown, and the

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and darkness of the Air is from it self.

In this Decree Faith, Perseverance, and all saving Graces are not in order of Nature the foreseen Conditions, but the afterseen Effects of Predetermination.

God is not to learn of us what maketh most for his own Glory; he could have upheld the Angels which made a voluntary Apostacy from him; he could have upheld our first Parents; he could by his special and effectual Grace have brought every particular Man in the World unto Salvation; and all this he could undoubtedly have done without prejudice to the Creature's free-will: but since we know and see he hath done otherwise, we must confess that this order of Divine Providence, whereby he hath decreed to guide and bring some infallibly unto eternal Happiness, and whereby he hath decreed to permit some infallibly to fall into eternal Misery, doth make off for his Glory.

The Maintainers of the absolute Decree hold that nothing is acted in this World good or bad, without an eternal Determination or Decree of God's Will for the being of such a particular Act: But they detest the *Manichees*, and make this difference betwixt good Actions and bad,

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ring this, &c. (whence it seems this proceeded not from God's foreseeing and irreversible Decree, but that he in time perceiving the desire of the Devil, could not forbear gratifying of him. [If this were the grounds of God's Proceedings, what would become of the whole Generation of Mankind?] But this Reason he might have brought in for God's Permission of his own Treasures to come forth, as well as the *Imprimatur* and *Subscriptions* of some others.) Bax. Method. Theol. Part 1. pag. 294.

§. 9. God damneth none but Sinners; therefore he decreed to damn (or reprobate, which are but blinding convertible terms with him) none but Sinners.

Therefore a Man only as a Sinner is the Object of the Decree of Damnation (i. e. Reprobation) or Punishment, seeing the Decree is denominated from the Effect.

§. 10. It is not a Sinner, merely as a Sinner, that God will damn (or reprobate); else all Sinners should be damned

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the other never known.

3. There are different Issues and Events befall these two; proceeding the one from God's foreknowing the one, and the other, that God never knew them: The first doth infallibly obtain, *The Election have obtained it*: Obtained what? and how? Effectual Calling first, and Salvation at last thereby. What then does befall the rest? *They are blinded*, so the Text, [*And the rest were blinded.*] In like Equipage Christ speaks in the 10th of John, *That he had Sheep which were yet to be called*. So at ver. 16. *And other Sheep I have which are not of this Fold; them also I must bring, and they shall hear my Voice, and there shall be one Fold, and one Shepherd*: And that his Father had given them him. And then oppositely he speaks of another company; ver. 26. *Ye are not of my Sheep*: And the same different Events follow on each that are here said to befall these two Companies here. Even as here, of those that were his Sheep, he says, ver. 16. *They shall hear my Voice, and them I must bring*: And ver. 27. *My Sheep hear my Voice, and I give unto them eternal Life, and they shall never perish*, ver. 28. But of the other, *You believe not, because you are not of my Sheep*; ver. 26. Observe, It is not that Christ says, they were not of his Sheep, because they believed not; but on the contrary, *They believed not, because they were not of his Sheep*--- So it was his Father's Gift of them before calling, for which

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bad, that good and holy Actions have God, not only a determining Cause for their Event, but an effectual working Cause in their Production; bad Actions have God the determining Cause of their Event, but the permissive Cause only of their Malice.

If any Man think that Non-election, or negative Reprobation implieth that some Men are made to be tormented in Hell for God's Absolute Pleasure, and not for their own Sin, he is in a foul Error. God made all things for himself, and for the illustrating of his own Glory: And he eternally saw that he could illustrate his Glory in most excellent manner, by making all Men capable of Salvation, and yet by permitting some Men to incur Damnation: This he eternally and absolutely decreed to do by preparing special Grace for some, and bestowing it upon them in due time he infallibly worketh their Salvation: and these only in Scripture are termed *Men predestinated* or *elect-ed*. And on the contrary, by not preparing, and not bestowing effectual or special Grace upon others, they do wilfully and willingly work their own Damnation and Destruction; and these we call *not elect-ed, not predestinated,*

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ned (or *reprobated*.) But it is only a certain sort of *Sinners* who *prevalently* and *finally* reject *redeeming Means* and *Mercy*.

Therefore it is only such that are the Objects of the particular Decree of Damnation, or (which is all onewith him, according to his Title of this Chapter) of Reprobation. *Chap. 6.*

Chap. 8. §. 2. To say that God is the principal determining cause of every sinful Act, with all its Objects and Circumstances (called the *materiale peccati*) and also the cause of the Law that forbideth it, and the Person that committeth it, is to make him the chief cause of Sin, as far as it is capable of a cause, even of the formal cause.

§. 3. To say, that such a Cause is the cause only of the Act, but not of the *Obliquity*, is absurd, because the *Obliquity* is a *relation* necessarily resulting from the Law and Act with all its modes and circumstances; and the *Obliqui-*

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they are in these places called *his Sheep*, and given by his Father with such a Command, as *I must bring them in*, says Christ.

4. *This Separation by Election is of pure Grace*: And so it is here said to be according to the Election of Grace; that is, Grace was the Founder and sole Author of that Decree, and that Election merely of Grace; for it follows, *ver. 6. If it be of Grace, then it is no more of Works*, otherwise *Grace is no more Grace*: which plainly excludes *Works* of Man, as foreseen, and therewith shuts out also the Will of Man, which is the Author of *Works*, to be any way the cause of such an Election as foreseen, &c. *Ibid. p. 14, 15, 16.*

That God's purpose according to Election] which first always imports with it a singling forth one or divers from others who are not chosen: And so here doth connote the Rejection of others, namely, *Ishmael* and *E-sau*. Or, that Clause is put in to distinguish it to be that sort of Purposes which are *Election-Purposes*: That whereas to reject, or pass by others, is from a Purpose too; but this is his Purpose according to Election. *Ibid. p. 17.*

That it might stand:] That is, *firm* or *sure*, as being built upon the unchangeable Will and good Pleasure of Grace in God himself; that it did not stand waiting or suspend upon Man's Will to see how it would work, and cast the matter, and use his Grace ere he would decree or purpose their Salvation. *Ibid.*

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or (in the most harsh term) *reprobated*.

The second Distinction opposed by this Author is that which considereth in Sin, the material and the formal, which is the substrate Act, and the obliquity of the Act; and so granteth God to be the cause of the material part, as it denieth him to be any cause at all of the formal, which is the repugnancy or disconformity which the Will of the Agent hath with the Law or Will of God.

This Distinction is a sound and necessary Distinction, and approved by all judicious Divines, whether Papists or Protestants.

De malo culpa quoad substratum & materiale, quod est actio naturalis cui malitia est annexa, nulla est difficultas in inquirendo & explicando quidnam illud sit, quoniam ex hac parte malum culpa non est malum, sicut nullus actus naturalis est de se malus. Penot. lib. 8. cap. 11. *Omnes Theologi conveniunt quod Deus est autor creaturæ naturalis ipsius.* Ibid. 477.

Against this is excepted, *That all Sins receive not this distinction.*

If all Sins subsist in some actual motion of the Soul, Body, or both, and this motion abstractively considered be the material part of every actual Sin, and hath God for the

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liquity can have no other cause.

§. 4. To say that God willeth, and loveth, and causeth Sin, not as Sin; but for good ends and uses, is to say no more for God than may be said for wicked Men, if not for Devils, save only that God's ends are better than theirs.

§. 8. They that hold that God doth by immediate, physical, efficient, pre-determining premotion principally and irresistibly cause every sinful Act, with all its Modes and Circumstances, do certainly deny all certainty of Faith, and so subvert all Christianity: for, the formal Object of all Divine Faith is God's Veracity (that God cannot lie;) if God could lie, our Belief could have no certainty. Now God speaketh to us but by *inspired Men*, and not by an *essential Voice* of his own. And if God cause, as afore said, all the Lies that ever were spoken by Men or Devils in the World, then no Man can be sure that he doth not so by Prophets and Apostles, or that ever

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p. 17. Now then look as this false Supposition, that all the People of *Israel* were the Children of God, by reason of their being *Abraham's* and *Israel's*, or *Jacob's Seed*; and hereupon those their Titles and Privileges afore said, were the occasion in that 9th Chapter of his treating of the Doctrine of Election there; so here in this 11th Chapter he reassumes the very same occasion, when he goes on to apply it to the Jews, beginning at the very first Verse; *I say then, hath God cast away his People?* He speaks in reality the same thing: To which he answers, v. 2. with that distinction taken from Election, *God hath not cast away his People whom he foreknew*: the occasion is the same, and the Answer is the same, and the Objection is solved by the Doctrine of Election. *Ibid.* p. 19. They are so distinguished, as that none of the Elect do become of the number of the Rest; nor of the Rest do become of the number of the Elect: and therefore you must never intermingle them, by thinking that a Man may be of the Elect to day, and at his death Reprobate; for these two are contra-distinct Sayings, remain such to Eternity. If any of the *Elect* were finally hardened, then this other saying, *The rest were blinded*, were not true: Or if any of those that are the *rest* did obtain it, then that first, the *Election* have obtained (as they stand thus differenced one from the other) were not true. *Ibid.* p. 23.

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prime cause in whom we live, move, and have our being; then no Sin can be assigned wherein this material part may not be found. *In the eating the forbidden Fruit*, the material part of the Sin in regard of the Soul was the Appetition thereof; in regard of the Body, the Mastication and Manducation, and other bodily Acts: Separate these from the formal part which is *modus appetendi*, and containeth a Repugnancy to God's Command, and God was the prime Author thereof. The Act of desiring and of eating, must of necessity be reduced to God, without whom there neither is or can be any motion of Body or Soul: But the disorderly manner of desiring and eating contrary to the Law of God, this is reducible (as being a defect) only to the defective Will of Man.

This is well observ'd by Ruiz, *Aliqui modi se habendi in voluntate non reducuntur in Deum tanquam in causam, presertim quando culpabilis est modus, &c. habendi.* And more fully, *Potest voluntas divina amando quamlibet actionem sub ratione actionis non amare differentiam monstruositatis per quam positive repugnat divina legi.* Dr. Davenant's Animadversions on a Treatise entitled, *God's Love to Mankind*, p. 22,

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they say true; and God's *Veracity* then is gone. (*The hellish Sottishness of this Section, together with his subtle and blasphemous Inferences thereupon, I shall leave to the ingenious Believer, and that Text, Try the Spirits, &c.*) Mr. Baxt. End of Doctrinal Controversies.

If the Covenant be not conditional, as to the disposing of these Benefits, it would follow,

That all to whom the offers are made have an interest in them, or it is not a serious offer, no, nor a true offer, as not containing a real and mutual Connexion between the Benefit and the Duty. Mr. D. *W. Gospel-Truth*, p. 52, 53.

It is a display of God's Wisdom, in conferring the Benefits suitably to the nature and state of Men in this Life, *whose eternal Condition is not eternally decided, but are in a state of trial*, p. 46. This he seems to confirm and vindicate by his Explanation of it, p. ult. against Mr. Mather.

I. Says he, I do not here mention

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There are those in the World that say God loved all Mankind alike as to Salvation, and to that purpose hath in all Ages given them Helps and Divine Assurances in common, more or less, which we usually term common Grace; which if their Wills, being stirred up and moved thereby, will use well, then they may and do obtain Faith, and an effectual calling unto Salvation. And upon the right use of those common Adjutories it is that God doth then elect them, and not till then; or upon the foresight from all Eternity that they will do so. But if they do not use those Helps well, then they are reprobated, or rejected. But from that rehearsal of Instances through all Ages, when put all together, it will appear, that the special Grace of Election hath put the difference: The one obtaining, the other blinded, &c. *Ibid.* p. 24.

First, Christ, God and Man, as the Head, as the prime Fœderat, after whom, and in whom in the order of Nature all the Body are elected; so that the Grace of Election begins first in Christ our Head, and descends unto us in him; it notes the order in which we are elected, and not the cause of our Election; not that we were first elected, and then Christ chosen by occasion of our Fall; but he is the first-born in the Womb of God's Election, *The first-born amongst many Brethren.* Now the Election of Man is not an Act of Sovereignty, and meerly comes under the Will of God; *He has Mercy on whom he will have Mercy.*

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p. 22, 23, 48, 51, 52, 54, 75, 136, 137.

It is a common demand which the Patrons of universal Grace and Free-will use to make: *How God can be excused from Confusion and Deceit, if he hath not seriously purposed in his secret and eternal Will, effectually to convert and save all such to whom he offers Grace by his revealed Will, but only the Elect?*

1. Tho the bare hearing or preaching of the glad Tidings and Promises of the Gospel be alike communicable unto all Men, yet their Benefit and Comfort are proper, yea peculiar to the Elect alone; not common to the Elect and Reprobates, as the Law is, which binds all Men alike. Hence it is that the Elect only are stiled, *The Children of the Promise, the Seed of Abraham*, 1 Cor. 2. 6, &c. chap. 3. 21, 22, 23. 2 Cor. 4. 3, 4, 15. Psal. 50. 16, 17. Luk. 10. 6. Col. 1. 26, 27. Hence the Promise of Faith by Jesus Christ, is said to be given only to them, not generally to all Men; Romans 9. 7, 8. Galatians 3. 22. *The Voice of Christ* (to wit the Gospel) is proper only to the Sheep of Christ, who are the Elect, Job. 10. 3, 4, 27. whence the Faith of the Gospel is stiled, *the Faith of God's Elect*, as being proper, yea peculiar to them alone:

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Believers, but *Men* in general, yea, rather *Unbelievers*. (Now *Men in general*, their State is eternally decided, or it is not; if not, why then this State-decision God must, as a longing, unresolved Spectator attend for, during their state of trial: If rather *Unbelievers*, then their State was eternally more unknown unto God than the State of *Believers*.) But,

2. By eternally decided, any Man may see that I had an eye only to God's *judicial decision* at death, and the more solemn Sentence at the last Judgment: when we die our Warfare is finished, and our State, as *Viatōres*, is at an end. (*The truest word I think he ever spake, especially to those who know that our Author seldom means literally what he speaks; for if the second Eternity-decision must with God, who certainly makes the Decision, commence at Death and the day of Judgment; then their State was not decided in the first Eternity-determination, or from all Eternity: if it was, and*

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Mercy. But Christ as God, could not come under an Act of his Will, as Election is, but by his own Consent. *Ephes. 1. 5. It is according to the good pleasure of his Will*: he is appointed Heir of all things; as he was the Son, he was *Hæres natus*, a born Heir, that being an Act of his Nature; but as the Head of the Church, so he was *Hæres constitutus*, a constituted Heir, and comes under an Act of God's Will. Mr. Strong on the Covenant, p. 134.

God, as a Proprietor and Lord of his Creatures----- manifests his Dominion in the choice of some Persons from Eternity; he hath set apart some from Eternity, wherein he will display the invincible efficacy of his Grace, and thereby infallibly bring them to the fruition of Glory, *Eph. 1. 4, 5*. Why doth he write some Names in the *Book of Life*, and leave out others? Why doth he enrol some whom he intends to make Denizens of Heaven, and refuse to put others in his Register? The Apostle tells us, 'Tis the pleasure of his Will: you may render a reason for many of God's Actions, till you come to this the top and foundation of all; and under what Head of Reason can Man reduce this Act, but that of his Royal Prerogative? Why doth God save some, and condemn others at last? Because of the Faith of the one, and Unbelief of the other. Why do some Men believe? Because God hath not only given them the means of Grace, but accompanied those means with the Efficacy of his Spirit.

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Tit. 1. 1. Christ Jesus hath revealed, *Col. 1. 26, 27.* *Eph. 1. 5, 9, 10.* hath bequeathed his Gospel as a peculiar Legacy to his Saints and chosen ones, and delivered, or committed it to their trust; *Joh. 17. 6, 8, 14, 17, 26.* *Jude v. 3.* whereupon the Apostles did always dedicate and direct their Epistles, not to all Men in general, but to the Elect, the chosen and faithful in Christ Jesus, the Saints, the sanctified, called and preserved in Christ, and to no others: to signify that the Benefits of the Gospel are intail'd upon them alone, *Rom. 1. 7, 16. ch. 8. 26, to 35. 1 Cor. 1. 2. 2 Cor. 1. 1. Eph. 1. 1, to 15. ch. 2. 1, to the end: Phil. 1. 1. Col. 1. 26, 27. 1 Thess. 1. 1, 3, 4. 2 Thess. 1. 1, 3. ch. 2. 13, 14. 1 Pet. 1. 1 to 24. ch. 2. 7, 9, 10. 2 Pet. 1. 1, 10. 2 Joh. 3. 3. 3 Joh. 2, 3. Jude v. 1, 3. Psal. 50. 16, 17.*

2. You must observe, that the Ministers are to preach the Gospel to every Creature, *Mark 16. 16.* yet it is not with an intent to convert all those to God that hear it, but only the Elect. Paul did preach, and endure all things, not for all those to whom he preached, but only for the Elect's sake, that they might obtain the Salvation which is in Christ Jesus, with eternal Glory; *2 Tim. 2. 10.* God hath given some to be Apostles, some Prophets, some

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yet needed a second Decision, then there was either a fault in the first Decision of their State, which God must amend in his second Decision; or the Elect by unbelieving, and the Reprobate by believing, have quite altered the scene of the Purposes of his unchangeable Will.

What a Reflection is it on the Divine Wisdom, and the glorious Platform of the Redeemer's Work and Kingdom, that he cannot purchase Benefits for Sinners, unless he forbear to use them as Motives to Obedience? Yea, the whole of his serious pleadings with Men must be a mockery, rather than he must be allowed to bestow his Blessings in a rectoral way. *Mr. D.W. Gospel-Truth, &c. pag. 109.*

Now this Rectoral Way in the Baxterian sense has always a respect unto the merit of the Subject, either in a way of Congruity or Congnity. See *Mettho. Theol. Par. 1. p. 52, 53.*

Election is not eternal, *Rem. Apol.* compleat Election re-

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Spirit. Why did God accompany those Means with the Efficacy of his Spirit in some, and not in others? Because he had decreed by Grace to prepare them for Glory. But why did he decree or choose some and not others? Into what will you resolve this but into his sovereign Pleasure? It could not be any merit in the Creature that might determine God to chuse him. *Mr. Charnock on the Attributes of God, p. 720, 721.* Nor could it be any foresight of Works to be done in time by them, or of Faith, that might determine God to choose them. What Good could he foresee resulting from extreme Corruption, and a Nature alienated from him? What could he foresee of good to be done by them, but what he resolved in his own Will to bestow an Ability upon them to bring forth? His choice of them was to a Holiness, not for a Holiness preceding his Determination; *Eph. 1. 4. & 2. 10.* What is a Fruit, cannot be a moving Cause of that whereof it is a Fruit. Grace is a stream from the Spring of electing Love: The Branch is not the cause of the Root, but the Root of the Branch----Good Works suppose Grace, and a good and right habit in the Person; as rational Acts suppose Reason. Can any Man say that the rational Acts Man performs after his Creation, were a cause why God created him? This would make Creation, and every thing else, not so much an Act of his Will, as an Act of his Understanding. God foresaw no rational Act in Man,

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Evangelists, some Pastors and Teachers; but this is not for the conversion or good of all Men, but for the perfecting of the Saints, for the edifying of the Body of Christ, who are the Elect: Eph. 4. 11, 12. ch. 1. 3, 4, 5, 6, 9, 10, 11, 22, 23. ch. 2. 7, 10, 13, 19, 21, 22. ch. 5. 23, 29, 30. 1 Pet. 5. 13. Rom. 8. 29, 30. Heb. 12. 22, 23.

The Preachers of the Gospel, who are stiled Angels, are sent out only to gather the Elect (not all Men) from the four Winds, from the one end of Heaven to the other: they are all ministring Spirits, sent forth to minister for them (and for them only) who shall be Heirs of Salvation, not for Reprobates or wicked Men: they are only to feed the Church, the Lambs, the Sheep, and Flock of Christ, who are none but the Elect, as the Scriptures and Fathers have defined it. See my Perpetuity, p. 20, 21. Therefore the Milk, the Food of the Word, and Gospel, are proper and peculiar unto them alone; Mat. 24. 31. Eph. 1. 5, 9, 10. Heb. 1. 14. Rev. 7. 3, to 16. ch. 21. 27. Acts 20. 28. Job. 21. 15, 16, 17. 2 Tim. 2. 10. Heb. 5. 12, 13, 14. 1 Pet. 2. 1, 2, 3, 4, 5.

3. You must take notice, that tho' the Gospel is to be preached unto every Creature, yet it is not with an

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regardeth none but him that is dying; for this peremptory Election decreeth the whole accomplishment and consummation of Salvation, and therefore requireth in the Object the finished course of Faith and Obedience.

Greiv ad Ames, fol. 136. Yea we acknowledg no other Predestination to be revealed in the Gospel, besides that whereby God decreeth to save them who should persevere in Faith. *Rem. Col. Hag.* fol. 34. There is a compleat Election, belonging to none but those that are dying, and there is another incomplete, common to all that believe: as the good things of Salvation are incomplete, which are continued whilst Faith is continued, and revoked when that is denied; so Election is compleat in this Life, and revokable. *Greiv ad Ames*.

Three orders there are of Believers and Repenters in the Scripture, whereof some are beginners, others having continued for a time, and some

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Man, before the Act of his Will to give him Reason: Nor foresees Faith in any, before the Act of his Will determining to give him Faith, Eph. 2. 8. In the Salvation which grows up from this first Purpose of God, he regards not the Works we have done, as a principal to settle the top-stone of our Happiness, but his own Purpose, and the Grace given in Christ, 2 Tim. 1. 9. The Honour of our Salvation cannot be challenged by our Works, much less the Foundation of it. It was a pure Gift of Grace, without respect to any spiritual, much less natural Perfection. Why should the Apostle mention that Circumstance when he speaks of God's loving Jacob and hating Esau, when neither of them had done good or evil, Rom. 9. 11. if there were any foresight of Man's good Works as the moving cause of his Love or Hatred? God regarded not the Works of either as the first cause of his Choice, but acted by his own Liberty, without respect to any of their Actions which were to be done by them in time. If Faith be the fruit of Election, the prescience of Faith doth not influence the electing Act of God: Tit. 1. 1. 'Tis called the Faith of God's Elect: Paul an Apostle of Jesus Christ, according to the Faith of God's Elect, i. e. settled in his Office to bring the Elect of God to Faith. If Men be chosen by God upon the foresight of Faith, or not chosen till they have Faith, they are not so much God's Elect, as God their Elect; they chose God by

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an absolute intent to convert or save all those that hear it, but only such as do believe it: This is evident by that Commission which Christ gave unto his Apostles; *Goye* (saith he) *into all the World, and preach the Gospel to every Creature: He that believeth and is baptized shall be saved, but he that believeth not shall be damned.* By which conditional Clause of limitation, and *sundry other Texts of Scripture, where God commanded his Word to be preached to such who should neither hear nor obey it, nor yet reap any Profit, Conversion, or Salvation from it;* it is most apparent that God did never intend his Gospel should convert and save all such as hear it preach'd, but only such as should believe, and embrace it in their Hearts. Now these are only the Elect, and no others, for *they only do believe:* Therefore the Gospel is intended unto them alone, because they only profit by it. *Mark 16. 15, 16. Isa. 6. 9, 10. chap. 29. 10. chap. 65. 2. Jer. 1. 8, 10. chap. 7. 26, 27, 28. Ezek. 2. 3, to the end. Mat. 13. 13, 14, 15. Mark 4. 11, 12. Luk. 8. 10. Joh. 12. 39, 40. Act. 28. 25, 26, 27. Rom. 10. 16, 21. chap. 11. 8. 2 Cor. 2. 14, 15, 16. Heb. 4. 2. chap. 6. 6, 7. Acts 13. 48. Joh. 10. 26, 27. Rom. 8. 30. Luke 10. 6.*

God

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some Perseverants; the two first Orders are chosen truly, but not absolutely, but only for a time, so long as they will remain as they are; the third are chosen finally and peremptorily: for this Act of God is either continued or interrupted according as we fulfil the Condition. *Rem. Confess. cap. 18. §. 6, 7.*

We deny that God's Election extendeth it self to any singular Persons, as singular Persons. *Rem. Col. Hag. fol. 76.* God hath appointed without difference, to dispense the means of Faith; and as he seeth these Persons to believe or not believe, by the use of those means, so at length he determineth of them. *Corv. ad Tilen. 76.*

It is obtruded on the Church as a most holy Doctrine, that God by an absolute, immutable Decree from all Eternity, out of his own good pleasure, hath chosen certain Persons, and those but a few in comparison, without any respect had to their Faith and Obedience, and predestinated

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Faith, before God chooseth them by Love. It had not been the Faith of God's Elect, *i. e.* of those already chosen, but the Faith of those that were to be chosen by God afterwards—— Men are not chosen because they believe, but they believe because they are chosen. The Apostle did ill else to appropriate that to the Elect, which they had no more interest in by virtue of their Election, than the veriest Reprobate in the World. If the foresight of what good Works might be done by his Creatures, was the Motive of his choosing them, why did he not choose the Devils to Redemption, who could have done him better Service by the strength of their Natures, than the whole Mass of *Adam's* Posterity? *Ibid. pag. 722, 723.* ELECTION is the pitching of *everlasting Love*, or the good pleasure of God choosing and decreeing to eternal Life: It is the *great Charter of Heaven, God's special and free Grace Deed of Gift* to his chosen ones, made over in trust unto Jesus Christ for their use and benefit. *Mr. Cole's Practical Discourse of God's Sovereignty, p. 41.*

Prop. *That there is a peculiar People, who were personally chosen of God in Christ according to his own good pleasure, and ordained to eternal Life before the World began.* *Ibid. p. 42.* They were [*personally*] chosen; that is, the Objects of Election were singled forth and pitch'd upon by name.

Chosen [*in Christ, or into Christ*] as their Head and Mediator, that *thereby* their Electi-

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God no Impostor nor De-luder. Prynne, p. 1, 2, 3.

These words escaped me in my Sermon, viz. As for those that are not saved, I do most strongly believe, and do freely protest, that I am so periwaded against Calvin, Peter Martyr, and the rest, that Sin is the true, proper, and first cause of Reprobation: But now being better instructed, I say, that the Reprobation of the wicked is from everlasting, and that the saying of Augustine to Simplician is most true, viz. If Sin were the cause of Reprobation, then no Man should be elected, because God hath foreknown all to be defiled with it; and (that I may speak freely) I am of the same Mind, and do believe concerning the Doctrine of Election and Reprobation, as the Church of England believeth and teacheth in the Book of the Articles of Faith, in the Article of Predestination. Barret's Recantation at Cambridge about 100 years ago. Vid. Fuller's Hist. of the University of Cambr. p. 151.

Where some are chosen, others are refused; and where some be refused, all be not chosen. They err, who hold Election unto Life to be common, or to depend upon foreseen Faith, or Works, for it is most free. The choosing of some to obtain Salvation by

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nated them to everlasting Life. Pref. lib. Armin. ad Perk. No such Will can be ascribed unto God, whereby he so willeth any one to be saved, as that hence their Salvation should be sure and infallible. Arm. Anti Perk. fol. 583.

The Decree of Election is nothing but a Decree whereby God hath appointed to justify and save them that believe in Christ. Corv. ad Tilen. fol. 13.

That the only cause why God loveth (or chooseth) any Person, is, because the Honesty, Faith and Piety wherewith, according to God's Command and his own Duty, he is endued, are acceptable to God. Rem. Apol. p. 13.

We roundly confess that Faith in the consideration of God's choosing us unto Salvation, doth precede, and not follow as a fruit of Election. Rem. Hug. Coll. p. 35.

The only absolute cause of Election and Reprobation is not the Will of God, but a respect unto our Obedience or Disobedience. Epist. Disp. 8.

When I place Sin as the meritorious cause of Reprobation, think not that I less place Righteousness to be the meritorious cause of Election. Armin. Anti Perk.

Upon this Dr. Owen in his Display of Arminianism (whence these last Authors were

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on might be secured; that is, that the good Things and Benefits they were chosen unto might (by their being in Christ) be righteously theirs, and accordingly applied to them. Ibid. p. 43.

It was not the whole lump of Mankind that was the Object of Election; nor was this Election (as some speak) a Decree to elect such as should happen to be thus and so qualified: but certain determinate Persons were chosen by name, or singled out from among the rest, and ordained to eternal Life. Our Saviour files them, The Men that were given him [out] of the World, Joh. 17. 6. And they were given him by name (as well as number) and by those Names he knows them, Joh. 10. 3, 14. And that this Election was transacted from Eternity is evident, Joh. 17. 23. with v. 24. Epist. I. 4. Rev. 13. 8. chap. 17. 8, &c. Ibid. p. 58.

And if the Election of the Head was personal, and from Eternity, why not theirs that should make up his Body, since they did as really exist then as the Human Nature of Christ did? Besides, it was very agreeable that he and they should both be appointed together; for he could not be a Head but with respect to a Body; and that they were expressly determined of, appears by

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by Christ, according to the good pleasure of God, *Rom. 9. 11. Election of Grace.* This hath two Acts, 1. Of the End, called the Decree. 2. Of the Means, called the Execution of the Decree.

Reprobation is the most wise Purpose of God, whereby he hath before all Eternity (for his own Will's sake) constantly decreed, without any Injustice, not to have Mercy on those Angels and Men whom he hath not loved, but hath passed them over when he did chuse others, that by their just Condemnation, he might declare his Wrath towards Sin, to the Glory of his Justice, *Rom. 9. 10, 11, 18, 22, 23.* In the Decree of Reprobation there be two Acts to be considered by us, *viz.* a purpose of not shewing Mercy, and of not chusing, of not calling, justifying, &c. This is privative, or negative, or absolute Reprobation, having no cause impulsive without God. *Eph. 1. 11. Prov. 16. 4. Jer. 6. 30.*

The second Act is a purpose of condemning, or an Ordination to Pain, even eternal and most just Damnation. This is positive, affirmative, or respective Reprobation, which respecteth Sin original or actual (as the meritorious cause of Destruction.) But note further,

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were quoted by me) concludes in these words, p. 67.

The sum of their Doctrine is; God hath appointed the Obedience of Faith to be the means of Salvation: if Men fulfil this condition, he determineth to save them, which is their Election; but if after they have entred the way of Godliness, they fall from it, they lose also their Predestination; if will they return again, they are chosen anew; and if they can hold out to the end, then, and for that continuance, they are peremptorily elected or predestinated, after they are saved. (Now whether these Positions may be gathered from those places of Scripture which deliver this Doctrine, let any Man judg.)

I shall close this with a Quotation out of a deceased Author, cited by him out of *Augustine.*

The Pelagian faith, God foreknew such as would be holy and immaculate by the freedom of their Will, and therefore he chose them before the foundation of the World in his very Prescience, whereby he foreknew they would become such: Whereas the Apostle saith, he chose us in him before the foundation of the World, that we should be holy and without spot; not therefore because we should become such, but that we should

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Psal. 139. 16. In thy Book are all my Members written, when as yet there was none of them. If any say, that was meant of *David's* Members: I answer, That if God thought the Members of an Earthly Body worthy his registering, he could not be less particular and exact about the Mystical Body of his *Son.* Besides, *David* was his Type. *Ibid. p. 59.*

Great endeavours there are to father Election upon foreseen Faith and Works, which that they call the Covenant of Grace, has (they say) qualified and capacitated all Men for; and which certain more pliant, ingenuous and industrious Persons (as they speak) would attain unto by the helps they have in common with other Men: But this Pedigree of Election is excepted against as being not rightly deduced. *Ibid. p. 73.* Faith follows Election; God respects the Person before his Offering. *Ibid. p. 74.*

If Men be predestinated to Faith and Holiness (as they are) *Rom. 8. 38, 39. 1 Pet. 1. 2.* Then they were not seen to be such before their Predestination: or if they were, then their Election (as to that particular) would seem impertinent.

There can no rational account be given, why Men foreseen to be such, should be

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ther, that this Ordination to Pain (which is the second Act of Reprobation) is either simple, whereby this or that Man (as *Cain* or *Judas*) were ordained to Pain; or comparative, whereby *Cain* rather than *Abel*, and *Judas* rather than *Peter*, be ordained: of this latter the Will of God is the sole cause, but the soveraign cause of both; yet in the former not without relation to Sin, as a mean of the Pain. Note yet further, That what place Christ (in whose Obedience and Suffering we are chosen, *Eph.* 1.4.) hath in the Election of saved Persons; that place Sin hath in the Reprobation of the wicked, in which it is no Efficient that is in God's Will, but a material cause of their Condemnation. *Tho. Wilson's Christian Dictionary.*

Object. 7. If God did elect some, and reject others, he must needs be [*προσωπολήπιος*] a respecter of Persons. *Ans.* 1. One is said to accept, or have respect of Persons, when as he by some Circumstances inherent in the Person, is moved to do this or that. Now as for God, he did upon his meer pleasure elect some, and reject others eternally, not moved or urged thereunto by any thing whatsoever out of himself. 2. He is Debtor to

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should be such: This is certain, this is manifest, that therefore we would become such, because he did choose us, predestinating us, that we should become such by his Grace. True it is, that *St. Augustine* himself was once of that Opinion with the Pelagians, Pontificians, and our new Pelagians, concerning God's Prescience, as understanding it to be nothing else but a prevision of future Things and Events, and thereupon to have grounded his Decree: Which Opinion *Augustine* ingenuously retracteth and recanteth in the first Book of his Recantations, *ch.* 23. The same Author having spoken of *προβλεψις*, or the word Predestination, says, "Now for the Prediction of the Definition, it is an Act or Decree, called sometimes in Scripture *βουλῆ*, God's Counsel, *Ephes.* 1. 11. sometimes *προθεσις*, God's Purpose, *Rom.* 8. 28. sometimes *προγνωσις*, 1 *Pet.* 1. 2. which is such a foreknowledg as is not only a bare Prescience, but a *praescitum*, an established or decreed Foreknowledg, as the Latins call a Decree of the People *plebiscitum*: and also the Decree or Judgment of a Cause, *cognitio*, or Trial, or Knowledg. So *προγνωσις*, or *praecognitio*, or foreknowledg of God,

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be so solemnly predestinated thereto. *Ibid.* p. 75.

To derive Election from any Root besides the *good Pleasure of God*, is to frustrate the principal end of Man's Salvation, *viz.* the *Glory of God's Grace*, *Eph.* 1. 6. *ch.* 2. 7. *Ibid.* p. 76.

This gives a reason why Men of the largest Capacity for Learning and natural Understanding, are so mightily puzzl'd and labyrinth'd in spiritual matters, particularly the Doctrine of Election; why they do so strongly oppose it, and are so hardly reconcil'd with it: They are not in truth subdued to the Doctrine of God's *Sovereignty*; and therefore, whilst in discussing those Points of Faith they judg as their natural Optick represents them, they lose both themselves and the Truth; which yet (in some degree) is made known unto Babes (Men of low stature to them) whose Spirits the Lord hath subdued to rest contented with what their Father is pleased to tell them: and for the rest (as namely, the manner and reason of God's Dispositions and Dispensations) they live by Faith in his Righteousness, waiting for the day that shall reveal all things; when the Tabernacle of God which yet is in Heaven, shall be let down among Men, [or they taken

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to none, but may by good right do with his Creatures what seemeth good unto him in his own eyes. 3. It is one thing with God to accept of Persons, and another to make choice of Men; this if we should not grant, it would follow that God must be deemed blame-worthy, because he made not all his Creatures most glorious Angels. *Perk. Golden Chain, p. 170, 171.*

Prosper writing to Augustine of the Relicks of the Pelagian Heresy, nameth this to be one, they affirmed God only to have predestinated those, quos dignos futura electione, &c. praevidisset, whom he foresaw would be worthy of Election, &c. Dr. Willet's Synop. p. 97.

their acceptation with God, and Sanctification from God, manifested and proved from the eternal Principles, effectual Causes, external Means thereof, in the immutability of the Nature, Decrees, Covenant and Promises of God, the Oblation and Intercession of Jesus Christ, the Promises, Exhortions, and Threats of the Gospel. *Dr. Owen's Title Page to his Treatise of the Saints Perseverance explained and confirmed, &c.*

Hitherto I have delivered the truth of this weighty Point of Religion, which also is the Doctrine of the Church of *England*; now it followeth that we should consider the Falshood. Sundry Divines have devised, and in Writings published a new frame or platform of the Doctrine of Predestination; the Effect whereof is this. The Nature of God (say they) is infinite Love, Goodness, and Mercy it self; and therefore he propounds unto himself an End answerable therunto, and that is, the communication of his Love and Goodness unto all his Creatures. Now for the accomplishing of this supreme and absolute End he did four things. First, He decreed to create Man righteous in his own Image. Secondly, He foresaw the Fall of Man after his Creation, yet so, as he neither willed nor decreed it. Thirdly, He decreed the universal Redemption of all and every Man effectually by Christ, so be it they will believe in him. Fourthly, He decreed to call all and every Man effectually, so as if they will they may be saved. This being done, he in his eternal Counsel foreseeing who would believe in Christ, did thereupon elect them

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is his witting and willing Act or Decree.

And is their Obedience or Disobedience an indifferent thing as to their Happiness or Misery? Must he save or damn all, or else be a *respector of Persons* in his judicial Distributions? *And afterwards in the same Chapter, The Decree comes not in opposition to the Methods of his Government. Mr. Dan. Williams's Gospel-Truth, pag. 115, 125.* So that with *Mr. Williams* God must be reckoned a *respector of Persons*, if he chooses and saves any without a previous regard to their Qualifications.

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up into it] and these hidden things of Sovereignty shall be more openly known among them.

Lastly, This Doctrine of God's *absolute* Dominion clears away all that made-Ground and Rubbish which the Principles of free-will Grace do found their Election upon, and shews us the only proper and true foundation of Scripture-Election, with those other important Truths which hold upon it, or are Consequents of it; all which have their Head in the Sovereignty of God, and derived thence as Rivers are from the Sea, &c. *Ibid. p. 25, 26.*

The Doctrine of the Saints Perseverance explained and confirmed, or the certain permanency of

them to eternal Salvation: And again, foreseeing who would not believe, but contemn Grace offered, did thereupon also decree to reject them to eternal Damnation.

This Platform, however it may seem plausible to Reason, yet indeed it is nothing else but a Device of Man's Brain, as will appear by sundry Defects and Errors that be in it. For, first, Whereas it is avouched that *Adam's Fall* came by the bare Pre-science of God, without any Decree or Will of his, it is a flat Untruth. The putting Christ to death was as great a Sin as the Fall of *Adam*, *Acts* 2. 23. nay, in some respects greater: Now that came to pass not only by the foreknowledg of God, but also by *his determinate Counsel*. And therefore as the Church of *Jerusalem* saith, *Acts* 4. 28. *Herod and Pontius Pilate, with the Gentiles and People of Israel, gathered themselves together to do whatsoever thine Hand and thy Counsel had determined before to be done*: So may we say, that *Adam in his Fall did nothing but that which the Hand of God and his Counsel had determined before to be done*. And considering the Will of God extends it self to the least things that are, even to Sparrows, whereof none do light upon the ground without our Heavenly Father; How can a Man in reason imagine that the Fall of one of the most principal Creatures that are, shall fall out altogether without the Will and Decree of God? And there can be nothing more absurd than to sever the Foreknowledg of God from his Counsell or Decree. For by this means things shall come to pass, God nilling or not knowing, or not regarding them. *Mr. Perkins's Exposition of the Creed in his Golden Chain, p. 477.*

You are therefore to understand, that in the point touching Man's Conversion, there is scarce any Circumstance that we have formerly spoken of, but it is quarrel'd at, and corrupted with false Opinions; not the nature and substance of our Conversion, which, say they, is not by the infusion of habitual Sanctity into the Soul, but through Grace acquired by much Pains and industrious Actions of our own, excited and assisted by some help of the Spirit; not the moving cause, which is affirmed by them to be, not God's special and actual Love to his Elect, but his common and equal Love to all Mankind alike; not the efficient cause, which we affirm to be the Work of God's Spirit, they say it is the freedom of our Wills: not the manner of it, without and above the strength of our natural Abilities, as we hold, but so far in the compass of our own Power, that we may help or hinder it at our own pleasure: not the Instrument of it, the Word by the work of the Spirit, but as they would have it, the Word working by it self, without any inward virtue of the Spirit besides: Lastly, not the Subject, the Elect only, as we maintain, but all in common, upon whom sufficient Grace to Conversion is bestowed, if we will believe them. All these erroneous Opinions are founded upon other rotten and un-found Principles, which are chiefly these. 1. That God hath not precisely determined of any Man's Salvation or Damnation in particular, but hath left it to be decided by the liberty of their own Wills. 2. That God doth not bear any special Favour to one more than another, but that his Love is equal to all in general, and his desire of the Salvation of all Mankind alike. 3. That Christ hath died for all Men alike, procuring to such by his Death, that God is *placabilis* towards all, and all Men indifferently are *salvabiles*, if they list to make use of the Benefits purchased for them. 4. That God requires Faith in Christ of all Men whatsoever, even of such Infidels as to whom Christ was never preached. 5. That God cannot in Justice demand of Man the performance of those things, which since his Fall he hath no

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strength

strength to perform: and that if God require any such Service, he is bound in Equity to give unto Man new strength for to perform it. I do but only name these Articles of the Arminian Faith, tho' even that's enough to shew their Weakness and Untruth, to any that can judg of sound Doctrine; but I say, I mention them only, that you may the better perceive what is that main Issue whereinto they are finally resolv'd; and that in plain terms is this [*That all Men, whether Christians or Infidels, within or without the Church, may be converted and saved if they will*] you will say this is broadly spoken; but I do them no wrong, read their Books, compare their Tenets, and you shall see that this is the upshot of all their Discourses. God hath excluded none, he loves all alike, Christ hath died for all, Faith is required of all, sufficient Ability to believe and repent is given to all; who then, or what should hinder the Conversion or Salvation of any one, but himself, his own meer Free-will? Surely an Opinion that should not be gainsaid by any, but readily embrac'd by all, if it had as much Truth in it as it carries shew of Pity and Commiseration to Mankind: We would be loth to be judg'd cruel; but 'tis Folly, not Pity, to take upon us to be more merciful than God hath declared himself to be; and it is Impiety to tell a Lie for God, by magnifying the glorious largeness of his Mercy beyond the bounds which himself hath prescribed unto it. Wherefore against this wide and vast Conclusion of Arminianism, that [*God hath given sufficient Grace to all the World to convert and believe, if they will*] I oppose this directly contradictory, [*God hath not given sufficient Grace unto all; and in those to whom he hath given such Grace, it depends not on their Free-will, whether they will be converted or no.*] These two Propositions destroy one another, and one is confuted by that which confirms the other, &c. *Pemble's Plea for Grace, p. 52, 53, 54.*

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Head 2. *Covenant of Grace not of a temporal, but eternal Origination, &c.*

There are none elected in the eternal Counsel of God, (which respects a personal Consultation, and so a Covenant) but are ordained in time to believe; nor none excluded, but do afterwards by their own Malice and Forwardness justly exclude themselves from Belief: (not from this Counsel or Covenant, for they were never taken into it) yet it is cer-

Head 2. *Covenant of Grace not of a temporal, but eternal Origination, &c.*

They feign God to have made an eternal Covenant with his Son; that is, God imposing on God the Law of Mediation. *B. Brevi Inst. par. 2. p. 10. (It is well if our Author owned a Trinity; for he cannot conceive a personal Transaction before the Incarnation.)*

That which is called the Covenant between the Father and the Son, is this Covenant made to

Head 2. *Covenant of Grace not of a temporal, but eternal Origination, &c.*

HEB. 10. 4, 5, 6, 7. God hath been in Christ reconciling the World; that is, in him and by him, (as a Mediator, and Umpire, and Surety between him and you) this great matter hath been taken up and accorded. He and Jesus Christ his only Son, have from all Eternity laid their Heads together (as we may speak with Reverence) to end the Quarrel; Christ should undertake to satisfy his Father for all the wrong was done him: *He was made Sin*, that is, a Surety and a Satisfacti-

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certain, that the number and company of Believers (such as were individually pitch'd upon and mentioned in this Council or Covenant) is foreseen and pre-ordained of God, and so consequently of the other also; as it may thus appear, Christ praying for those that shall believe in him, *Joh. 17. 20. faith v. 22. I have given them the Glory, &c. and ver. 24. I will that they which thou hast given me, &c.* They which as yet believed not, but should believe, are already given unto Christ, and even now glorified. What is this else, but that they are preordained of God, which should believe in Christ, and that they are already given (which imports a Gift by way of Covenant from all Eternity unto Christ, for whom he engages) and glorified in the Purpose of God. *Dr. Willer's Synop. Pap. p. 896.*

Whose Names are in the Book of Life: Whose Names are not written in the Book of Life from the Foundation of the World: Phil. 4. 3. Rev. 17. 8.

Huberus answereth, that all are elected in Christ, and written in the Book of Life (or

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to and with Christ incarnate, and the fore-decreeing thereof, with the Prophecies of it. If there be more, it is past our reach. *Ibid. Part 1. p. 4.*

An eternal Covenant properly so called must not be supposed to have passed between the Father and the *υἱος* (i. e. the Word or Son) but when certain it is that some things are to be done by the Son, and some things to be given to the Son himself as incarnate, and some things for his sake to be given to Men; these Decrees or Divine Volitions are often-times called by Divines by the name of Covenant: And some certain form of the holy Spirit's speaking in the sacred Scriptures, hath given occasion to this use; whilst it often-times expresseth Properties, to wit, of Christ by words of Promise, as if the Father in promising had said these things to the Son not as yet Man. *Mr. Baxter's Meth. Theol. Par. 3. p. 9.*

That which they call the Covenant of God with Christ, not as yet incarnate, is only God's Decree, Promise, prophetic Prediction, p. 30. In his Postscript to Method. Theol. he pleads for an universal Cove-

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tisfaction for it, *who knew no Sin, ver. ult. that they, &c.* And God the Father upon it is so fully satisfied, as he is ready not to impute their Sins to them, but to impute all Christ's Righteousness to them, and to receive them into favour more fully than ever. *God was in Christ reconciling the World, not imputing their Sins, &c.*

And this, my Brethren, is to preach the Gospel unto Men, which is the best News that ever Ear heard, or Tongue was employ'd to utter, which took up God's thoughts from Eternity, and lay hid in his Breast, which none but he and his Son knew; which, if it were but for the antiquity of the Story of it, it is worth the relating, it being the greatest Plot and State-affair that ever was transacted in Heaven or Earth, or ever will be.

These words are a Record of the greatest and deepest Mystery of State, and the secret Passages thereof, that ever was transacted either in Heaven or Earth. No less than the Consultation and Conference, yea, the very words that pass between God the Father and the Son, spoken at the Council-Table, at which no one was present besides, but the great Secretary of State, the blessed Spirit, who revealed this.

And this, when they sat upon the greatest Business of State, the Treaty of Peace between God and Men; and this, just at the time when God was dispatching his Son to come down into the World, and had prepared him a Body ready for him to transact it in.

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inserted into the Covenant) but with a condition, so that they believe and continue in Faith: whereupon it cometh to pass that they which believe not do lose their Salvation, and so are as not written in that Book, but are rased out of it. *Thef.* 917. *Puckius* also answereth to the same effect, that not to be written in the Book of Life, must be understood positively, not privatively, that is, they are written and declared through their Contumacy or Content worthy of Damnation. *Ration.* 896.

Cont. 1. The Text is, *They are not written in the Book of Life* (or taken into the Covenant) *from the foundation of the World*; which, first, overthrows *Huberus's Answer, &c.*

2. It meeteth with the other Cavil; for in that they were not written from the foundation, &c. it sheweth, that they were shut out of the Book (or Covenant) of Life, before their Contumacy or Infidelity appear'd; and therefore their Contumacy which appeared in the World could not be the cause of their Names not written in the Book of Life, (or not being taken into the

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Covenant of Grace, into which all Mankind were taken: and God's taking of *Abraham* into a Covenant of peculiarity, he judgeth to be but an Adjunct added to the universal Covenant of Grace; and the universal Covenant stood unabrogated; neither (*says he*) hath this Covenant, or first universal Law of Grace ceased by the coming of Christ, in which he graciously commanded certain means to obtain pardon of Sin and Life, even to them to whom the Gospel was never preached.

Who dare say that no Duty, no Means unto Salvation are prescribed even to the *Americans and Indians*? No Mercy leading to better things granted to them, or all Duties and Means to be used as vain and without hope: and to favour this Notion he brings *Heb.* 11. 6. *Act.* 10. 35. *Act.* 14. 17. *Rom.* 1. 19, 20. & 2. to *ver.* 17, &c. He tells us in the sum and substance thereof, that the Covenant was made to all Mankind; and because God dealeth not in a way of strict Justice; and because Vessels of Wrath are born with, therefore he affirms that we may easily

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Then when he cometh into the World, He saith, &c. which Speech of his hath yet further reference unto, and quotes a Record far more antient, even the first general Council kept in Heaven, and the Records of it; *In the Volume of thy Book, &c.*

The Book is, *Liber Decretalium*, the Book of God's Decrees; yea, and a Record that was written in the first Page of that Book. *In the Volume of the Book* indefinitely, says the *Psalmist*; but the Holy Ghost, who had read over and written every leaf of it, quoting it here, says, *ἐν παραδίδι τῆ βιβλίας, in capite*, in the beginning of it, which varies not the sense, but interprets it: And if you hope to find it (as some have gone about to do) in the first words of *Genesis, In principio creavit Deus*, you are deceived, 'tis the *Book of God's Decrees*, there Christ remembers it written, that he was appointed to do God's Will. *Dr. Tho. Goodwin* Vol. 1. Part. 3. p. 91, 92.

The main part of this Covenant (to wit, of Grace) is transacted by God without us, which will appear if we consider the Particulars of it.

1. The Purpose and Intention of it, that is in himself, from his own Will only; for all is done according to the good pleasure of his Will: *And he will have Mercy on whom he will have Mercy*; *Eph.* 1. 9. *Rom.* 9. 15. So that the whole Purpose and Plot of it is in the Bosom of God alone, and according to this Plot all things are done in this Covenant: As in the Creation, all

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the Covenant) which was done before the Foundation of the World. *Ibid.* p. 897.

They only are ordained or elected to Life that are given to Christ, (giving and taking includes covenanting, especially when a Condition is, that something be done for them by him who receives them) *Job.* 17. 2. but a certain number taken out of the World, not the whole World, is given to Christ (or covenanted for by Christ) *v. 6.* *Thou gavest them me out of the World,* (here is the Covenant) *thine they were,* (here's Election) &c. Ergo, The number is certain and definite before God, (both by Election and Covenant) of them that shall be saved----- Christ saying, *The Men which thou gavest me out of the World,* assigneth some special Persons that were given unto him; namely, his Apostles, as it is clear by the Text: And if some particular Persons were given unto him, why may there not be a particular Assignment and Cognizance also before God of the rest that are given unto him? Where Christ saith, speaking of his Apostles, *Thine they were, and thou*

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easily gather, *that God is appeas'd, Sin not only pardonable, but after a sort pardoned.* Part 3. p. 19, &c. This elsewhere he will not grant unto the Elect until they believe.

This Law and Covenant was made to and with Christ incarnate; for so he was a Subject under the Law. It is too bold, improper and offensive a Phrase, to call God's eternal Decree of Redemption by the name of a Law, yea, or a Covenant of God with himself, that is, of the Father with the Son.

Therefore all the descriptions of it in the Old Testament are but Prophecies and Promises containing the terms of the future Covenant. Mr. Baxter's End of Doctr. Controver. chap. 12. Sect. 2. §. 2, 3.

And he that giveth Man forfeited Life, Health, Time, and all the abundant Mercies which the World is full of, doth thereby so far actually forgive Sin. Chap. 12. Sect. 3. §. 7.

This Law or Covenant in this first Edition was made with Adam as the Father of all Mankind; and so with all Mankind in him, as truly and as much as the Covenant of Innocency was: For, 1. God's

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all things are done from an Idea of God, and according unto that Platform; as the Temple was built according to the Pattern, so in the Covenant also: and therefore Christ is said to come from the Bosom of the Father; being from this gracious Intention and Purpose of God himself from everlasting.

2. He enter'd into Covenant with Christ the second Adam, that he should be the Mediator of the Covenant, and the Person that should do all the great Works that he had intended in this Covenant; and therefore we read of a Promise of eternal Life made unto us before the World began, *2 Tim.* 1. 9. God did not content himself with a Purpose, but he added thereto a Promise and Covenant to his Decree, which could not be unto us, because we were not; therefore it must be to one that did represent our Persons, and was look'd upon as in our stead: for a Purpose might be in himself, but a Promise cannot be but to another; and there was a Glory and a Posterity that God did promise unto him in this Covenant, and that he would carry Christ through the Work that he had to do, as appears afterwards; and therefore Christ says, *He is my God, and the Lot is fallen to me in a fair ground,* which is the speech of Christ, *Psal.* 16. 5, 6. and therefore *Prov.* 8. 22. he says, *The Lord possessed me in the beginning of his way.* The Covenant that he made with Christ was the first of his going forth unto the Creature, and upon this were
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thou gavest them me, v.6. it shews an absolute Election before God, without any respect of their Faith: For, first, Christ sayeth, *They are thine*, that is, by Election; and then they are given to him (that is, by Covenant) to know him, and believe in him, ver. 8. *Ibid.*

They also are to be had accurst, that presume to say, that every Man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his Life according to that Law, and the Light of Nature: for the holy Scripture doth set out unto us only the Name of Jesus Christ whereby Men must be saved. *Church of Engl. Art. 18.*

(All the World being wrapped in Sin by breaking of the Law) God sent his only Son our Saviour Christ into the World, to fulfil the Law for us; and by shedding of his most precious Blood, to make a Sacrifice and Satisfaction (or, as it may be called, amends) to his Father for our Sins, to assuage his Wrath and Indignation conceived against us for the same. But Justification doth come freely by the meer Mercy of God, and of so great and

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God's Word maketh no difference. 2. *Adam* was as much after the common Father of Mankind, and all we as much in him as before the Fall. *Ibid.* §. 21.

Abraham being a Subject to this same Law of Grace, (*i. e.* the universal, common Covenant of Grace in which all the World were) did so faithfully believe and obey it, that (he thereby having made his Maker his Debtor) it pleased God to reward him extraordinarily, by, 1. Renewing the Covenant, (*i. e.* a refined limbecking of common Grace) by special Application to him, and by the Promises of peculiar Privileges to him and his Seed.

This Covenant did not discovenant the rest of the World, nor put them into any worse condition than they were in before. *Chap. 12. Sect. 4. §. 1, 5.*

As the Covenant of Peculiarity was not a separated state, but an additional Privilege and Reward to *Abraham*, as faithful to the common Covenant of Grace. *Ibid.* §. 7. (So that the Salvation-faith of *Abraham*, quatenus as such, had no other Foundation but what the Faith of Infidels and

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grounded those true Delights of Christ mentioned *Prov. 8. 30, 31.* And my Delights were with the Sons of Men. *Mr. Strong* of the Covenant, pag. 117, 118.

When did the Lord make this Covenant with Christ, and when was it to take place? This Covenant passed between God and Christ, the Father and the Son, before the World began. *How many are thy thoughts to usward?* *Psal. 40. 5.* It is Christ that knew the thoughts of God, whose Name is *Palmoni, qui secreta numerata habet peccata, who hath all our secret Sins numbered.* And what be those thoughts?

It is, *Sacrifices and Burnt-Offerings thou wouldst not, &c.* Thoughts of Satisfaction to the Justice of God, and the Redemption of the Elect by a Sacrifice; and they are no new thoughts, but such as God took up from Eternity, and such Transactions as pass between God and Christ before his coming into the World: *And then said I, Lo, I come to do thy Will, O God. In the beginning of his way was I set up, as a King, and Priest, and Prophet, from Eternity; and this is not only in Decree and Appointment, but also by Covenant and Compact, and by mutual Agreement between them. Ibid. p. 130.*

We may hence see how deep the Plot of our Redemption and Salvation by Christ was laid, it was not a thing occasionally taken up, and barely to serve a turn, but it was a plotted thing. I confess the Scriptures do hold forth the Incarnation of Christ

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and free Mercy, that whereas all the World was not able of their selves to pay any part towards their Ransom, it pleas'd our Heavenly Father of his infinite Mercy, without any of our desert or deserving, to prepare for us the most precious Jewels of Christ's Body and Blood, whereby our Ransom might be fully paid, the Law fulfilled, and his Justice fully satisfied; so that Christ is the Righteousness of all them that truly do believe in him: He for them paid their Ransom by his Death: He for them fulfilled the Law in his Life. So that now in him, and by him every true Christian may be called a fulfiller of the Law--- For the very true and lively Christian Faith is not only to believe all things of God which are contained in holy Scripture, but also is an earnest Trust and Confidence in God, that he doth regard us, and that he is careful over us, as the Father is over the Child whom he doth love: And that he will be merciful unto us for his only Son's sake, that we have our Saviour Christ our perpetual Advocate and Priest, in whose only Merits,

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and Idolaters had, tho out of them and from amongst them he was call'd into a state of Salvation, not being therein before. *Josb. 24. 2, 3.*) See *Meth. Theol.* Part 2. p. 415.

Q. 5. Whether *Abraham* was justified by the universal Covenant of Grace, from his performed Conditions of the same, or by his own particular Covenant of Peculiarity, to wit, out of his performing the Condition thereof?

Ans. *Abraham* was firstly (or chiefly) justified by the universal Covenant of Grace, from the performed condition of the same; and from an eminent particular Act (of his) he was afterwards eminently justified, &c.

It was not only the Nature of the *Elect*, but all *Mankind* that Christ assum'd in his Incarnation, contrary to *Heb. 2. 14.*

(*Peter Martyr*, speaking of some of this Author's Complection, says, 'Whilst these Men make Grace so common to all, they turn Grace into Nature. And *Augustin* (it seems, not well scenting the *Baxterian* Notion) tells *Julian*, 'Thou bringest in a kind of Men

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Christ to be the ground of his redeeming Men that were Sinners. He came to seek and to save that which was lost, &c.

But the Foundation of this was laid in a deep Counsel between the Father and his Son, at the Council-Table before the World was; and the Covenant of Man's Redemption was made with our Surety before the Covenant of your Creation was made with you: And so much those two words *Prov. 8. 22, 23.* *The Lord possessed me*, and the *Lord anointed me*, do necessarily import; and that word also *Mic. 5. 2.* *His goings forth are from the days of Eternity*; which, as *Calvin* expounds it, refer unto the Mediator as being Head of the Church, and not unto his eternal Generation, as is commonly expounded; and this is the ground of Christ's *Delight with the Sons of Men* before the World was, *Prov. 8. 31.* as those whose Names he had covenanted to bear, and whose Persons he had engaged himself to represent before the Father; and this shews how the design of God from everlasting hath been to save Sinners, and to glorify himself in a way of Mercy and Grace, through a Mediator: And it is the consideration hereof that is the greatest Engagement in the world to Sinners to come in and return to him, because *God is in Christ reconciling the World*, &c. *2 Cor. 5. 19.* for he did undertake to represent your Persons as your Surety and Representative, before the World was. *Ibid.* p. 135.

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Oblation and Suffering, we do trust that our Offences be continually washed and purged-----
Homilies appointed to be read in Churches by Q. Elizabeth, Part 1. fol. 13, 15, 23.

None can come unto Christ unless it be given unto him, and unless the Father draw him.

And all Men are not so drawn by the Father that they may come unto the Son; neither is there such a sufficient measure of Grace vouchsafed unto every Man, whereby he is enabled to come unto everlasting Life. *In a Convocation of the Clergy of Ireland held in Dublin. Art. 32.*

All God's Elect are in their time inseparably united unto Christ, by the effectual and vital influence of the holy Spirit derived from him, as from the Head, unto every true Member of his Mystical Body. And being thus made one with Christ, they are truly regenerated, and made Partakers of him, and all his Benefits. *Art. 33.*

By justifying Faith we understand, not only the common belief of the Articles of the Christian Religion, and a persuasion of the truth of God's Word in general,

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which can please God without the Faith of Christ, by the Law of Nature; this is the cause why the Christian Church doth especially detest you. *Perk. of Predest. p.122.*

The Gentiles living under the Old Testament, tho' it was not reveal'd unto them as unto the Jews, yet were not excluded from the Covenant of Grace, and from Salvation. *Corvinus.*

I deny this Proposition, that none can be saved that is not ingrafted into Christ by a true Faith. *Bertius.*

To this Question, Whether the only way of Salvation be the Life, Passion, Death, Resurrection and Ascension of Jesus Christ? I answer, No: *Venator. See Dr. Owen's Display of Arminianism, p.122.* With this agrees Mr. B's Method. *Theol. p. 394. §. 36. Part 2.*

Whether Faith in God's Mercy and Holiness, or the Sacrifice and Merit of Christ were more necessary unto the Salvation of Man? *Answer.* Without hesitation it must be said from the nature of the thing, that Faith, Holiness, and love of God, are more necessary unto Salvation, than either Faith in Christ,

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Now we come to the grounds why this Covenant must be made with Christ first, and with us only as we are Members of Christ, and in him. 1. Because the Covenant of Grace is a Transcript of the eternal Purpose of God in Election, and doth fully set forth the way how the Ends of God's electing Love should be effected. Now the Ends of God's electing Love are, (1.) The Praise of the Glory of his Grace. (2.) The Glory of his Son. (3.) The Holiness and Happiness of the Saints. These Ends are suitably accomplished by this Covenant. *Eph. 1. 3, 4, 5. He has blessed us with all spiritual Blessings in heavenly things in Christ; according as he has chosen us in him.* Here three things are observable, (1.) It is spoken of Christ as a Mediator, as God-man; for in him we are blessed, in him we are chosen, but our Blessings proceed from Christ as Mediator. (2.) The order of Election, we are chosen in him, that is, in him as the Head; and therefore he is first elected, as he is first beloved: *In whom I am well pleased, Mat. 3. 17.* well pleased with his People, all the Members of Christ, but first with Christ, and with them only as they are in him, and one with him. *Ibid. p. 140, 141.*

All that serveth to make a Covenant are here, (1.) God demandeth of his Son, that he lay down his Life; and for his labour he promiseth, *That he shall see his Seed, and God shall give him many Children; Isa. 53. 10.* (2.) The Son consenteth to lay down his Life, and faith,

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neral, but also a particular application of the gracious Promises of the Gospel to the comfort of our own Souls, whereby we lay hold on Christ with all his Benefits, having an earnest Trust and Confidence in God, that he will be merciful to us for his only Son's sake: So that a true Believer may be certain by the assurance of Faith, of the forgiveness of his Sins, and of the everlasting Salvation by Christ. *Art. 37.*

Works done before the Grace of Christ, and Inspiration of his Spirit, are not pleasant to God, for as much as they spring not of Faith in Jesus Christ; neither do they make Men meet to receive Grace, or (as the School-Authors say) deserve Grace of Congruity: yea rather, for they are not done as God hath willed and commanded them to be done, (*viz.* by Faith in, or Union with Christ) we doubt not but they have the nature of Sin. *Art. 13.* Church of *Engl.* or as *Dublin Art. 26.* speaking of such Works, We doubt not but they are sinful.

That the holy Patriarchs, Fathers and Prophets died in the same Faith

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or the Sacrifice of Christ himself. *Ibid.* p. 418. He queries thus, May *Abraham* be said to be united to Christ by Faith, and he made a Member of him? *Ans.* He could not be united to Christ the Mediator incarnate, not as yet existing: He that was not as yet, was not as yet *one with Abraham*: But he may be said to be united to the second Person to be incarnated, in that sense in which the faithful are said to be united to God himself.

Whereas God hath made through *Christ* a general Act of Grace or Gift of *Christ*, Pardon, and Life eternal, to all the World, on condition of fiducial acceptance of it as a free Gift (is it not enough to be corrupt in Principles, without acting the part of a Fool therein? What, a free Gift and a Condition in it?) and commanded the offer of it to all, and will doubtly condemn the final Refuser; and by this Gospel-Gift (not given without a meritorious qualifying Disposition, and effectual to its reception) as his Instrument, (a poor dead thing, till we put Life into it by our Faith) pardoneth and justifi-

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Here am I to do thy Will; thou hast given me a Body.

This is the formality of a Covenant, when Christ consenteth to the Conditions.

Now this Covenant was manifested in time between the Father and the Son, but it was transacted from Eternity.

This is comfortable, that the Father and *Christ* transacted a Bargain from Eternity concerning thee by Name.

There was a communing between the Father and Son concerning thy Heaven: Father, what shall be given thy Justice to ransom such an one, *John, Anna, &c.*? And *Christ* from Eternity did bind for such a Person, He shall believe in me. The Redemption of Sinners is not a work of yesterday, or a business of chance; it was well advised, and in infinite Wisdom continued, &c. *Mr. Rutherford's Trial and Triumph of Faith*, p. 52.

And hence (*i. e.* from the Eternity of the Covenant) was the Salvation of Men before the *Incarnation*; by the Undertaking, Mediation, and Death of Christ. That the Saints under the *Old Testament* were saved by Christ ----- That they were saved by virtue of a meer Decree, will not be said. From hence was Christ esteemed to be incarnate, and to have suffer'd; or the fruits of his *Incarnation* and *Suffering* could not have been imputed to any; for the thing it self being denied, the Effects of it are not. The Revelation of this Covenant is in the Scripture; not that it was then constituted,

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Faith before the coming of Christ --- They had all Faith, and believed in Christ; yea, the same Faith that is now preached, as it is defined by the Apostle, *Heb. 11. 1, 2, 13. Rom. 4. 7.* --- The same Faith which saveth us, did also save the antient Righteous, the great with the small: for as we believe that Christ is come in the Flesh, so they, that he was to come: As we believe that he died and rose again; so they, that he should die and rise again.

And *Gregory* compareth both to those that went before, and followed Christ riding to *Jerusalem*, crying, *Osanna*, &c. From this place we may further reason thus: The same Faith hath the same Effects and Fruits: The Patriarchs had the same Faith with us. *Ergo*, They were saved and went to Heaven, as all Believers now do. Again, They that went before Christ, enter'd into *Jerusalem* as well as they that followed: Wherefore the fore-runners of Christ that believed in him, by the same Faith enter'd into Heaven. --- A Martyr being asked where the old Fathers were before the

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justifieth the believing Accepters. These Men (*i. e.* such as say that this Gift of Christ from an Act of Grace in God gives the Life of Faith, and that passively unto, and yet actively in believing) deny the very being of this Gospel-Act: (And it is pity they should breath if they did not) they deny it to be either Christ's Law or Covenant, or Grant (especially upon conditions.) *Mr. Baxter's Brev. Just. Part 2. p. 15.*

God hath commanded Men that hear not of Christ, the use of some Means, which Mercy hath (through Christ) afforded them, which have a tendency to their Salvation, and should be used to that end: And his bare Command to use such Means (much more as seconded with abundance of Mercies) tells us, that he bids not Men use them in vain, or without any hope of good success. He that *heareth of Christ*, and *believeth not*, or *believeth uneffectually*, and is not a converted sound Believer, is under God's Command to use certain means allowed him to procure Faith and *true Conversion*, and that not without all hope of good

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stituted, when it is first mentioned in the Promises and Prophecies of Christ, but then first declared or revealed. Christ was declared to be chosen of God, by the Resurrection from the dead, but he *was* so from Eternity.

As in other places, as shall be evinc'd, so in *Isa. 53.* is this Covenant mentioned; in which Chapter there is this *Propphetical Scheme*, the Covenant between Father and Son, which was *past*, is spoken of as *to come*, and the *Sufferings* of Christ which were *to come*, are spoken of as *past*, as appears to every one that but reads the Chapter. It is also signally ascribed to Christ's coming into the World, not *constitutively*, but *declaratively*. It is the greatest folly about such things as these, to suppose them then *done*, when *revealed*, tho' *revealed* in Expressions of *doing* them. *Dr. O.* against *Biddle*, p. 569, 570.

There are the *Father* and the *Son* as distinct Persons agreeing together in Counsel, for the accomplishment of the *common End*, the Glory of God, and the Salvation of the Elect.

The End is expressed, *Heb. 8. 9, 10. ch. 12. 1.* now thus it was. *Zech. 6. 13.* *And the Counsel of Peace shall be between them both, inter ambos ipsos*: that is, the two Persons spoken of, not the two Offices there intimated, that shall meet in Christ; and who are these? The Lord *Jehova*, who speaks, and the *Man*, whose Name is the *Branch*, *ver. 12.* who is to *do all the great things there mentioned.* *He shall grow up,*

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the Death of Christ?
 Answered, " They
 " were in Life eternal,
 " which they looked
 " for, being promised
 " before to Adam,
 " Abraham, and the
 " Patriarchs in the
 " Seed to come. Fox,
 p. 913. ----- *Latter Con-
 fession of Helvetia, ch.*

12. " The Fathers had
 " the Gospel in the
 " writing of the Pro-
 " phets, by which they
 " attained Salvation in
 " Christ, through Faith.
 They believe the Fa-
 thers were saved in
 Christ ----- Dr. Willer's
 Synop. Pap. p. 401,
 402.

We believe that the
 Patriarchs and godly
 Fathers were in Hea-
 ven or Paradise, as well
 before the Resurrection
 of Christ as after: for
 in as much as they were
 justified by Faith in his
 Blood, they received the
 same Crown and Re-
 ward of Righteousness
 that we do, being justi-
 fied by the same means.
Ibid. p. 1153.

As none die but in
 Adam, so none are
 made alive but in Christ.
Aug. So then as all
 that pertain to Adam
 in the first Generation,
 are dead in Adam; so
 all that by Regenera-
 tion and new Birth, are
 engrafted into Christ,
 are

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good success. Mr. B's
 End of Doctr. Controv.
chap. 25. §. 30, 31.

Having proved it is
 a Law of Grace that all
 the World is to be ruled
 and judged by, it re-
 maineth to be enquired,
 Whether any of them
 that have not the Gospel
 (or never heard of
 Christ) do keep the Con-
 ditions of this Law, and
 so are justified by it, and
 saved? It is exceed-
 ing probable, at least,
 that God would never
 govern many hundred
 parts of the World
 (compared to the Jews)
 before Christ's Incar-
 nation, and five sixth
 parts since his Incarna-
 tion, by a Law of Grace,
 which yet no Person
 should ever have effectual
 Grace to keep as far
 as was necessary to his
 Salvation. Every Law
 of God is a Means, and
 appointeth the Subjects
 the use of much Means
 for their own Salvation:
 These Means they are
 bound to use, and shall
 be condemned if they
 use them not; and that
 none should ever use
 them savingly, is an Af-
 fertion so unlikely, that
 he that has the boldness
 to affirm it, should bring
 certain Proofs of it,
 which the Scripture, I
 think, doth not afford
 him.

I wish the impartial
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up, &c. but the Counsel of Peace,
 the design of our Peace is be-
 tween them both: They have
 agreed and consented to the
 bringing about of our Peace.
 Hence is that Name of the Son
 of God, *Isa. 9. 6. Wonderful
 Counsellor.* *Ibid.* p. 572.

The Covenant of God is found-
 ed upon his Eternity; the Oath
 whereby he confirms it is by his
 Life: since there is none greater
 than himself, he swears by Him-
 self, or by his own Life, *Heb. 6.*
 13. which he engageth together
 with his Eternity for the full
 performance; so that if he lives
 for ever, the Covenant shall not
 be disannul'd, it's an *immutable
 Counsel*, *Heb. 6. 16, 17.* The Im-
 mutability of his Counsel fol-
 lows the Immurability of his
 Nature. Immutability and E-
 ternity go hand in hand toge-
 ther. The promise of Eternal
 Life is as antient as God him-
 self in regard of the Purpose of
 the Promise, or in regard of the
 Promise made to Christ for us.
*Eternal Life which God promi-
 sed before the World began:* *Tit.*
 1. 2. As it hath an *Ante-eter-
 nity*, so it hath a *Post-eternity*;
 therefore the Gospel, which is
 the new Covenant publish'd, is
 term'd the *everlasting Gospel*,
Rev. 14. 6. which can no more
 be alter'd and perish, than God
 can change and vanish into no-
 thing: He can as little morally
 deny his Truth, as he can natu-
 rally desert his Life. The Co-
 venant is there represented in a
 green colour, to note its perpet-
 ual Verdure. The *Rainbow*,
 the Emblem of the Covenant,
*about the Throne, was like to an
 Emerald.*

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are made alive by him. The Apostle saith, that all they which are justified by Christ, shall reign in Life by Christ; but all that are of *Adam* shall not inherit eternal Life: *Ergo*, All are not universally justified by Christ, neither died Christ in that sense for all. *Ibid.* p. 887, 888.

By what means is it that they shall attain unto Salvation, who never heard of Christ, either by Old Testament Promises and Prophecies, or New Testament Revelations and Evidences?

When was the Mediator given? 1. If we regard God's Decree, from all Eternity, *Eph.* 1. 4. 2. If the virtue and efficacy of his Mediation, as soon as need was, even from the beginning of the World, *Rev.* 13. 8. 3. If his Manifestation in the Flesh, in fulness of time, *Gal.* 4. 4. 1 *Tim.* 2. 6. Dr. *Usher's* Body of Divinity, p. 160.

Is not the knowledge of the Wisdom, Power, and Goodness of God in the Creation and Government of the Heaven and Earth, with the things that are in them, sufficient to make us wise unto Salvation? No; it serves rather for

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Reader to study *Mal.* 1. 10, 11. whether even this be not the sense, [*Nor will I accept an Offering at your hand: For from the rising of the Sun to the going down of the same, my Name is great among the Gentiles, and in every place Incense offered to my Name, and a pure Offering: for my Name is great among the Heathen, saith the Lord of Hosts, but ye have polluted it.*] Our Translators have, as Expositors, thrice (at the least) added the future Tense [shall be] but all the old Translations, *Syrack*, *Chaldee Paraph.*, *Greek*, *Latin*, &c. put it in the present Tense [*is great, is offered.*] I do but desire the Reader to study it; it's strange that all the antient Churches should misunderstand it. It seems more probable by the Context that the *Hebrew* Text understood the present Tense (none being expressed.) *Ibid.* chap. 16. §. 28, 29, 32.

They feign that God made a Covenant with *Adam*, (and all his Posterity say some, as in him) that if he stood, God would continue him and his Posterity; and if he fell, God would take it as if all

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Emerald, a Stone of a green colour, *Rev.* 4. 3. whereas the natural Rainbow hath many colours, this but one, to signify its Eternity. Mr. *Charnock*, p. 194.

The whole Gospel is nothing else but a Declaration of God's Sovereign Pleasure concerning Christ, and concerning us in him; it's therefore call'd the *Mystery of his Will*, *Eph.* 1. 9. God had a sovereign right (not as to his Divine Nature only, but as considered in the Oeconomy of a Redeemer) to dispose of Christ according to the *Articles consented to*. In regard of his Understanding, and the advantage he was to bring to the Elect of God upon the Earth, he calls God by the solemn Title of his *Lord*, in that prophetic Psalm of him, *Psal.* 16. 2. *O my Soul, thou hast said unto the Lord, Thou art my Lord; my Goodness extends not unto thee, but unto the Saints that are in the Earth.* It seems to be the Speech of Christ in Heaven, mentioning the Saints on Earth as at a distance from him. *Ibid.* p. 741, 742.

There is a great deal of difference between God's doing a thing *in Christ*, and *through Christ*, *ἐν Χριστῷ*, and *διὰ Χριστοῦ*. It is *Zanchy's* Observation, That when God is said to do a thing *in Christ*, it usually notes out some one of these *immanent* Acts of God's towards us, that pass between him and Christ for us when they were alone, before we existed; and Jesus Christ was a common Person representing us all, and God gave all

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further Condemnation without the Word, *Rom. i. 19, 20, 21.*

Where God is actually reconciled, there he actually loveth; for Love and Reconciliation are inseparable: But with the Elect before they convert and believe, God is actually reconciled. *Ergo*, He loves them before their Faith and Conversion. The *Minor* is evident; because before they were born, much more before they are regenerat, a full Atonement and Satisfaction for all Offences is made by Christ, and accepted on God's part: Whereupon actual Reconciliation must needs follow. And this the Scriptures make manifest, Christ being [*the Lamb slain from the beginning of the World*] and God testifying of him at his Baptism, long before his Death, in that Speech of admirable Consolation, (*This is my beloved Son, in whom I am well pleas'd.*) Well pleas'd with him for the unspotted Holiness of his own Person, well pleas'd with us in him for his unvaluable Merits. Hence a second Reason *à pari*.

If God did actually love the Elect before Christ's time; when an actual

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his Posterity then personally sinned in him; and so that, either we were all then personally in him, or God by Imputation would take us to have so been: And so that God's Covenant and Imputation made *Adam's Sin* ours, further than it is by natural propagation, not truly distinguishing between our being personally in him, and being but *virtually* and *seminally* in him; and feigning God to make *Adam* not only the natural Father and Root of Mankind, but also arbitrarily, a constituted Representor of all the Persons that should spring from him; and so that God made them Sinners that were none, and that before he made them Men. Whence they infer, that Christ was by God's imposition and his own spon-sion, made the legal Representative Person of every one of the Elect taken singularly; so that what he did for them, God reputed them to have done by him. Hereby they falsely make the Person of the Mediator to be the legal Person of the Sinner, and deny the true Mediatorship. But they cannot agree when this personating of the Elect

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to Christ for us; as it is said, [*The Grace that was given us in Christ before the World was.*] But the things that God doth through Christ, as *1 Thess. 5. 9.* *He hath appointed us to obtain Salvation by our Lord Jesus Christ*, are usually some transient Acts of God's towards us, or those things which he actually performeth and applieth to us through Christ: So that God redeemeth through Christ, justifieth through Christ, saveth through Christ; but he chooseth *in Christ*.

Q. In what further sense are we said to be chosen in him, so that the Act of choosing should be referred to *in him*, and we to be *in him* at our Election? ---- First, I will shew you what he hath not: He was not the cause of God's electing us; for the Apostle saith, *Eph. 1. 9.* [*According to the good pleasure of his Will, which he hath purposed in himself.*] What is the cause of all God's Purposes towards us? *Himself*. ---- God as he is the first Being, so he and his own Will are the first Movers of himself: So that this [*He chose us in Christ*] imports not, that Jesus Christ was the cause of our Predestination (taking him a God-Man, as here he is meant) ---- for he could not be the cause of our Predestination, who himself was predestinated. In *1 Pet. 1. 20.* it is plainly said of Christ, *That he was preordained before the World was founded*: He himself was chosen as well as we, therefore he could not be the cause of our Election: And

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actual Reconciliation was not yet made, then much more may he actually love the Elect after the Atonement is really made by Christ's Death, even before they believe it. But the former is true, as appears by the Salvation of the Patriarchs; and therefore the latter may not well be denied. The reason of the Consequence is this, because it is far more probable, that God should love us upon Satisfaction made before our Faith, than love them upon their Faith before Satisfaction was given; especially seeing neither their Faith nor ours is any efficient cause why God loves either them or us. Election, effectual Vocation, and Faith, all are Fruits and Consequents of God's actual Love unto the Elect: which Graces and Favours he therefore bestows upon them, because he loves them: And therefore 'tis vain to say, *Deus elegit homines diligendos, non dilectos.* ——— Pemble vindiciæ gratiæ, p. 17.

God's Love to our Persons, and to our Qualities and Actions, is a distinction which God well knows how to

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began: some say it had no beginning, but was from Eternity, because Election was from Eternity, and we were elected in Christ; and so were Persons from Eternity in him. Others say, That it began at the making of the World, Christ being then the first of God's Works in a super-angelical Nature emanating from the Divine, which contained all our Persons in it, as the Beams are of or in the Sun. Others say, that this Personation began at the giving to Adam the first Law or Covenant of *Immocency*, and that Christ was a Person in the Bond or Covenant; and that the meaning of it was, *Thou, or Christ personating thee, sh. all perfectly obey; or thou or he shall die the threatened Death for Sin.* Others say, that this Personation began at the making of the Promise, *Gen. 3.* of the *Seed of the Woman*, &c. and so that Christ personated none under the first Covenant. Others say, that it began at Christ's Incarnation, when he took the Nature of Man, and therewith all our Persons. Others say, that it began on his Cross, or at least at his Humilia-

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both he and we being elected by one simple and entire Act, the Predestination therefore of one could not be the cause of the Predestination of the other: And as Christ was not the cause of Election for the substance of the Act, so nor was he the cause of it for the Persons elected.

Jesus Christ, as God-Man and Mediator, did not choose so much as one Man; it was God that elected all those that were elected: *Thine they were, (says Christ to the Father) and thou gavest them me.* And it were a much more fond Conceit to think that God chose such to be saved as he foresaw the Human Nature of Christ would love and choose: This were to make the Divine Will conformed to that of the Human Nature; whereas, *Not my Will, but thy Will be done,* said Christ unto God the Father. 2. Affirmatively, The meaning is this, that Jesus Christ in Election was the *Head* of the Elect. He was considered, and from the first ordained by God as a common *Person* to represent us. He undertook for us then, and so in him we are chosen as in a *Head*. This is the sense that holy *Bains* giveth of it; to note out (saith he) the order of Election, namely, that Christ was chosen first as a *Head*, and we in him. ——— 1. Learn to distinguish between being elected *with Christ*, and being elected *in Christ*. To be elected *with Christ*, is to be elected at the same time he was, for matter

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to make; Parents are well skilled in putting this difference between the Vices and Persons of their Children, those they hate, these they love; and when for their Vices they chastise their Persons, they remember with much Compassion, that 'tis a Child whom they have under the Rod — The Cause is alike between God and the Elect, his Love to their Persons is from everlasting the same, nor doth their Sinfulness lessen it, nor their Sanctity encrease it; *because God in loving their Persons never consider'd them otherwise, than as most perfectly holy and unblameable in Christ.* But God's Love to their Qualities and Works then begins, when both the one and the other become holy by the Grace of Conversion; before which time, and after too, God is angry even with his Elect, and testifies his hatred of their Sins, as much as of any others, by manifold Chastisements upon their Persons for their Offences. Wherefore tho' Paul was a chosen Vessel, dearly beloved of God for his Person, even then when in ignorant Zeal he furiously persecuted the Church,

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miliation, and that he only suffered in our Persons. Others say, that it begins at our believing and our Union with Christ by Faith, and then he by Union personateth us. They deny God's Covenant or Law of *Immocency*, that required our personal Obedience as the Condition of Life. They forge a Law that God never made, that saith, *Thou or thy Surety shall obey perfectly, or die:* They falsely say, that God justifieth none that are not really or imputatively perfectly *innocent, obedient,* and such as never sinned, but kept all that Law. They confound God's Covenant with Christ as Mediator, imposing on him his Mediatorial Part, and the Covenant of the Father and Son with fallen Man, imposing on them the terms of Recovery and Life. They hold that the first Law (and some of them also *Moses's Law*) is done away as to all the Elect, but is still in force to all the Reprobates, and was in force to Christ: But whether it bound him to Obedience as our Representative antecedently to Man's Fall, or only consequently, they are in their

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matter of time, for all was from Eternity: But to be elected *in Christ* is with this difference, That Christ at God's first Act of Election was considered as a common Person, a Head, and Root, and we all in him. This is common both to Christ and to us, that we were elected *with him*, and he *with us*, for matter of time. But this is proper to Christ, that we were elected *in him*, he not in us. — *Gen. 1. 27. He created Man; in his own Image created he him (Adam). Male and Female created he them.* God in creating Adam created all Mankind, as in blessing Adam he blessed all Mankind; yea, the Creation of Adam was all the Creation that the rest of Mankind had: for, tho' they exist by Generation successively, yet in him were they created virtually, and then only.

Thus in choosing Christ, God look'd upon him as a common Person, as a *second Adam*, and chose us in him. And therefore you shall find, *1 Cor. 15.* that God speaks of *Christ* and of *Adam*, as if there had been but those two in the World. [*The first Man*] (says he) and [*the second Man*]: Was there then but a first Man, and a second Man? Yes; but these two Men stood for all the rest. — 2. Take heed how you understand it, as if Christ alone were distinctly chosen, and that our Persons were not as distinctly chosen too: yes, both Christ and we too were distinctly and particularly thought

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Church, yet for his Conditions they were hateful and highly displeasing to God till after his Conversion. Most true it is, that Sin doth justly make the Person hateful in whom it is ----- Yet in the Elect whom he hath loved for ever, this difference of Affection is manifest, God approves of their Persons, whilst he disallows their Corruptions; and when his fiercest Wrath was shewed against the Sins of the Elect in the Person of Christ, then did God most compassionately love the Persons both of Christ and of all the Elect. Wherefore God might easily take away his Image from *Adam's* Nature, yet not his Favour from his Person, which he loved as elect in Christ, whilst yet he punished his Transgression sharply ----- In God's sight Justification goes before all our Sanctification: for even whilst the Elect are unconverted, they are then actually justified and freed from all Sin by the Death of Christ; and God so esteems of them as free, and having accepted of that Satisfaction, is actually reconciled to them. **By this Justification we**

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their Confusion at a loss. And they hold that its Curse and Penalty sentenced after the Fall by God, fell on all the Reprobate, and on Christ, but none of it on any of the Elect, as having been suffered by Christ fully for them. As I have said, the promissory part of that Law ceased, and so did the Condition of the Promise, by Man's Sin making it impossible, but the threat did *transire in sententiam*. And if Christ was antecedently in the Bond of Obedience for us, he was bound not to eat the forbidden Tree, and bound to dress the Garden, and bound to take *Eve* for his Wife, &c. which are all false. If he were bound by it as our Representative after the Fall, it bound him when it ceased, and bound not us, which is false: And therefore it was only the Law of perfect Innocency anew imposed on himself, by the Mediatorial Covenant that bound him. And if the penal Sentence and Curse be executed on all the Reprobate, then it is not ceased; and then it must be a Penalty, and that Curse even on the Elect before they believe,

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thought of; and so individually elected. The meaning (I say) of this our being *elect* in him, is not as if he only had been distinctly and by Name chosen, and we all but confusedly and in gross, and as in his Election only. God did not choose in the general, as a Kingdom doth choose the Children of a King that cometh after him, and are involved in him, in a general Notion only; so as their distinct choice is of the King himself alone: No, the Scripture saith, *God knoweth who are his*; he knoweth the very Persons fully and particularly, yea, and distinctly viewed them then when he elected them. And yet notwithstanding he thus chose us as distinct Persons from Christ, yet still our Election was *in Christ* ----- Some Divines yield that he was chosen to be a common Person, when he should take up Man's Nature; and that we were chosen then to be by him represented. They acknowledge that he was a common Person, in his Death representing us, and is now a common Person in Heaven, and sits there in our stead, representing us. But (say they) in the Act of choosing, how should he be considered as a common Person in that he did not then exist as God-Man? He might indeed be ordain'd to be a common Person after he did *exist* as God-Man; but how in Election was he, or could he be such, he being as then only the Son of God, and not Man? To solve this ----- 1. That the Person of the *Son of God* (who

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are freed from the Guilt of our Sins; and because that is done away, God in time proceeds to give us the Grace of Sanctification to free us from Sin's Corruption still inherent in our Persons. — Our Justification in God's sight even long before we were born is purchased for us by Christ. For it's vain to think, with the *Arminians*, that Christ's Merits have made God only *placabilem*, not *placatum*, procured a freedom that God may be reconciled if he will, and other things concur, but not actual Reconciliation. A silly shift, devised to uphold the liberty of Man's Will, and universality of Grace. No, 'tis otherwise, the Ransom demanded is paid and accepted: Full Satisfaction to the Divine Justice is given, and taken; *all the Sins of the Elect are actually pardoned*: God's Wrath for them is suffered and overcome, he resists contented and appeased, the Book is crossed, and the Hand-writing cancelled. This grand Transaction between God and the Mediator Christ Jesus, was concluded upon and dispatch'd in Heaven long before we had any being

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lieve, because till then they have no part in Christ; and after they believe, they must bear part of the Penalty called a Curse, which was fix'd and not reversed and pardoned; that is, the privation of those degrees of Grace, Peace and Joy, which they should have had if there had been no Sin; the Curse on the Earth, Sorrow in Child-bearing and Death. — They that make this Imputation to be before the Incarnation, make God to make himself this great Sinner; that is, Christ while he was meer God; and to make us a wicked God. When Satan can but tempt us to sin, and it's not proved that any one Devil is guilty of all Mens Sins, they make God guilty of all; yea, they that lay it on Christ only after his Incarnation, lay it on him that is God. They that feign Christ to have personated us in his first Covenant of Redemption, make us by him to have covenanted to redeem our selves, and to do the Mediatory work. *Mr. Baxt. Brev. Justi. par. 2. p. 7, 8, 9, 11.*

Could you but get out Prejudice and Ignorance so far as to teach these

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was ordained this common Person) he was *with God* then; he was then existent. So *Prov. 8. 30. Then* (says Wisdom, namely Christ) *I was by him, &c.* And the Evangelist *John* saith, *He was in the beginning with God*; that is, from everlasting. 2. This Son of God that then existed (consider him as one that was to become Man) was the Object of Election as well as the Manhood (which was chosen to become one with God.) That Divine Person was by an Act and Decree of God's Will pitch'd upon, and singled out to assume our Nature, and so sustain the Person of a Head before God in the mean while. 3. At or in the Act of Election, this Son of God, as he actually existed at the pailing of that Act of Election upon himself, so he actually and solemnly undertook to be a Head and common Person, representing us, and to that end to assume our Nature. And this is in order of Nature to be supposed before our Election, tho' co-existent together from Eternity. 4. Upon this he was *in repute* such with God *the Father*; he was a common Person in God's esteem, and that justly. So *Prov. 8. 23. I* (namely Christ) *was set up from everlasting, ere ever the Earth was, &c.* that is, in esteem with God for such. Now this cannot be understood of Christ as he was the second Person only: But God did set him up from the beginning, as bearing and sustaining the Person of God-man (to which Manhood he was chosen; and under-

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ing either in Nature or Grace: yet the Benefit was ours, and belonged to us at that time, tho we never knew so much till after that by Faith we did apprehend it. As—Lands may be purchased, the Writings confirmed, the Estate convey'd and settled upon an Infant, tho it know nothing of all till it come to Age, and find by Experience the present Commodity of that which was provided for him long ago. *Ibid.* p. 19, 20, 21, 23, 24.

The Faith of the Patriarchs is expressed in the Apostle by *saluting* or *embracing*, Heb. 11. 13. they did not only clasp Christ, but he them again. *Dr. Reynolds's Life of Christ*, p. 443.

Let him (*i. e.* one searchingly humbled with the sense and consciousness of some great Relapse) consider the safety and firmness of his Life in Christ, upon *God's eternal Love and free Grace* which is toward us, the highest Link of Salvation both in order of Time, Nature and Causality; *Rom.* 8. 29, 30. it is not these he *will glorify*, but *hath glorified*, to note that Glorification is linked and folded up with

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these Men but two or three distinctions, in all likelihood it would cure them, *E. G.* 1. To distinguish between a Surety antecedent and subsequent. 2. To distinguish between the Righteousness of *Christ* given or imputed to us *in se* it self (one Man's Accidents made another's) and his Righteousness given us in its Effects and Benefits reputed the sole meritorious Cause. 3. Between Justification by Efficiency (principal and instrumental) and justifying of us constitutively (as matter and form) justifying by Grant in Law, or by Evidence, or by Witness, or by an Advocate-Defence, or by judicial decisive Sentence, or executive-ly; and these as supposing actual or legal Accusations. 4. Between the Law or Covenant of Innocency with *Adam*, the Mediatorial Law or Covenant to Christ, the common Law of Grace made with *Adam* and *Noah*, the Covenant of Peculiarity with *Abraham*, the Political Law of *Moses* to the Jews, and the Law or Covenant of Christ, of Grace, of Faith, by which Christ doth govern, and will judge his visible Church. Get

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undertook to assume) and as a Head to his Members before God, who reputed him such. And of him considered as such are those words spoken, for so only he is called *Wisdom*, as there he is: For Christ is not called the Wisdom of God essentially taken, for that is one of his Attributes, and not a Person: But he is called God's Wisdom *manifestative*, that is, as ordained to manifest God's Wisdom unto us, he being to be *God manifest in the Flesh*.

And such a Person or Relation as he thus then actually undertook, such did God then and from that time repute him, and actually entitle him by, as between himself and his Son. Therefore in *Joh.* 17. 5. (observe the Phrase there) *Glorify me* (says Christ to God) *with the Glory which [I had with thee] before the World was*.

What Glory was that? He doth not mean his Glory as he was simply the second Person, because he had that Glory now, and therefore needed not to beg it: Nay, he could not beg it, it was too much for him so to beg, for so he is equal with God: Therefore it must be the Glory of the Mediatorship. [*Which I had before the World was*] that is, in thy repute; thou accountedst me thus and thus glorious in respect of the Glory ordained me by my undertaking to be Man, and the Mediator too of the Church. And this is plain if you compare it with the 24th Verse, for there he speaks of that Glory which

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with Justification, and is present with it in regard of their eternal Co-existence in the Pre-disposition and Order of God, tho not in *effectu operis*, in actual Execution.

Now this eternal Love and Grace of God is not founded upon Reasons in the Object; for he justified, and by consequence loved the ungodly, he loved us when we were his Enemies ----- If neither Iniquity, Transgression, &c. could interrupt or frustrate his Counsel (*i. e.* his Covenant) of loving us when we were his Enemies: Why should any other Sins overturn the stability of the same Love and Counsel? ----- *Ibid.* p. 446, 447.

In the Covenant of Grace, the first Treaty is between God and Christ; for tho the Covenant be between God and us, the Negotiation and Transaction of it is between God and Christ, who was a Surety of the Covenant for us, Heb. 7. 22. For, first, God in his Decree of Love bestowed us upon Christ, (*Thine they were, and thou gavest them unto me*) we were chosen in him; we to be Members in him, and he to

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Get unstudied, dull Heads but to understand these four Distinctions, and you cure them without a new Regeneration: To instance no more but in the first, an antecedent Surety is either, 1. A Party in the Bond. 2. Or an Instrument of the Party bound. 1. If two Persons be bound disjunctively (this or that) to a Duty or a Penalty, the Bond is answered if either of them perform it. If the Law to Adam had either said, Thou, or Christ for thee, shall perfectly obey, shall dress the Garden, shall take Eve for thy Wife; or that thou or Christ shall suffer for not doing it; then Christ's performance had antecedently freed us from Guilt and Punishment. 2. Or if the Law had said or meant, Thou shalt obey or suffer by thy self, or by thy Substitute, or *per alium*, as a Man may pay his Debt by his Servant, or appear by his Attorney; then Christ's Righteousness or Sufferings would have proved us guiltless. But a subsequent Surety, who, after the Guilt, doth voluntarily as a Mediator undertake the discharge of the Guilty,

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which was given him, which can be no other than the Glory of the Mediatorship: So then Jesus Christ the second Person being existent, and undertaking to be a common Person and a Mediator for Men, God did reckon him as such; he was in his account at the choosing of him, as a common Person, and Head, and as a Mediator too: And indeed there was this great advantage of our Mediator his being God, that thereby he was not only present at, and privy to the making of all God's Decrees, but was also by, to undertake for all that concerned his part in it which God should decree, and to enter upon the Title and Relation of our Head and Mediator then. And there is this reason why Christ must needs have been an Head to his Members before his assuming our Nature, or his ascending up to Heaven, (which I see not how it can be answered) because otherwise Jesus Christ had not been an Head to the Fathers under the Old Testament, for he had not then taken an Human Nature; and yet was actually a common Person, for forgiving their Sins, by virtue of that Atonement he had engaged to perform for them, which was such in God's repute existing before him in Job's time. Deliver him, I have found a Ransom, Job 33. And upon the account thereof, God did as actually and really forgive the Sins of the Old Testament as he did, Rom. 3. 25. Now if he was a Head then, and they

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be a Head and Fountain unto us of all Grace and Glory: For God had committed unto him an Office of Power to redeem his Church, and he received a Commandment from his Father to finish the Work of Mediation. *Ibid.* p. 512, 513.

The ordaining of a Mediator is that, whereby the second Person being the Son of God, is appointed from all Eternity to be a Mediator between God himself and Men. And hence it is that *Peter* saith, that *Christ* was foreknown before the Foundation of the World. And well said *Augustine*, that *Christ* was predestinated to be our Head: For howsoever he is (*λογος*) the substantial Word of the Father, or the Son, he doth predestinate with the Father, and the Holy Ghost; yet as he is the Mediator he is predestinated himself. *Mr. Perk. of Predest.* p. 13.

Christ is the Head of such as are not together in the being of Nature or Grace. *Mr. Byfield on the Colossians*, chap. 1. p. 122.

Christ was known to God's People in all Ages; *Heb.* 13. 8. *ch.* 11. 4. *Mat.* 3. 1. *Mic.* 5. 2.

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is no strict or absolute Representative, but, as a Mediator, purchaseth the Captive, to receive his Grace on the terms and to the ends which by a Law or Covenant of Grace the Mediator shall appoint. *Ibid.* p. 56, 57.

This Law of Grace was made to *Adam* the lapsed Head of all Mankind, and so to all Mankind in him: And it was renewed to *Noah* in the same Capacity: so that all fallen Mankind was put under this Law of Grace in the first Edition of it made to *Adam* and *Noah*; and were neither left lawless, nor utterly desperate at the meer damning violated Law, which now no more offered Life to any, the Condition being become of natural impossibility. *God* is not to be supposed to say now to Sinners, *If you be not Sinners, you shall live*; when it's known that they are. *Ibid.* p. 2, 3.

Whether the Covenant of Grace be made only with *Christ*, or with us also?

Answer. The first is put into a Catechism, where I am sorrier to find it than in *Maccovius*, *Cluto*, *Cocceius* and *Cloppenburgius*.

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actually Members of him, then he might be so virtually and representatively, from everlasting, through his undertaking of it, and this in as just sense as he is to be the *Lamb slain from the beginning of the World*. Why may not the Promise of the second Person then passed unto God, give as full, yea a fuller subsistence of those things which God decreed, and which he undertook for before God his Father; as God's Promises which were written in the Old Testament gave to the Fathers Faith then, in respect to which *Christ* was then already slain? *God* the Father, who was then present, had a certain assurance, that *Christ* his Son, that gave his Promise for performance, would and should perform it. And *Christ*, as Son of God, who was God, having promised, I may say of both, that *Christ's* Word then was as good as his Bond, and the Father's assurance that he should perform it, as good as if he had already seen it done: *And his calling things that are not, as certain as if they were*: And may apply one and the same effect of the *Apostle Paul* equally to both, if of *God* the Father giving *Christ* his Promise before the World began, it must be said, *God that cannot lie*. And so it is, and was as firm and sure, as if done and fulfilled, and this because he is God; *Tir.* 1. 2. 'tis expressly there said, *In hope of eternal Life, which God that cannot lie, promised before the World began*. I may invert it, and say, for the same reason that

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To Adam, Gen. 3. 15. To Abraham, Joh. 8. 56. To Moses, Heb. 11. 26. To Israelites, 1 Cor. 10. 9. To Job, chap. 19. 25. To Esay, Joh. 12. 41. To Prophets and Kings, Luk. 10. 24. To the Samaritans, Joh. 4. 25. Bernard of Batcombe *Thefour. Biblicus.*

Object. Christ took on him Man's Nature, therefore he redeemed Man's Nature generally. *Ans. 1.* It followeth not, except we would say that Christ redeemed his own Humanity, which cannot be any ways possible. 2. Every Woman doth partake of the Human Nature of every Man, yet is not every Man each Woman's Husband, but her's alone with whom by the Covenant in Matrimony he is made one Flesh: and in like sort Christ did by his Incarnation (*ἦν ἐν σαρκὶ σαί*) take also upon him Man's Nature, and that common to all Adam's Progeny; yet is he the Husband of his Church alone, by another more peculiar Conjunction, namely, the Bond of the Spirit and of Faith: And by it the Church is become Flesh of his Flesh, and Bone of his Bone, *Eph. 5. 20.* And therefore the alone may justly claim Title to the Death of Christ, and all his Merits. *Mr. Perkins's Gold Chain, p. 169.*

Except.

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The Covenant made with Christ is not the same that is made between Christ and us, and which we celebrate in Baptism. It is not only *Christ* that is baptized, but all his Members, and *Baptism* is the *mutual Covenant*; we are the *Receivers of the Relation to God the Father, Son and Holy Ghost*, and we are the *Promisers* (the word Restipulation is too presumptuous.) If we are not *Covenanters*, we can be no *Covenant-breakers*, nor have right to the Benefits of such a Covenant: It is the same thing that in several respects is called a *Law* and a *Covenant*. And if we are not under Christ's Law, we are lawless, or not his Subjects. Deny Christ's Law and Covenant to us, and you will subvert all Christianity, and deny the Rule of Judgment and Justification. *Ibid. p. 10.*

(Here lies the Mystery of Iniquity, that as we are obedient Subjects unto the Covenant, or Law of Christ, so we stand or fall in Judgment, and are justified or are not justified.)

Error 54. Christ only is covenanted with by the Father, and he is the only Promiser as for us, and not we for our selves.

Contr. Christ only hath undertaken to do the work of Christ, but Man must under-

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that that Promise which Christ made the Father to undertake the Mediatorship in Man's Nature before the World was, and to do all that he did in the fulness of Time, that Christ's Promise then must have been, and was reputed as sure and stedfast by God the Father, as if it had been already done; and God the Father might as certainly build upon it to do any thing that was to be done, depending upon what Christ undertook to do then, as if Christ had already performed all that Promise and Undertaking; and this upon as equal Reasons, for Christ was God then as well as the Father, and could no more lie than he; for they both are Equals, *Joh. 10.* and all the Terms of both sides are Equals *before the World was*, &c. *Dr. Goodwin on the Ephesians, p. 58, 59, 60, 61.* See his Discussion of the 10th Verse, *chap. 1.*

Imo nihil, &c. yea there is nothing more false than that *Arminian Dogma*, that no one is beloved in Christ, unless he actually exist in him by Faith: for through, and for the sake of Christ the holy Spirit is given, by whose Grace we believe, *Joh. 7. 36. chap. 15. 16.*

Therefore God loveth us in Christ before we believe: Yea, that Complacency

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Except. God appointed all to be saved, with this Covenant and Condition, *If they believe.* *Ans.* This is absurd to affirm: For, 1. By this means the Decree of God should depend upon the Will of Man, when as contrarily God's Decree doth limit and order all inferiour Causes. 2. It quite taketh away the certainty of God's Decree, because a conditional Proposition doth set down nothing as being, nor dos it certainly affirm any thing. *Ibid.* p. 171, 172.

Object. The Covenant of Grace was made with *Adam* and *Eve*, and in them all Mankind was received both into the Church and Covenant, and also called to the Knowledge of God. *Ansiv.* 1. This Reason wanteth even common reason and sense, to say, that God giving his Promise in the days of *Adam* and *Noah*, did in them call all Mankind that should come after. 2. *Adam* before his Fall did indeed receive the Grace both for himself, and for others also; and in the Fall he lost it both for himself and for all others; but after the Fall, he received the Promise for himself alone, and not for the whole World, otherwise the first *Adam* should not only have been a living Creature, but a quickning Spirit, the which is proper

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undertake, and promise and covenant even to Christ himself, that (by the help of his Grace) he will do his own part. *Mr. Baxter's Life of Faith*, p. 358.

Object. God loveth us from Eternity, and when we were his Enemies, not because we were good, but to make us better than we were.

Ansiv. God's Love (and all Love) consisteth *formally* in *Complacency*. God hath no Complacency in any thing but in good, or according to the measure of its *goodness*: from Eternity God foreseeing the good that would be in us, loved us *as good in esse cognito*, and not as actually good, when we were not. When we were his *Enemies*, he had a *double Love* to us (or Complacency) the one was for the *natural good* which remained in us as we were *Men*, and repairable, and capable of being made *Saints*; the other was for that foreseen good as in *esse cognito*, which he purposed in time to come to put upon us.---- But Christ did not *die* or *merit* to change God's *Nature*, and make him more indifferent in his Love to the holy and the unholy, or equally to the more holy, and to the less holy: But his *Complacency* is still in no

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of God is one and the same, immutable; and that Love wherewith he embraceth us, as well before as after the Death of Christ. *Mr. Rutherford's Exercit. Apol.* p. 45, 46. God always loveth the Elect, and always hateth the Reprobate, p. 47.

But the Arminians always measure God by their own Model, as if so be after the manner of Men, he should be turned from Hatred into Love, and again from Love into Hatred. *Ibid.* 49.

By which Covenant I mean that *fæderal Transaction* that was betwixt God the Father and the Son from everlasting, about the Redemption of lost and fallen Man.---- The Covenant of Redemption is that *fæderal Transaction*, or mutual Stipulation that was betwixt God and Christ in the great Work of Man's Redemption. I call it a *fæderal Transaction*, or *mutual Stipulation*, because therein lies the nature of a Covenant; 'tis (as Civilians define it) a mutual Stipulation or Agreement betwixt Party and Party upon such and such terms, with reciprocal Obligations each of other. That the business of Man's Redemption was transacted betwixt the Father and the Son, is clear, *Zech.* 6. 13. the Counsel of Reconciliation.

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proper to the second *Adam*, 1 Cor. 15. 45. *Ibid.* p. 174, 175.

Elect.] God's Servants are God's Elect, and that both in respect of *Election* before time, and also in respect of *Election* in time; for the Lord hath in his *eternal Counsel chose them in Christ* to the obtaining of Salvation, to the praise of his Grace. ----

Holy] They are holy divers ways ---- 1. In the *Head*. 2. In their *Laws*. 3. In their *Sacraments*. 4. By *Imputation*, &c. *Mr. Byfield*, Col. 3. p. 75.

A Supplement by a Non-Conformist.

By the Covenant of Suretyship Christ and the Believer are in a manner in one Writ; for notwithstanding that there be differences between the Covenant made with him, and that which is made with us, yet it may be said, that Christ and the Believer are one way in one Writ.

1. Because these two Covenants are all of a piece; they are to be distinguished but not to be divided; it is the same design of Grace, the same business of redeeming and saving lost Man that is carried on in both. 2. Altho Christ and the Believer be not formally, and as Parties, in this Writ of Christ's Surety-covenant to God; yet they

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Man further than he is made *truly amiable* in his *real Holiness*, and his relation to Christ, and to the Father. ---- But as he loveth not *Saul* a Persecutor, under the Notion of a *fulfiller of his Law in Christ*; so neither doth he love *David* in his Sin, under the Notion of one that is *without Sin*, and perfect, as having fulfilled the Law in Christ: But so loveth him in Christ, as *to pardon his Sins*, and make him more lovely in himself, by *creating a clean Heart*, and *renewing a right Spirit within him*, for the sake of the Satisfaction and Merits of Christ. *Ibid.* p. 362, 363.

The thing that I deny is, That Christ by his Obedience made Atonement and Merit for us, as a proper peculiar Surety in the Law of Works. The thing is far otherwise; for Christ suffered and obey'd as a principal and sole Undertaker, and not as a Surety, that supposed us Principals in that Undertaking. (Here lies the *Baxterian Fallacy*.) He bound himself to God, to give his Life by dying in our stead to save ours (very remotely) but he never was bound in one Bond with us, that he should do so. 1. *Reas.* God never *proposed* it to fallen Sinners to make Atonement for their Sins, and by Merit recover eternal Life, which they

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That this Transaction betwixt these two glorious Persons was also *federal*, or in the way of a Covenant, and that too from *everlasting*, is to me a very great Truth. ---- *This federal Transaction betwixt the Father and the Son, it was from all Eternity.*

Here lies the Difficulty, and this is that which stumbles some. ---- I say, the Covenant of Redemption, it was from all Eternity; it was not made when Christ was just coming into the World, but from everlasting, 2 Tim. 1. 9. Here is the Purpose of God, here is *Grace given in Christ Jesus*: How? in the Covenant betwixt the Father and him. When was this given? before the World began, (*h. e.*) from all Eternity. So, *Tit.* 1. 2. how was this Life *promised before the World began*, but in this everlasting Covenant, wherein the Father promised to Christ eternal Life for all his Seed? *Dr. Jacob's Sermon in the Morning Exercise methodiz'd*, p. 204, 205, 211, 212.

The Covenant of Works was made with all Men in *Adam*, who was made and stood as a publick Person, Head and Root in a common and comprehensive Capacity; I say, it was made with him as such, and with all in him: *Quo manfit remanente, & quo pericunte peribat*; he and all stood

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they are virtually, and as to their Interests and Concernments: it is Christ's Business and Concernment, and the Believers too, even all his eternal Concernments that are in that Covenant and ours; these meet together, are transacted in one Writ: And thus even among Men, a Person may be said to be in a Writ when his Concernments are handled. 3. Because of the contexture and interweaving not only of Christ and the Believers Interests, but also of their Names in the same Writ: for in the Covenant where his Name is put alone as Undertaker, and which is his single Bond, to wit, the Covenant of Suretyship, even there is the Believer's Name put, as being the Person for which he paid a Price, and for whom he undertook, and who were promised to him for a Seed, as a satisfying sight for the Travel of his Soul. And again, in the Writ given to us, we stand not alone in Covenant-dealings with God; but in the same Writs of the Promises made to the Believer, Christ's Name stands as principal Party covenanting for us, and receiving the Promises, as is manifest from what is already said. 4. There is not only a Contexture, but a Commutation with Christ and the Believers Name in the

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they had forfeited.

Where is the Law or Covenant whereby God proposed this to Sinners as their Duty, and a way for their Recovery? By the Law of Works it was impossible, and a Contradiction. The Gospel condemns a thought of it, as contrary to the whole scope of it: The Compact between the Father and the Son, was not a Law or Covenant proposed to Sinners for their performance of the Conditions thereof. Now a Money-Surety is bound to no more than the Principal is bound to do. If I am not obliged to pay a hundred Pounds, neither is my Surety bound to pay a hundred Pounds.

Object. You'll say by the Law we were bound to obey the Law perfectly, or to die for it.

Answer. Yes, to obey was your Duty, to die was the Penalty if you disobeyed. But, 1. You were not bound to die, tho you obey'd perfectly: But Christ was bound to obey, and suffer tho he obey'd. *Mr. D. W. Man made righteous, &c. p. 92, 93.*

(And thus all along does he tantivy it upon his forged un-supposed Suppositions, as upon a Spanish Jennet begotten by the Wind: But lest he should crack his own by it, I shall desire him to bait a little by the way. — Sir, what

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stood and fell together; for even the Elect may say, *We are all by Nature the Children of Wrath as well as others:* And that of *St. Paul, We know that what things soever the Law saith, it saith to them who are under the Law, that every Mouth may be stopped, and all the World may become guilty before God.* But the Covenant of Grace is a discriminating thing, it takes in some, and leaves out others: Christ is not a Head in Covenant with all, as *Adam* was, but of his Elect only; for we find many in the World under the Headship of Satan, and Antichrist, and old *Adam*, who are out of Christ, not only because unconverted, as Saints themselves are before Regeneration, but out of Christ in the account of God's *Electiōn, Donation and Covenant:* who have none of his *special Love*, nor ever shall have. *Mr. Cooper's Sermon in the Morning Exercise methodiz'd, p. 117.*

The Lord Jesus Christ engages in the Work, accepts of the Terms and Conditions set before him, and undertakes to satisfy his Father's Demands. And in order to Satisfaction (which God stands upon, as you have heard before) Christ is willing to fulfil *thawho e Law*, which was the Rule, or Measure, or Standard of this Satisfaction. God hath

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Covenant-Writs; for his Name is put in our Bond, for he wrote himself the *Sinner* (legally) and in the *Sinner's* place under the Law accursed: and our Name is put in the Writ of Justification given to him; and the new Law of Faith writes the Believer *righteous and blessed*, 2 Cor. 5. 21. Gal. 3. 13, 14. Rom. 3. 22. 5. There is not only a Commutation, but a Community of Writs betwixt Christ and the Believer: for one Writ and Promise writes God, the God and Father of our Lord Jesus Christ, and the God and Father of the Believer; this Covenant-relation to him and us, is by the great Promises of the Covenant, Heb. 1. 5. Psal. 89. 26, 29. One Writ makes Christ the first Heir and Son of the Promise, and the Believer a younger Brother coming in under Christ the first Heir, Psal. 89. 27. Gal. 3. 26. Rom. 8. 17. One Writ and Letter of Acquittance dischargeth both Christ and the Believer from the Curse and Condemnation of the Law, Rom. 8. 3, 4, 6.

By the Covenant of Suretyship Christ is constituted the grand Instrument and Actor of all things that appertain to his Peoples Redemption and Salvation, and that not only of eternal Salvation and Redemption, which he alone brought unto his People, Heb. 5. 9. ch. 9. 15. Luk. 1. 68. and of such part

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what more proper Expression can set forth Christ's Engagement from Eternity with the Father on the behalf of the Elect, [so far forth as terrene Comparisons may subserve for the Illustration of Divine Mysteries] than a *pecuniary Surety* doth? for, as the wise Man says, ----- Money answers all things; a Ransom from Slavery, and a Purchase of an Inheritance: But the return of the Elect from their fallen State unto God must be a Payment of the very *idem*, both in Acquittance and Title, as that self-same Law requires (never abrogated, but stands in full force to all Eternity, both in Hell and Heaven) by a breach whereof they lay under this double forfeiture of Life and Glory.) But our Author tells us, were Christ a proper pecuniary Surety in his Death and Obedience, there would be no room for God's forgiving us any Sin (and if it were not so, how should he forgive us for Christ's sake if he had not paid the Debt? for adequately to his Payment will God's Forgiveness be, especially for his sake) or giving us any Mercy

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hath been dishonoured by the Violation of his Law, and the Disobedience and Non-performance of it was that which kept God and the Sinner at a distance, and therefore he will only be satisfied and reconciled upon the fulfilling of it; here is my Law, saith God, satisfy it, and my Justice is satisfied. You must know this, that tho a Sinner as to *himself* is justified upon the terms of the *Covenant of Grace*, yet as to his *Surety*, he is justified upon the *Covenant of Works*: for the Surety must pay the whole Debt, and the Father will bate him nothing.

Object. Where is then, some will say, the freeness of Grace in the justifying and acquitting of a Sinner? If God will be satisfied to the utmost, what becomes of Mercy? If the Surety pay the Debt to the Creditor, is it any great favour for the Creditor to let the Debtor out of Prison?

Sol. *Free Grace is very well consistent with full Satisfaction*: and notwithstanding the latter, the former is very glorious, partly because God himself found out this way of Satisfaction, partly because God accepts it for the good of the Sinner, as tho he had made it in his own Person, Rom. 3. 24. Notwithstanding Redemption by Christ, yet we are justified freely, as freely as tho Christ had done and suffer'd nothing at all --- I say the Father

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of that Redemption as is wrought within time, *Heb.* 7. 25. but of whatsoever Salvation and other Administrations are good for them in this Life: And therefore we find that Christ was the grand Instrument, and had an active hand in the Deliverance of his People from all Afflictions and Oppressions in all Ages, *Isa.* 63. 5, 9. Again, By the Covenant of Suretiship, all the hard Conditions lay upon Christ, all that the Law requires of Man Condition-wise, *Gal.* 4. 4. *Rom.* 6. 14. ----- All the Conditions that are Works, and nothing rests to the Believer Condition-wise, but that which is Grace, *Rom.* 4. 16. The Believer worketh, and is created unto good Works, *Phil.* 2. 10. for by this Suretiship he is under a Covenant to work in his People what God requireth Condition-wise of them, *Joh.* 6. 37. That in the Covenant of Suretiship the Believer is undertaken for by both the Parties; Jehovah undertakes, *Isa.* 53. 10. Christ undertakes, *Heb.* 7. 25. He is by this Covenant of Suretiship in a sure confirmed State. And whatsoever Christ acted by the Covenant of Suretiship, he did it for us, [*And we did that in him.*] By the Covenant of Suretiship, besides all other Attributes in God, Justice it self, that is most terrible to the Believer, and was sometimes a dreadful

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Mercy as of free Gift, unless he forgave us more than Christ satisfied for, or bestowed what he did not merit. *Ibid.* p. 96.

Dr. Reynolds tells us, that the Remonstrants say, that *Adam* being by God deprived of original Righteousness (which is the Faculty and Fountain of all Obedience) and being now constituted under the deserved Curse, all the Debt of legal Obedience, wherein he and his Posterity in him were unto God obliged, did immediately cease: So that whatsoever Outrages should after that have been by *Adam*, or any of his Children committed, they would not have been Sins, or Transgressions, nor involved the Authors of them in the Guilt of just Damnation. That which unto us reviveth Sin, is the new Covenant, because therein is given to the Law new strength to command, and unto us new strength to obey, both which were evacuated in the Fall of *Adam*: upon which Promises it doth most evidently follow, that unless God in Christ had made a Covenant of Grace with us anew,

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Father demanding the fulfilling of the Law, Christ undertakes to do it, and therefore he willingly puts himself under this Law, *Gal.* 4. 4, 5. And he submits not only to the Duty of the Law, but also to the Penalty of the Law; not only to do what the Law enjoins, but also to suffer what the Law threatens: and the former he makes good by his active Obedience, the latter by his passive. *Ibid.* p. 208, 209.

The Conditions of the Covenant of Suretiship made with Christ, did fully and perfectly answer the intent of the Covenant of Works, and that in both the parts of it copulatively, which did but alternatively oblige Man; for the Law does not oblige Man in an absolute sense, both to perfect doing and suffering, but to one of them; for if we keep the Law, we are not oblig'd to suffer; *Gen.* 2. 17.

But Christ by the Conditions of the Covenant of Redemption, (1.) He is a full Doer and obedient Fulfiller of the Commands thereof in all Points, *Mat.* 3. 15. (2.) He fully suffers the Penalty of that Covenant, and satisfies for the broken Commands thereof, *Isa.* 53. 5, 6. Hence, (3.) By the Conditions of this Covenant which he performed, he had right to Law-Justification, and Life eternal, even by the Law of Works; for the Righteousness which he wrought

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Attribute, and speaking nothing less than Condemnation to fallen Man, is now turn'd to be as much for the Believers Salvation, as any other Attribute in God; and upon that account is and may be comfortably look'd upon, 1 *Joh. 1. 9. Ark of the Covenant*, p. 131, &c.

By this procuring of the new Covenant for us, which they ascribe to the Death of Christ, they intend the *Abrogation* of the old Covenant, or the Law, or at least such a *Derogation* from it, that it shall no more oblige us either unto sinless Obedience or Punishment, nor require a perfect Righteousness unto our Justification before God, and the Constitution of a new *Law of Obedience* accommodated unto our present State and Condition, on whose Observance all the Promises of the Gospel do depend. Others say, that in the Death of Christ there was real Satisfaction made to God; not to the Law, or to God according to what the Law required, but unto God absolutely: That is, he did what God was well pleased and *satisfied* withal, without any respect to his Justice, or the Curse of the Law. And they add, that hereon the *whole Righteousness* of Christ is imputed to us so far, as that we are made partakers of the Benefits thereof: And moreover, that the way of the Communication

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no Man should ever have been properly and penally damned but only *Adam*, and he too with no other than the loss of God's Presence, (for Hell and Torments are not the Revenge of Legal, but of Evangelical Disobedience) *not for any actual Sins*, for there would have been none, because the Exaction of the Law would have ceased; and where there is no Law, there is no Transgression: *not for the want of Righteousness*, because that was in *Adam* himself but a Punishment, and in his Posterity neither a Sin nor a Punishment, but only a Condition of Nature; *not for habitual Concupiscence*, tho it be a Disease and Infirmity, yet it is no Sin, both because the being of it is conatural and necessary, and the Operation of it inevitable and unpreventable, for want of that Bridle of supernatural Righteousness which was appointed to keep it in.

Lastly, *Not for Adam's Sin imputed*, because being committed by another Man's Will, it could be no Man's Sin but his that committed it. *Sinfulness of Sin*, p. 203, 204.

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wrought was perfect Law-righteousness, tho the Imputation of it to us be an Act of Grace, and our receiving it by Faith make it Gospel-Righteousness to us, 1 *Joh. 1. 7. compar'd with Rom. 4. 5. Ark of the Covenant*, p. 89.

Upon this compleat Justification Believers are oblig'd to *universal Obedience* unto God. The Law is not abolished but established by Faith: It is neither *abrogated* nor *dispensed* withal by such an *Interpretation*, as should take off its Obligations in any thing that it requires, nor as to the degree and manner wherein it requires it: Nor is it possible it should be so; for it is nothing but the *rule of that Obedience*, which the Nature of God and Man make necessary from the one to the other. And it is an *Antinomianism* of the worst sort, and most derogatory unto the Law of God, which affirms it to be divested of its Power, to oblige unto perfect Obedience, so as that what is not so, shall (as it were in despite of the Law) be accepted as if it were so, unto the end for which the Law requires it. There is no *Medium*, but that either the Law is utterly abolish'd, and so there is no Sin; for where there is no Law, there is no Transgression; or it must be allowed to require the same Obedience that it did at its first Institution, and unto the same degree. This

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of them unto us, is by the *new Covenant*, which by his *Death the Lord Christ procured*: For the *Conditions* of this *Covenant* are established in the *Covenant* it self, whereon God will bestow all the *Benefits* and *Effects* of it upon us, which are *Faith* and *Obedience*; wherefore what the *Lord Christ* hath done for us is thus far accepted as our *Legal Righteousness*, as that God upon our *Faith* and *Obedience*, with respect thereunto, doth release and pardon all our *Sins of Omision and Commission*: Upon this *Pardon* there is no need

of any *positive* perfect *Righteousness* unto our *Justification* or *Salvation*, but our *personal Righteousness* is accepted with God in the room of it, by virtue of the new *Covenant* which *Christ* hath procured. Dr. O. Justi. p. 265, 266. See Mr. Baxt. Meth. Theol. Part 3. p. 46, 47.

That *Christ* did not satisfy the *Law*, but the *Lawgiver*, because he is above his own *Laws*. *Christ*, as proved, satisfied not the threatening of the *Law*, or its obligation unto *Punishment*, whereby it obliged us *Sinners*; for nothing else could be the fulfilling of it, but the *Damnation* and *eternal Death* of all *Sinners*.----- Here he abrogates the *Law*, tramples under foot its *Righteousness*, makes its *Author* to slight it in his *Demands* of a full *Satisfaction* unto *Justice*, and renders the *Death* of *Christ* a meer fantastical *Chimera*, or at least but a *Metaphorical Sacrifice*.

First then, They (*i. e.* the *Arminians*) grant *Salvation* to the antient *Patriarchs* and *Jews*, before the coming of *Christ*, without any *Knowledge* of, or *Faith* in him at all: *Nay*, they deny that any such *Faith* in *Christ* was ever prescribed unto them, or required of them.

It is certain that there is no place in the *Old Testament*, from whence it may appear, that *Faith* in *Christ* (as a *Redeemer*) was ever enjoind, or found in any of them, say the *Remonstrants* jointly in their *Apology*, chap. 7. fol. 91. The truth of which *Assertion* we shall see hereafter; only they grant a general *Faith*, involved under *Types* and *Shadows*, and looking on the *Promise* as it lay hid in the *Goodness* and *Providence* of *God*, which indirectly might be called a *Faith* in *Christ*; from which kind of *Faith* I see no reason why thousands of *Heathens* and *Infidels* should be excluded. Agreeable unto these *Assertions* are the *Dictates* of their *Patriarch Arminius*, affirming, That the whole description of the *Faith* of *Abraham*, *Rom. 4.* makes no mention of *Jesus Christ*, either expressly, or so implicitly, as that it may be of any one easily understood: and to the *Testimony* of *Christ* himself to the con-

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Thus the *Baxterians* in effect: That the *Law* of *Innocency* is abrogated, and that by the *Promise* and coming of *Christ* the whole *World* is brought upon new *Terms* with *God*, viz. under a *Law* or *Covenant* of universal *Grace*, by which, according to their improvement or non-improvement thereof (tho they never heard so much as a word of a *Redeemer*) they must stand or fall.

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is that *Law* which our *Lord Jesus Christ* came not to destroy, but to fulfil, that he might be the end of it for *Righteousness* unto them that do believe. This *Law* he abrogated not, nor could he do, without a destruction of the *Relation* that is between *God* and *Man*, arising from or ensuing necessarily on their distinct *Beings* and *Properties*; but as this cannot be destroyed, so the *Lord Christ* came unto a contrary end, namely, to repair and restore it where it was weakened. Dr. O. Just. p. 201, 343.

trary, *Joh. 8. 36. Your Father Abraham rejoiced to see my day, and he saw it, and was glad; he answereth, he rejoiced to see the Birth of Isaac, who was a Type of me.* A goodly Gloss, corrupting the Text. 2. What they teach of the Jews, that also they grant concerning the Gentiles living before the Incarnation of Christ; they also might attain Salvation, and be justified without his Knowledg: For altho, saith *Corvinus*, the Covenant was not revealed unto them by the same means that it was unto the Jews, yet they are not to be supposed to be excluded from the Covenant (of Grace) nor to be excluded from Salvation; for some way or other they were called. 3. They are come at length to that Perfection in setting out this Stain in Christianity, that *Bertius* on good Consideration, deny'd this Proposition, *That no Man can be saved, that is not ingrafted into Christ by a true Faith.* And *Venator* to this Question, *Whether the only means of Salvation, be the Life, Passion, Death, Resurrection and Ascension of Jesus Christ?* answereth, *No; Thus they lay Men in Abraham's Bosom, who never believed in the Son of Abraham; make them overcome the Serpent, who never heard of the Seed of the Woman; bring Goats into Heaven, who never were of the Flock of Christ, never entred by him the Door; make Men please God without Faith, and obtain the remission of Sins, without the sprinkling of the Blood of the Lamb; to be saved without a Saviour, redeemed without a Redeemer; to become the Sons of God, and never know their elder Brother: which prodigious Error might yet be pardoned, and ascribed to human Inbecillity, had it casually slipt from their Pens as it did from some others.* But seeing it hath Foundation in all the grounds of their new Doctrine, and is maintained by them on mature deliberation, it must be looked upon by all Christians as a Heresy to be detested and accursed. For first, They deny the Contagion and Demerit of original Sin: Then make the Covenant of Grace to be universal, and comprehend all and every one of the Posterity of *Adam*. 3. Grant a Power in our selves to come unto God by any such Means as he will appoint and affirm; that he doth assign some Means unto all: and it will naturally follow, that the knowledg of Christ is not absolutely necessary to Salvation, and so down falls the Preheminence of Christianity, its Heaven-reaching Crown must be laid level with the Services of Dunge-hil Gods----- If we look upon the several Branches of this *Arminian* novel Doctrine, extenuating the precious worth and necessity of Faith in Christ, we shall find them hew'd off by the two-edged Sword of God's Word: 1. For their denying the Patriarchs and Jews to have had Faith in *Christum exhibendum & moriturum*, as we in him *exhibitum & mortuum*, it is disproved by all Evangelical Promises made from the beginning of the World to the Birth of our Saviour, as that *Gen. 3. 15. chap. 12. 3. chap. 49. 10. Psal. 2. 7, 8. & 110.* with innumerable others concerning his Life, Office, and redeeming of his People; for surely they were obliged to believe the Promises of God. 2. By those many clear Expressions of his Death, Passion and suffering for us, *Gen. 3. 15. Isa. 53. 6, 7, 8, 9, 10, &c. chap. 63. 2, 3. Dan. 9. 26.* Our Saviour taught his Disciples, that all the Prophets from *Moses*, spake concerning him, and that the sole reason why they did not readily embrace the Faith of his Passion and Resurrection was, because they believed not the Prophets, *Luke 24. 25, 26.* shewing plainly, that the Prophets required Faith in his Death and Passion. 3. By the explicit Faith of many of the Jews, as of old *Simon*, *Luke 2. 34.* of the Samaritan Woman, who looked for a *Messias*, not as an Earthly King, but as one that should tell them all things; redeem them from Sin, and tell them all such things as Christ was then discoursing of concerning the Wor-

ship of God, *Joh. 4. 25.* 4. By the exprefs Testimony of Christ himself: Abraham rejoiced to see my day, and he saw it, and was glad, *Joh. 8. 56.* his day, his hour in the Scripture principally denote his Passion; and that which he saw, surely he believed, or else the Father of the Faithful was more diffident than *Thomas* the most incredulous of his Children. 5. By these following, and the like places of Scripture, *Rev. 13. 8.* slain in Promises, slain in God's Estimation and the Faith of Believers, *He is the same yesterday, to day, and for ever,* *Heb. 13. 8.* under the Law and the Gospel, *Acts 4. 12.* — On these grounds holy *Ignatius* called *Abel* a Martyr of Christ, he died for his Faith in the promised Seed: and in another place, *all the Saints are saved by Christ; hoping in him, and waiting on him, they obtained Salvation by him.* So *Prosper* also, *We must believe that never any Man was justified by any other Faith, either before the Law, or under the Law, than by Faith in Christ, coming to save that which was lost.* Whence *Eusebius* contendeth, *that all the old Patriarchs might properly be called Christians,* they all ate of the same spiritual Meat, and all drank of the same spiritual Drink, even of the Rock that followed them, which Rock was Christ. *Dr. Owen's Display of Arminianism,* p. 116, &c.

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Head 3. *That Original Sin, &c.*

Head 3. *That Original Sin, &c.*

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OUR first Parents by God's Appointment were to stand or fall in that Trial, not as singular Persons only, but also as the Head and Root of all Mankind, representing the Persons of all that should descend from them by natural Generation; and therefore for the understanding of the ground of our Participation with *Adam's* Fall, consider, that *Adam* was not a private Man in this business, but sustained the Person of all Mankind, as he who had received Grace and Strength for himself and all his Posterity, and so lost the same for all; for *Adam* received the Promise

THEY feign us to have been in *Adam* by a certain Covenant, more than we were by natural In-existency: And that this Sin was arbitrarily by God through that Covenant imputed to us, further than we were guilty of it by any natural In-being or Derivation; as if God made all Men Sinners by his arbitrary imputation of that to them, which in their Natures they were all really guilty of. *Mr. Baxt. Brev. Justi. Part 1. p. 86.*

If you say, *Adam* was legally as many Persons as are born of him in Sin, I deny it: He was the Root of all his Posterity, and they were in him seminally and virtually, but not personally, actually, or imputatively: But by one Man's

Augustine writing against *Pelagius*, thought the sum of Religion consisted in the right knowledge of original Sin. — Now this original Sin Divines usually distinguish in *peccatum originali originans*, & in *peccatum originali originatum*; into original Sin originating, and into original Sin originated; into the cause and into the subject of this Sin, the Fountain and its Streams; one Man infecting, and all Men infected. — *Omnes Adamo peccaverunt, quia omnes unus ille fuerunt.* *Aug.* All were intangled in *Adam's* Sin, because all were folded up in *Adam's* Person. And the same Father in another place, *Traxit reatum homo, quia unus erat cum illo à quo traxit.* Man drew down Guilt

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mise of Life for himself and us, with this Condition, if he had stood; but seeing he stood not, he lost the Promise of Life, both from himself and from us: and as his Felicity should have been ours if he had stood in it, so was his Transgressions and Misery ours: so that as in the second Covenant, the Righteousness of the second *Adam* (Christ Jesus the Mediator) is reckoned to those that are begotten of him by spiritual Regeneration (even those that believe in his Name) altho they never did it; so in the first Covenant, the Sin of the first *Adam* (who herein sustained a common Person) is reckoned to all the Posterity that descended from him by carnal Generation, because they were in him, and of him, and one with him, *Rom. 5. 15, 16, 17.*

What is the Sin imputed? Our Sin in *Adam*, in whom as we lived, so also we sinned; for in our first Parents (as hath been shewed) every one of us did commit that first Sin which was the cause of all other, and so we all are become subject to the imputation of *Adam's* Fall, both for the

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Man's Disobedience, as their Root and Cause, many are made Sinners: And by one Man's Obedience, as the Root and Cause, all Believers are made righteous. *P. 113*

Do you mean that Guilt resulteth from *God's part of the Covenant*, or from *Adam's*, or from *his Posterities*? Not from *ours*, for *we existed not*, and *made no such Covenant*; not from *Adam's part* (antecedent to *natural Derivation*.) For, 1. No Man can prove that ever *Adam* made such a *Covenant*. 2. Or that *God* gave him any such *Power* (much less *Command*) to bring Sin and Death on his Posterity by his *Consent*, or *Will*, or *Contract*, further than by the *Law of Nature* they must derive it from him if he sinned. 3. Not by *God's Covenant-act*. For, 1. No such *Covenant* of *God* can be shewn that made Men Sinners further than *natural Derivation* did. 2. Else *God* should be the *Author of Sin*, even of all *Mens original Sin*, if his *Arbitrary Covenant* made them *Sinners* where *Nature* did not. *P. 103.* (Observe these *infernal Positions*, if *God* impute Sin to him that committed it not, he must be the *Author* of it; if Sin materially be imputed unto *Christ*, he must of course be a *real Sinner*; and if the *Abettors* of this *gracious* and *myste-*

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Guilt upon himself, because he was one with him from whom he drew it——*Adam's Sin* is transmitted to Posterity two ways, 1. By *Imputation*. 2. By *Inhesion*——By reason of the *Covenant of Works* which *God* made with *Adam*, we were in him all of us *legally*; when *God* first made a *Covenant* with *Man*, it was not with *Adam* *ratione individui*, as an undividual Person, *sed ratione nature*, as he bore our *Nature* with him, as the *Representative* of *Mankind*——Now *Adam* violating the *Covenant*, the *Guilt* of that *Violation* descends upon all his *Posterity*, *Rom. 5. 19. Constituti sunt peccatores*, they were constituted *Sinners*——and *Rom. 5. 12, &c. 1 Cor. 15. 45, &c.* Now the *Righteousness* of *Christ* redounds to *Believers* to *Justification*; so the *Sin* of *Adam* redounds to his *Posterity* to *Condemnation*; by *Adam* we are cast, by *Christ* we are cleared; by *Adam* guilty, by *Christ* innocent: the *Comparison* else would be wholly insignificant; as by *Christ* we are made really *righteous*, so by *Adam* we are made really *Sinners*; we are *Princes* in *Christ*, *Prisoners* in *Adam*; crowned in *Christ*, cursed in *Adam*.——*Mr. Wells's Morning Exercise Method. p. 123, 124, 126, 128.*

God may as well by *Imputation* make *Adam's Sin* be

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the Transgression and Guiltiness, *Rom. 5. 12, 18, 19. 1 Cor. 15. 22.* Dr. *Usher's* Body of Divinity, p. 138, 144.

We affirm, that we are guilty of the Sin of *Adam*, not by bare imputation, nor yet potentially only in *Adam's* Loins, but really, verily, and in some sort actually by Propagation. Dr. *Willer's* Synop. Pap. 865.

The first is, the Participation of *Adam's* both *Transgression* and *Guiltiness*; whereby *in his Sin, all his Posterity sinned*, *Rom. 5. 12.* The reason of this is ready: *Adam* was not then a private Man, but represented all Mankind; and therefore look what Good he received from God, or Evil elsewhere, both were common to others with him, *1 Cor. 15. 22.* Here we must not omit to remember the largeness of *Adam's* Fall. Sins are either personal; or general: Personal are such as are peculiar to one or some few Persons, and make them alone guilty. General, that is common to all Men; and such is *Adam's* Fall. It is a Sin not only of the Person of one Man, but of the whole Nature of Man. And *Adam* must be considered not as a private

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mysterious Doctrine of Imputation appear in defence of the same, they must be reputed *Antinomians*. Rejoice O *Antinomians*, if this be your Crime, for your God and your Christ conjointly suffer with you!) And so that God's Covenant and Imputation made *Adam's* Sin ours, further than it is by natural Propagation, not truly distinguishing between our being personally in him, and being but virtually and *seminally* in him: And feigning God to make *Adam* not only the natural Father and Root of all Mankind, but also arbitrarily, a constituted Representative of all the Persons that should spring from him; and so that God made them Sinners that were none, and that before he made them Men. *Part 2. p. 7.*

We say not that any of the Adult are damned for original Sin only; neither that this Sin is now an irremediable Evil: but there is a sufficient Remedy granted of God in the Covenant of Grace, and that to a Participation, Application and Efficiency of the same; there are many subordinate Mediums prescribed unto Men, according unto the special use or abuse whereof Men now are judged. Mr. *Baxt.* Method. Theol. *Part 1. p. 357.*

It will be said, because God so covenanted with *Adam*,

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become our *Sin* for Condemnation, as he may by *Imputation* make Christ's Righteousness become our Righteousness unto Salvation; and yet Christ is made of God unto us *Wisdom, Righteousness, &c.* and we have no other Righteousness to appear in for Justification before him at the great day. Hence *Rivet* well observes, that the Church has ever found, and still does, that those very Men that are Enemies to the Doctrine of original Sin, are Enemies also to the Doctrine of the Grace of God in Christ. Thus the *Socinians*, who deny that we have contracted any Debt by *Adam's* Sin, deny also that Christ satisfied and paid our Debts to Divine Justice; and if they take away this, let them take away all----- The original Corruption be truly Sin by Imputation, yet 'tis not so by Imputation only. It is our Sin by Inhesion, inhering in us, and making of us otherwise than God made us.----- 'Tis more extensive than other Sins; every actual Sin hath some more particular Faculty in Soul or Body, which it does defile and charge with Guilt, wherein it was conceived, or whereby it was acted; but *original Sin* stains all alike; so far as by their several Natures they are receptive of its Defilement, it ruins the whole little *World* of Man.---- Personal Faults

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vate Man, but as a Root or Head bearing in it all Mankind; or as a publick Person, representing all his Posterity; and therefore when he sinned, all his Posterity sinned with him: as in Parliament, whatsoever is done by the Burgefs of the Shire, is done by every Person in the Shire, *Rom. 5. 12.* And here lies the difference between *Adam's* Fall and the Sins of Men, as *Cain's* Murder, which makes not the Posterity of *Cain* guilty, because he was never appointed by God to be the Root of his Posterity, as *Adam* was, and therefore his Sin is personal, whereas *Adam's* is not: Yet this must not be understood of all the Sins of *Adam*, but only of the first. *Mr. Perk. p. 16, 254.*

To speak distinctly, in original Sin there are three things. 1. The Guiltiness of *Adam's* Fact derived unto us by just Imputation. 2. The want of that original Justice which was in us in the Creation. 3. The depravation and corrupt Disposition of our Natures. *Mr. Byfield, Col. chap. 2. v. 13, p. 61.*

Adam sendeth over to all that come of him Guilt of Sin, and Death
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Adam, that he should stand or fall for himself and his Posterity. I answer, That there was any such Covenant that if he stood his Posterity should all stand, or be confirmed and saved, is more than ever I found in the Scripture, or can prove, or do believe; but that it would have been to the benefit of his Posterity I doubt not. And that his Fall was to the Guilt and Corruption of his Posterity I doubt not: but (as I said) not without and beyond their natural Interest in him, and derivation from him as the reason of it: And we were as much naturally in our next Parents. The first Law said, [*If thou sin thou shalt be filius mortis, and so shall those that are propagated of thee.*] The second Covenant saith, [*For thy original and actual Sin Death is thy due, but I will give thee a Pardon and redeeming Grace procured by the Righteousness of Christ.*] But note, that this Covenant pardoneth our original Sin as from *Adam*; and yet it followeth not that we had none because it is pardoned: even so it pardoneth the Guilt of our next Parents Sins, and therefore we had it to be pardoned: both are pardonable to us, therefore we had both. *Mr. Baxt. End of Doctrinal Controv. chap. 10. Parag. 13.* (So that no one of the whole Race of Mankind was ever

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Faults of Parents are not imputed to Children, and defile not their Children, unless imitated or unbelieved. *Mr. Vinke. Ibid. p. 152, 153.*

This was a Covenant not made with *Adam* as a particular Person, but as a Representative----- Hence it is that in *Adam* all sin, and in *Adam* all die.----- The Covenant of Works did not cease by the Fall, but it stands still in force unto all those that are yet in the first *Adam*----- God will deal with Men both in a way of Sin and Righteousness, by way of Imputation, and the ground of all Imputation is Union. In the first *Adam* all sin, and all die, because by their Union they stood under his Covenant; so in the second *Adam* we are made the Righteousness of God in him. *Mr. Strong of the Covenants, p. 1, 2.*

Our Divines do make, and most truly and rightly according to the Scripture, a twofold Sinfulness, which we have hereditary to us, as from our first Parents; the first is, the Guilt of that first Act of sinning, which *Adam* committed: and the second is an inherent Corruption of Flesh, the Inclination to all Sin derived as the Punishment of the Guilt of that Fact.----- Now it is not only inherent Corruption that makes us Children of Wrath, but it is also the Guilt of the first Act.-----

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by his Disobedience imputed: Christ conveyeth over Righteousness and Life to his Members by free imputation of Faith. Also they differ in this, that the Offence of *Adam*, by which Death came upon all Men, was but once; but the Obedience of Christ imputed to Believers, doth not only cover and do away that one, but all other Offences of the Elect: also his Obedience putteth upon the faithful a Righteousness which meriteth a far better Condition than we lost by *Adam's* Unrighteousness. Mr. *Wilson* of *Canterbury* on *Rom. 5. 12. p. 303.*

The Act it self was peculiar to *Adam*, but the fault lieth upon all. The words *Rom. 5. 12. In whom all have sinned*, being rightly understood, make it plain: *Paul* affirms, that *in one all sinned*; and after, *By the Offence of one, a fault came upon all. We all were that one Man*, saith *Augustine*. His Offence is not to be conceived of as personal, but as common; such as into which we are all engaged. 2. It stands in a kind of an illness and depravedness, both in regard that that singular Excellency, where-

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born under the juridical external charge of this Sin, it being done away by the Covenant made with *Adam* in the promised Seed, and the universal Grace that he received both for himself and all his Posterity.)

We no way doubt to affirm that ever any one was damned for original Sin. *Corvinus*.

We were not in *Adam* distinct Persons really; for our Persons then existed not, and therefore did not exist. God doth not repute us to have been what indeed we were not; for he judgeth truly, and is not mistaken: Therefore he judgeth not *Peter* and *John* to have been those Persons in *Adam* then, nor *Adam's* Person the same with theirs. We were *seminally* or *virtually* in *Adam* when he sinned; which is but that he had that *virtus generativa*, from which we naturally sprang in time: but to be *virtually* in him, is not to be *personally* in him, but *potentially*, it being as to *Existence terminus diminuens*. Mr. *Baxt.* End of Doctr. Controv. chap. 10. Heads 2, 3, 4, 5.

Adam sinned in his own proper Person only, and there is no reason why God should impute that Sin unto Infants. *Borrans*.

We receive our original Guilt and Pravity immediately from our next Parents,

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Q. Why should the Guilt of that Act which infects our Nature, be conveyed to us by Generation, as the Channel, and by Nature, rather than the Sins of our Parents? *Answ.* All Divines answer that clearly: That *Adam* was a publick Person, and he was therein Christ's Type, which no other Parent is: *Eve* was not; for tho she was first in the Transgression, yet it is not said, *By the Obedience of that one Woman*, or, *By the Disobedience of those first Parents, we are made Sinners*; but it is clearly put on the *Disobedience of that one Man*: Why? because he was made a publick Person, and stood so, which *Eve* in that respect did not. ----- As soon as ever he had eaten the forbidden Fruit, as soon as he had committed that same one Sin, he ceased to be a common Person, he is then but as an ordinary Parent, otherwise we had not been made Sinners by that one Disobedience, as *Rom. 5.* but we must have inherited all the Sins that he committed. ----- Generation is but the Channel; it is the Act of *Adam's* Sin, and the first Act of *Adam's* Sin whilst he stood a common Person, being imputed to us, charged upon us, that makes us sinful.---*Adam* is not a common Person to him (*Christ*) no, he was ordained a common Person before *Adam* was made one; for *Adam* was

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wherewith *Adam* was once endowed for himself and all his Issue, is utterly lost; and in respect that in the stead thereof there is come in a kind (as I may term it) of positive Corruption, which is much like the raging Sea, &c. Mr. *Sam. Hieron*, Par. 2. p. 144.

We were all one in *Adam*, and with him; in him *legally*, in regard of the Stipulation and Covenant between God and him; we were in him *Parties* in that Covenant, had Interest in the Mercy, and were liable to the Curse which belonged to the Breach of that Covenant; and in him *naturally*, and therefore unavoidably subject to all that Bondage and Burden which the *Human Nature* contracted in his Fall. And tho there be risen up a Sect of Men, who deny the Sin of *Adam* to be our Sin, or any way so by God accounted, and to us imputed; yet certain it is, that before that Arch-Heretic *Pelagius*, and his Disciple *Celestius*, did vex the Churches, never any Man deny'd the Guilt of *Adam's* Sin (and Guilt is inseparable from the Sin it self, being a proper Passion of it) to belong to all his

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rents, and but remotely from *Adam*; it could never have come to us but through them from whom we receive our Nature; from them we receive the Guilt and Pravity of our Nature. And the Guilt of our Parents Sins being of a more diminute nature than that of our own *actual Sin* (*cæteris paribus*) it falleth not so fully on us, as it did on the Committers themselves, nor as our own do. Mr. *Baxt.* Ibid. §. 9, 15.

And tho Mr. *Baxter* makes a fair show of Imputation of original Sin, in *Method. Theol.* Part 1. pag. 358, 359, 360. yet this Imputation he explains, or what he means by it.----- So they talk much of *Imputation*, and neither know nor tell you what *Imputation* is; but take it mostly to be that which even Dr. *Crisp* calleth a charging God with Falshood; as if it were his repeating, reckoning, esteeming, or supposing us to be what indeed we are not, or to have done or suffered what we did not, or to have what we have not: whereas *Paul* meaneth nothing (and *λογίζεσθαι* signifieth nothing) but a true accounting us to be what we are, and to have done what we did, and to have what we indeed have. And to impute Righteousness to us, signifieth but truly to repute, account, or judg us

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was his Type.----- And let me add this likewise for our comforts, that *Christ*, because he would take away original Sin in us, he came as near as possible could be, so as to escape Pollution. He would be made of the same Matter we were made of, he would be made in the Womb of a Virgin, he would be conceived, and he took upon him too the likeness of sinful Flesh, with all the Frailties of it, as like sinful Flesh every way as could be; nay, he would have his Mother go and be purified; as if she had brought forth an unclean Son; for the Law in *Leviticus* was, to shew the Impurity of our Birth, that the Mother was to be purified. Nay, and not only so, but he was circumcised, as if he had had original Sin to be cut off as well as we. What was all this for? The Apostle tells us, *Col. 2. 11. We were circumcised in Christ, that the body of Sin might be cut off by the Circumcision of Christ.* It was, that he might take away this original Corruption, which we had from the first *Adam*. Dr. *Goodwin* on the *Ephesians*, Part 2. p. 108, 116, 117, 118, 119.

By some the imputation of the actual Apostacy and Transgression of *Adam* the Head of our Nature, whereby his Sin became the Sin of the World, is utterly denied; hereby both the ground

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Posterity. This then is the first Charge of the Spirit upon us, Participation with *Adam* in his Sin. And in as much as that Commandment unto *Adam* was the Primitive Law, so justly required, so easily observed, therefore exceeding great must needs be the Transgression of it, Pride, Ambition, Rebellion, Infidelity, Ingratitude, Idolatry, Concupiscence, Theft, Apostacy, unnatural Affection, Violation of Covenant, and an universal Renunciation of God's Mercy promised; these and the like were those woful Ingredients which compounded that Sin, in the committing whereof we all are sharers, because *Adam's* Person was the Fountain of ours, and *Adam's* Will the Representative of ours. Dr. Reynolds's *Sinfulness of Sin*, p. 134, 135.

They say, that tho *Adam's* Sin may be thus far said to be unto Posterity imputed, as that by reason of it they become obnoxious unto Death (namely an external Dissolution of Body and Soul without any re-union, and an eternal loss of the Divine Vision without any pain of sense) yet that

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righteous. Mr. Baxter's Brev. Justif. Prol.

Whereas he (*viz.* the Arminian, against whom Dr. Davenant wrote) supposeth that *Adam's* Sin cannot be truly accounted a personal Offence in his Posterity, both the Scripture and the common Consent of Divines run against him. For tho it be not personal in the same sense wherein actual Sins done by Men, having the use of Reason and Free-will, are said to be their personal Actions, yet it is in another sense voluntary and personal, because it was so done that every singular Person of Mankind is involved in that very voluntary Sin, and in the Guilt of Punishment or Death due thereunto. So saith the Apostle, *Rom. 5. Sin and Death entred into the World by one*: But how? *In quantum in eo omnes peccaverunt*. And again, *By one Man's Disobedience many were made Sinners. Hæuscio to this purpose saith, Secundum Augustinum, concedimus quod non punitur parvulus pro culpa patris, sed pro culpa sua, proprie loquendo. Non enim dicit Apostolus quod solum Adam peccavit, sed dicit quod omnes peccaverunt in Adam: Erat enim in Adam non solum voluntas unius singularis persone, sed voluntas universalis Nature. Admo cadente à justitiâ originali, cecidit etiam qualibet voluntas posterorum. Caret enim*

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the Apostle proceedeth on, in evincing the necessity of our Justification, or our being made righteous by the *Obedience of another*; and all the Arguments brought in the Confirmation of the Doctrine of it in *Rom. 5.* are evaded and overthrown. *Socinus de Servator*, Part 4. cap. 6. confesseth, that place to give great countenance unto the Doctrine of Justification by the Imputation of the Righteousness of Christ: And therefore he sets himself to oppose with sundry *Artifices* the *Imputation of the Sin of Adam* unto his natural Posterity; for he perceived well enough that upon the admission thereof, the imputation of the Righteousness of Christ unto his *Spiritual Seed*, would unavoidably follow according to the tenor of the Apostles Discourse. Some deny the Depravation and Corruption of our Nature, which ensued on our Apostacy from God, and the loss of his Image: or if they do not absolutely deny it, yet they so extenuate it as to render it a matter of no great concern unto us. Some *Disease* and *Distemper* of the Soul they will acknowledge arising from the disorder of the Affections, whereby we are apt to receive in such vicious Habits and Customs as are in practice in the World.

And as the Guilt hereof is not much, so the danger of it

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that Death which to Adam in his Person was a Punishment, is not so to his Posterity, but only the condition of their Nature. *Ibid.* p. 190.

The first is Adam's Sin, from whose Fall this natural Corruption and Weakness is derived unto us.

He sinned, and we in him. *Mr. Pemble's Miscbief of Ignorance*, p. 4.

In Sin are three things.

1. *The Offence of God*, which is the fault. 2. *The Obligation unto eternal Punishment*, which is the Guilt. 3. *The Stain or Pollution of the Soul* (viz.) *the inherent vitious Inclination of it unto Evil*. Sin doth not remain in those that are justified, and regenerated in the two first respects, (viz.) of the Fault and the Guilt, both which are taken away by the Death of Christ.

But Sin doth remain in the Regenerate according to the third respect, (viz.) the vitious Quality and Corruption thereof inherent in the Soul: We say, that the fault and guilt of Sin in the Regenerate is utterly abolished by the Death of Christ, which we do not take in such a sense as this;

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enim voluntas cujuslibet illa certitudine quam habuisset si Adam stetitset, i. e. We grant, according to *Augustine*, that speaking properly, a little Child is not punished for the fault of his Father, but for his own fault. But the Apostle doth not say that Adam alone sinned, but says that all have sinned in Adam: for in Adam there was not only the Will of his own singular Person, but the Will of his universal Nature. Adam falling from original Righteousness, every (distinct) Will of his Posterity fell also. ----- Last of all; Whereas he taketh it for granted, that *Adam's Sin is only imputed* unto his Children, and so they are determined to Death and eternal Torments for a Sin only imputed, he is contrary to the Judgment of the Catholick Church: for it is generally held against the Pelagians, that as *Adam's Sin* was the Sin of every Person that was a Member of him, so likewise *Adam's Crookedness of Will* was not barely imputed, but actually propagated to every singular Person derived from his Loins.

Object. 1. By the Arminian ----- *Adam's Sin is the Sin of Man's Nature only, and no Man's personal Transgression* but Adam's: it was neither committed nor consented to by any of his Posterity in their own Persons.

Ans^r.

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it is not great. And as for any spiritual Filth or Stain of our Nature that is in it, it is clear washed away by Baptism ----- No wonder if such Persons look upon imputed Righteousness as the shadow of a Dream, who esteem those things which evidence its necessity, to be but fond Imaginations; and small hope is there to bring such Men to value the Righteousness of Christ as imputed to them, who are so unacquainted with their own Unrighteousness inherent in them. Until Men know themselves better, they will care very little to know Christ at all. *Dr. Owen of Justificat.* p. 20, 21.

----- All Men that ever were, are, or shall be, were not then (when Adam sinned) existent in their own Persons.

But yet were they all of them then, upon the first entrance of Sin, made subject to Death, or liable to Punishment: They were so by virtue of *Divine Constitution* upon their federal Existence in the one Man that sinned: And actually they became obnoxious in their own Persons unto the Sentence of it, upon their first natural Existence. It is here manifest what Sin it is that the Apostle intends, *Rom. 5. 12.* namely, the actual Sin of Adam; the one Sin of that one common Person whilst he was so: For altho the Corruption

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That in a Man regenerate there is not at all any Fault or Guilt to be found: for to say that a Man regenerate, when he sins, were neither faulty nor guilty, were a gross Untruth; seeing 'tis impossible that Man should sin, yet God not to be offended; that Man should sin, and yet not be guilty, and deserving eternal Death: wherefore we confess that in the holiest of Men, if they sin, there is a true Fault, and God is displeas'd with it; there is also true Guilt, and for it they deserve to go to Hell. But yet this truth also must be acknowledged withal, that all Faultiness and Guiltiness are quite abolished and taken away from them by Christ, because that both are pardoned to them. God is offended, but yet they feel not the woful Effects of his Indignation, because in Christ he is graciously contented to be reconciled with them----- *He forgives all our Iniquity*, and that's done entirely and totally, [*And healeth all our Infirmities*] but this is by degrees, not all at once. In which course God hath no cause to fear the Curse of a Jeuit for Unskilful-

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Ans. *Adam's* first Sin committed in the state of Innocency, wherein by God's appointment *gessit personam generis humani*, was every Mans personal Sin, and was consented unto by every Man's Will, because in *Adam* there was not only the Will of one singular Man, but the universal Will of all Mankind, and of every singular Person, as before hath been declared. And I would fain know, if *Adam's* first Transgression was his only, and no Man's else, how every singular Person is by God himself for that very Transgression esteemed liable unto Death. *Durandus* answereth the Doubt: Tho it were not voluntary *actu personali infantium* (who were not yet in *rerum natura*) yet it was voluntary *voluntate primi hominis, qua fuit interpretative voluntas omnium*. And if God himself and the Catholick Church interpret this Will of *Adam* in disobeying God's Commandment, to be so far forth our personal Sin, that every singular Person standeth culpable of it, and liable unto Punishment for it, we must not give Credit either to the old Pelagians, or new Remonstrants, when they tell us that such a Decree cannot stand with God's Mercy.

Object. 2. *That it was the Sin of our Nature, not by Generation, but by God's own*

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and Depravation of our Nature doth necessarily ensue thereon, in every one that is brought forth actually in the World by natural Generation, yet it is the Guilt of *Adam's* actual Sin alone, that render'd them all obnoxious unto Death upon the *first entrance of Sin into the World*: So Death entered by Sin, the Guilt of it, Obnoxiousness unto it, and that with respect unto all Men universally. *Ibid.* p. 467, 468.

They (i. e. *Arminians*) deny that they are guilty of *Adam's* Sin, as sinning in him, or that his Sin is any way imputed unto us--- *It is, say they, against the nature of Sin, that that should be counted a Sin, or be imputed as a Sin to any, by whose own proper Will it was not committed*. Which being all they have to say, they repeat it over and over in this case, *it must be voluntary, or it is no Sin*. But I say this is of no force at all: For first, *St. John* in his most exact definition of Sin, requires not Voluntariness to the nature of it, but only an Obliquity, a deviation from the Rule; it is an Anomy, a Discrepancy from the Law, which whether voluntary or no, it skills not much; but sure enough there is in our nature such a Repugnancy to the Law of God: So that, 2dly, If originally we are free from a voluntary actual Trans-

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skilfulness, nor stands he in need of Man's Counsel for Prescription, nor Man's help to hold his hand in working, if the Cure go on more slowly than our foolish Hastiness thinks fit. That's fit and best what God thinks so; and if we count him faithful and wise in his Art, 'tis our duty to take his Advice, but saucy Presumption to give him any. *Pemle of Justification, p. 78, &c.*

The Sin of *Adam* was not only personal, neither did he sin as a singular Person, but as carrying all Mankind in the Stock and Original, no otherwise than Christ satisfying for us on the Cross, hath not suffered as a private Person, but as sustaining and representing the whole Church in the Head.

The Apostle, *2 Cor. 5. 15. Rom. 6.* doth affirm, that we are dead and crucified with Christ.

If therefore we died in Christ dying, and were crucified with him, it is no doubt but that it may likewise be said, that we sinned in *Adam*: for if the Satisfaction and Righteousness of the second *Adam* be imputed to us, why should not the Sin of the first *Adam*, seeing

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own voluntary Imputation. Answer. Original Sin sometimes noteth that voluntary and free Transgression of the Divine Commandment, whereby *Adam's* personal Disobedience made every singular Person a Sinner in the sight of God, as before hath been said.

Sometimes again it noteth that Corruption or Pravity of the Will and of the whole Soul which remained in *Adam* after his Rebellion, and which by him is traduced unto every singular Person, descending naturally from him: Neither of these becometh the Sin of any particular Person otherwise than by Generation, tho not without a free Constitution of God's Will. And as for the latter, it is in all singular Persons of Mankind, not only by Imputation, but by real Inhesion or Contagion, as the whole Church confesseth.

Object. 3. *God pardoned Adam who did actually and freely commit it in his own Person; for so it is generally believed. Answer.* God pardoned *Adam*, but no otherwise than upon his repenting and believing in the promised

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Transgression and Exorbitancy from the Law; yet, 3dly, In respect of our Wills, we are not thus innocent neither, for we all sinned in *Adam*, as the Apostle affirmeth: Now all Sin is voluntary; say the Remonstrants, and therefore *Adam's* Transgression was our voluntary Sin also, and that in divers respects: 1. In that his *voluntary Act* is imputed to us as ours, by reason of the Covenant which was made with him in our behalf: but because this consisting in an Imputation must needs be extrinfecal unto us; therefore, 2. We say that *Adam* being the Root and Head of all human kind, and we all Branches from the Root, all parts of that Body whereof he was the Head, his Will may be said to be ours; we were then all that one Man, we were all in him, and had no other Will but his: so tho that be extrinfecal unto us, considered as particular Persons, yet it is intrinfecal as we are all Parts of one common Nature; as in him we sinned, so in him we had a Will of sinning. 3. Original Sin is a defect of Nature, and not of this or that particular Person; whereas *Alvares* grounds this difference of actual and original Sin, that the one is always committed by the proper Will of the Sinner, to the other is required only the Will of our first Parent, who was the Head of Human Nature. ----- The sum of their Endeavour in this Particular is, to clear the Nature of Man from being any way guilty of *Adam's* actual Sin, as being

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seeing that therefore the Righteousness of Christ is imputed to us, that the Sin of *Adam* might not be imputed to us? Reason it self doth consent to this; for if *Adam* had received good things not for himself alone, but for his Posterity, it is no marvel, if being spoiled of these good things, he lost them for himself and his Posterity.

If any one be capitally punished for Treason, and brought to extreme Poverty, his Children also with him do lose their Nobility: Nor is any thing more equal, than that the Son should pay his Father's Debts, and that as they are Heirs of their Estates, so they might be Heirs of their Debts. But in this Similitude there is one, and that a notable difference; that is, when the Debtor hath wasted the Inheritance, and there is more in Debt than in Goods, the Son may renounce the Inheritance, and leave his Fathers Goods; but here this yielding up cannot be made, because to the Guilt, by the Sin of *Adam*, there cometh also the natural Depravation and Contagion; like as he that is born of Parents infected

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with Seed: which being Acts performed by him after he had lost his original Justice, in them he sustained not the common Person of Mankind, and therefore they were available only to himself. Any of his Posterity upon the same Conditions shall assuredly obtain the like Pardon. The Conclusion which he should prove is this, *Absolute Non-election, or Negative Reprobation cannot stand with God's Mercy.* His Reasons are, *Adam's Sin is the Sin of Man's Nature only; it is ours not by Generation, but by Imputation; it was pardoned in Adam.* Were all these true, shew me any necessary Connexion betwixt the Premises and the Conclusion, and take the Cause. *Dr. Davenant's Animadversions upon a Treatise entitled, God's Love to Mankind, p. 230, &c.* (This Author's Sentiment of the Truth in the main part thereof, viz. God's dealings with Man by Imputation and Infusion, is that which renders him exceeding lovely; tho in the distinct handling of the same according to the trial of this day, warding Ex-

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being then in him a Member and part of that Body whereof he was the Head; or from being obnoxious unto an imputation of it, by reason of that Covenant which God made with us all in him: so that denying, as you saw before, all inherent Corruption and Pravity of Nature, and now all Participation by any means of *Adam's* Transgression, methinks they cast a great Asperision on Almighty God, however he dealt with *Adam* for his own particular, yet for casting us his most innocent Posterity out of Paradise.----- But let them enjoy their own Wisdom, which is earthly, sensual and devilish. The Scripture is clear, that the Sin of *Adam* is the Sin of all, not only by propagation and communication (whereby not his singular Fault, but something of the same nature is derived unto us) but also by an imputation of his actual Transgression unto us all; his singular Disobedience being by this means made ours. The grounds of this Imputation I touched before, which may be all reduced to his being a common Person and Head of all our Nature, which investeth us with a double Interest in his Demerits, whilst so he was, 1. *As we were then in him, and part of him.* 2. *As he sustained the place of our whole Nature in the Covenant God made with him, both which even according to the Exigence of God's Justice, require that his Transgression be accounted ours.* And *St. Paul* is plain, not only, *That by one Man's Offence many*

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fected with Leprosy, which Contagion cannot be put off when they please. — *Adam* while he lived committed many Sins, yet I think that only first Sin of *Adam* was imputed to his Posterity, because only by this Sin he violated that Covenant which was made with him, as with the Author (or Original) of Mankind. *Peter du Moulin's Anatomy of Arminianism*, p. 50, 51, &c.

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pressions could not be rationally expected from him suitable unto the same, unless he had seen it; the Mystery of Iniquity lying then in a more indigested and opacous Embrio, especially amongst Protestants, than now it does, in a more spiritually refined, and reformed Monster thereof, by sophisticated Reason, or Logick diaboliz'd.

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were made Sinners, Rom. 5. 19, by the derivation of a corrupted Nature, but also by one Man's Offence Judgment came upon all; ver. 18. even for his own Sin all of us are accounted to have deserved Judgment and Condemnation: and therefore, ver. 12. he affirmeth, that by one Man Sin and Death entered upon all the World; and that because we all sinned in him; which we no otherwise do, but that his Transgression in God's estimation is accounted ours: and the opposition the Apostle maketh between Christ and his Righteousness, and *Adam* and

his Disobedience, doth sufficiently evince it, &c. *Dr. Owen's Display of Arminianism*, p. 72, 73, 74, 76. See *Dr. O. of Justification*, p. 19.

Adam was the Father of all Mankind, from whom they spring, but he did not so represent the Persons of all that were to spring of him, as if his Obedience without their own would have justified any of them at Age; if *Adam* had not sinned, *Cain* should have been condemned if he had sinned, and so others ——— *Bonum est ex causis integris; malum ex partiali*: Any Defect maketh Sin, but Good must have entire Causes. ——— *Adam's* Sin causeth original Sin in all, *ex privatione causationis boni*: But if *Adam* had not sinned, every Sin of their own would have made his Children unrighteous ——— They hold that we are justified by the same Law or Covenant of Innocency, which condemneth us; because, say they, we have fulfilled it in and by Christ; falsely (as is aforesaid) supposing that *Christ* was either such a Surety as was in the same Bond disjunctively with the Principal, or else that the Principal (Man) was allowed to do his Duty, or bear his suffering by another: And so they deny the Gospel-Covenant and Gift, which is that indeed which justifieth us by the way of Redemption, falsely supposing that the very damning Law doth justify us by way of prevention as innocent, as having fulfilled it in *Christ*. *Mr. Baxt. Brevi. Justif. Part 1. p. 2, 88. Part 2. p. 34, 35.* See *Pinching the Socinian*, and *Mr. Norton's Answer*, p. 353. *Dialog.* taken out of *Mr. Chauvancy's Rejoinder to Mr. D. Williams*, p. 17. I grant that all Mankind are one with *Adam* by a natural Union, as proceeding from the same Root; but I fear *Mr. Forbes* doth stretch out our natural Union with *Adam* to a personal, to the end that he might make *Adam's* personal Action to be ours by Imputation.

Norton. The scope of *Mr. Forbes* is to prove the Imputation of *Christ's* passive Obedience, and that only in his Death, to be the matter of our Justification, &c. We consent to *Mr. Forbes* as to the Argument taken from the Comparison, but dissent from him as concerning the Restrictions, the Reasons of the Comparison being founded upon the Conditions of the Persons and Divine Institution it holds

betwixt

betwixt such Acts, as the first and second *Adam* acted as publick Persons: *Adam* therefore being in that Act of Disobedience only a publick Person, hence that Act only is imputed unto his Seed: But Christ being in all his Acts of Obedience a publick Person, hence therefore all the Acts of Christ's Obedience are imputed to his Seed. As upon supposition of *Adam's* continuing in Obedience (because he had then continued a publick Person) all the Acts of his Obedience, even to the finishing of perfect Righteousness, had been imputed to his Seed, according to the nature of the Covenant of Works, unto their attaining of Justification by the Law. The Union between *Adam* and his Posterity was not personal, nor only natural, but mystical: It was a Conjunction of the Person of *Adam*, and all contained in his Loins in one spiritual Body, by the Institution of God, whereby he was as their Head, they as his Members, to stand or fall with him, standing or falling.

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Head 4. *That peculiar Redemption, &c.*

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Head 4. *That peculiar Redemption, &c.*

WHEN Christ died, he offered a propitiatory and real Sacrifice to his Father; and herein his Death and Passion differeth from the Sufferings and Deaths of all Men whatsoever. ---- As for the universal Redemption of all and every Man, it is no better than the forgery of Man's Brain. There shall be many in the day of Judgment of whom Christ shall say, *that he never knew them.*

Again, he saith, *He which believeth not is already judged; and the Wrath of God abides upon him.* But if all were effectually redeemed, and only condemned for not believing in Christ, it should have been said, that all are already judged, and that the Wrath of God abides not, but returns upon them. Christ makes no Intercession for the

MR. *Baxter* in his Method. Theol. Part 3. p. 55. in answer to this Question, Whether Christ died for all, or for some certain elect ones? refers his Reader for a more full explicatory Solution of the same, unto a Piece that had not then past the Press, but since his Death, as I hear, tho I have not seen it, has given, as the reviving Ashes of his religious Memory, a general and open Visit to the World, as universal as his Redemption-sentiments are: But here he positively declares, and that in short, that Christ died for none personally (or discriminatively) but for all, which, he says, shall afterwards be explained; unto which, for his satisfaction, let the Reader have his recourse, whilst in the mean time I shall lay before him his own sense

THAT Christ gave himself a Ransom for the Elect, or, the Redemption wrought by Jesus Christ, was peculiarly designed for elect Persons. The most high, who divided to the Nations their Inheritance, he gave the Elect to Christ as his Portion: And tho Satan (through their ill Husbandry in *Adam*) hath got a temporary Mortgage upon them, yet the Fee-simple or Right of Inheritance remains in Christ; and therefore at the Year of Jubilee (that is, in the time appointed by the Father) they return to him as the right Heir, tho not without both Conquest and full Price. By [Christ giving himself a Ransom] understand the whole of his Humiliation, whatever he did or suffered as a Mediator, from his Incarnation to his

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the World; and therefore his Redemption is not effectual to all Men; for the Intercession is the means of applying the Satisfaction. If it be said, by the World is meant only the Contemners of Grace, it appears to be otherwise, in that Christ opposeth the World to them which are the Father's, and are given to Christ by him; thereby signifying, that by the World he means all such as are not the Father's, and were never given to Christ. And he lays down his Life for his Sheep: now the Sheep have all these Brands or Marks, they hear his Voice, they know him, they follow him, they shall not perish, none shall pluck them out of Christ's Hands; and these are only such of whom Paul saith, Who shall lay any thing to the charge of God's Elect? it is God that justifieth, who shall condemn?

And if this should be true, that Christ was crucified and died, no less to make Satisfaction for the Sins of the damned, than for the Sins of Peter and Paul, and the rest of the Saints, it follows necessarily, that all their Sins are forgiven, considering the Remission of Sin depends inseparably upon Satisfaction made to God's Justice for Sin; and Satisfaction doth necessarily abolish all Fault. Perkin's

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literal from other places; tho there he tells us that Christ died in two senses, in one for none, and in another for all; and where the particular Redemption-work of Christ is I cannot tell, unless it lurks in the Popish Chair catholically, as the universal particular Head of the Church.

Errors. In Mr. Baxter's sense, Christ's Sufferings were caused by the Sins of none, as the assumed meritorious Cause, or, as they usually say, as imputed to him, or lying on him, save only of the Elect that shall be saved.

Contr. The Sins of fallen Mankind in general, except those Rejections of Grace, whose Pardon is not offered in the conditional Covenant, did lie on Christ as the assumed Cause of his Sufferings.

Error. Christ did both perfectly obey, and also make Satisfaction for Sin by suffering in the Person of all the Elect in the sense of the Law, or God's account; so that his Righteousness of Obedience, and perfect Holiness, and his Satisfaction is so imputed to us, as the Proprietaries, as if we our selves had done it and suffered it, not by an after-donation in the Effects, but by this strict Imputation in it self.

Contr. Christ's Satisfaction,

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Resurrection: All which are summarily expressed by [*the Blood of his Cross*] as all the precious Fruits of his Death are by [*forgiveness of Sins*]. This was the Price wherewith he bought them that should be saved. Election is the original Pattern, according to which the line and compass of Redemption is to be measured, *Joh. 5. 19.* To make Redemption larger than electing Love, is to overlay the Foundation, and what is so built will surely suffer Loss; it therefore behoves us to see, that we separate not what God hath conjoined, either by stretching or freightning the Bonds he hath set. The Jews were opinion'd, that the Promise of the *Messiah* belong'd only to them, exclusive to the Gentiles: Others since would extend it to all the Sons of Men universally and alike [not considering the reason why the Promise was made to the *Woman's* Seed, and not to *Adam's*.] But the *Messiah* himself, who best knew the End of his Coming, and Line of the Promise, exempteth none, but extends it to all Nations indifferently; yet so, as that he restrains it to the Elect among them. These are called his Seed, and the Travel of his Soul, *Isa. 53. 10.* with respect to whom he should make his

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kin's Golden Chain, p. 349, 478.

That Christ died only for the Elect. — Christ only was given to die for the company of the Elect. *Christ layeth down his Life for his Sheep*, Joh. 10. 15. The Elect are only his Sheep: Ergo, Huberus denieth the Assumption, saying, that all Men are God's Sheep and Inheritance, who if afterwards they stray from the Lord's Sheepfold, the fault is in themselves, *Thef.* p. 1069.

Contr. But our Saviour speaketh of such Sheep as do hear his Voice, and follow him, and they will not follow a Stranger, *Joh.* 10. 5. They therefore that fall away and follow any other, are not the Sheep of Christ's Fold; therefore for such Sheep only he died, as finally are his, those are the Elect only. — Christ died not for the Nation only, that is of the Jews, but, *That he might gather together in one the Children of God that were scattered*, Joh. 11. 52. But the Elect only are the Children of God; of whom he speaketh again, namely, of these dispersed and scattered Children, *Joh.* 10. 16. *Other Sheep I have also which are not of this Fold, them also I must bring.* — Christ died only for his Friends, *Joh.* 15. 13. the Elect only, and such as shall be saved, only are the Friends

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faction, and the Merit of his whole Obedience is as effectual for our Pardon, Justification and Salvation, as if Believers themselves had performed it; and it is imputed to them, in that it was done for their sakes, and suffered in their stead, and the Fruits of it by a free Covenant or Donation given them. But, 1. God is not mistaken, to judg that we obeyed or suffered when we did not. 2. God is no Liar, to say we did it, when he knows that we did it not. 3. If we were not the Actors and Sufferers, it is not possible that we should be made the natural (but were we not the federally imputed?) Subjects of the Accidents of another Body, by any putation, estimation, or misjudging whatsoever; no, nor by any Donation neither. (Here's a bold word, the Righteousness of Christ was not materially and properly given or imputed unto the Elect for their Justification.) It is a Contradiction, and therefore an Impossibility, that the same individual Actions and Passions, of which Christ's Humane Nature was the Agent and Subject so many hundred years ago, and have themselves now no Existence, should in themselves, I say in themselves, be made yours now, and you be the Subject of the same

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Soul an Offering for Sin: There also he terms his Sheep, and himself the good Shepherd (as well he might) whose own the Sheep are, and for whom he died, *Joh.* 10. 15.

And that he might not be taken to intend those only of the Jewish Nation, he presently adds, *And other Sheep I have which are not of this Fold, them also must I bring in.* And *chap.* 11. the Evangelist says, *He should not die for that Nation only, but for the Children of God which are scattered abroad;* this he expresses by [gathering together] which was the Effect of his Death; according to *Ephes.* 2. 13. where they are said to be made nigh by the Blood of Christ; and that he reconciled both (i. e. Jews and Gentiles, or the Elect scattered among both) unto God in one Body by the Cross, according to the Father's Compact made with him, and recorded in *Isa.* 49. 6. It also appears by *Isa.* 53. that they were [Sheep] whose Iniquities were laid upon Christ; v. 6. *For the Transgression of my People was he stricken.* — Tho all Men were lost, Christ was not sent but to the [House] of Israel. — As actual Sanctification is the fruit and consequent of Redemption, so Election is the Root of them both, *1 Pet.* 1. 2. The Apostle in *Rom.*

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Friends of Christ. And if that place be objected, *That Christ died for us when we were yet Enemies*: We answer with *Bernard's Distinction*, That Christ, according to the dispensation of Time, died for the Wicked and his Enemies: but in respect of his Predestination, for his Friends and Brethren. *Paul* testifieth that Christ gave himself for his Church, that he might sanctify it, &c. *Eph. 5.26*. And he is the Saviour of his Body, *v. 23*. But the Elect only, and such as shall be saved, are Members only of his Body: Ergo, for such only he died. ----- Christ died only for those that should believe in him, *Joh. 3.16*. But it is not given to all to believe in Christ, except only to the Elect, which are ordained to Life: Ergo, for them only Christ died. That Faith is only of the Elect, it is thus proved: First, *To you it is given to know the Secrets of the Kingdom, to them it is not given*; *Mat. 13. 11*. This Knowledge then is not given to all.

Contr. (As Mr. Baxter's usual Objection) The meaning is, not that God in his eternal Decree had ordained Knowledge unto some, and denied it unto others, but that the Ministry of the Word being offered to all, some through their Incredulity refused the same, and so their Hearts were justly hardened, as *Acts 13. 46*. *That they did put away from them the Word of God, which it was necessary should be first spoken unto them,*

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same Accidents. ----- (Vain Man would be wise!) But, 1. By a true estimation of the Reasons why Christ underwent them, *viz.* for our sakes, as aforesaid. 2. And by a Donation of the Effects or Fruits of them, (now the Fox has unkenneled himself) *viz. pardoning, and justifying, and saving us by them* (on the terms chosen by the Donor himself, and put into his Testament or Covenant) as certainly (but not in the same manner) as if we had done and suffered them our selves. If Christ had suffered in our Persons reputationally in all respects, his Sufferings would not have redeemed us, because we are finite Worms (whether this favours more of Fool or Knave, let the Learned judg) and our suffering for so short a time would not have been accepted instead of Hell-sufferings (this would have been true if Christ had suffered in our Persons) but the Person of the Mediator made them valuable. God

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Rom. 8. puts Election and Redemption together, as pertaining to the same Persons; and Justification (which is the next Effect of Redemption) he makes also an unquestionable Consequent of Election: *Who shall lay any thing to the charge of God's Elect? It is God that justified, who shall condemn? It is Christ that died.* The Question being put concerning God's Elect, and the Answer referring to those for whom Christ died, is a plain Implication, that Redemption and Justification are commensurate with Election; that either of them concerneth only the same Persons; and that neither of them extends to any but whom the other also taketh in. ----- *Object.* The reason why all Men are not saved, is not because Christ did not die for all, but because they will not believe. *Ans.* Christ's Redemption extends to Unbelief: *For this purpose was the Son of God manifested, to destroy the Works of the Devil,* 1 *Joh. 3.8.* of which Unbelief is the chief. And he gave himself to redeem from [all] Iniquity; *Tit. 2. 14.* and if from all, then Unbelief (which is the sum and scum of all) cannot be exempted; for otherwise (*scil.* if he had redeemed from all but this) that Redemption would little avail us; it would be as if one should purchase your Pardon for pilfering Felonies, but let the Guilt of your Treasons

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them, and do judg themselves unworthy of everlasting Life. The rest, which did not abuse their natural gifts of hearing and understanding, but willingly gave ear to Christ, had power to believe in Christ, and to continue therein. *Sic Huber. Thef. 826. Saccan. p. 522.*

Ans. 1. That they which love not the Truth, are justly given over of God to a reprobate sense, we grant, as 2 *Theff.* 2. 10. yet Men are not so the cause to themselves of their Unbelief, as they are of their Incredulity; but the cause and beginning is of God, as our Saviour testifieth, *Mat.* 11. 26. The cause then why some understand the Mystery of the Kingdom, is not in *their* Willingness, but in the good Pleasure of God: It is not a Gift equally offered to all, which all may receive if they will; it is given unto you, faith Christ, it is not given to them.----- Christ only died for those, to whom the benefit of his Death verily and indeed is applied.----- But all the World is not sanctified: *Ergo.* *Joh.* 17. 19. *For their sakes I sanctify my self:* that is, to be an acceptable Sacrifice upon the Cross.----- Christ died for all, because all may if they will believe, and so be saved.----- Christ speaketh not of a power or possibility only to be sanctified, and so saved, but an actual Sanctification and Salvation: they are verily sanctified for whom Christ sanctifieth

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God never made any such Covenant with us (*tho with Christ he did*) [that he will justify us, and use us just as he would have done, if we had our selves perfectly obeyed and satisfied.] They that take on them to shew such a Promise, must see that no wise Man examine it. (Reader look to this Caution, and beware of what thou either sayest or writest before those Criticks, unto whom this Author has left his Spectacles.)

Error. That God were unjust if he laid any degree of Punishment on those that Christ died for; or (*say others*) on the justified; because he should punish one Sin twice.

Contr. *It is certain that God punisheth the Justified in some degree, (much more the Elect before Conversion) and it is certain that God is not unjust.* Therefore it is certain that the ground of this Accusation is false; for it was not *our deserved Punishment* it self; or the *same which was due in the true sense of the Law,* which

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lie still upon you: Or, undertake to cure a Man of his Phrensy, upon condition he will be sober! What will they do who content themselves with such a Redemption as this?----- Can we think that Christ shed his Blood for those on whom he will not sprinkle it? (*Match me this gracious Argument*) That he died for those to whom he will not give a little Faith (*one grain of Mustard-seed*) whereas without that all that he doth *besides* will not profit them? If any say he would, but they will not; I answer, This [will not] is their Unbelief, which he is to take away by [*working in them willing.*] A Will to believe, is believing; and in the day of his Power they shall find it, *Psal.* 110. And for any to say, that a *Will to believe* is not purchased by Christ, is a great derogation from the Virtue and Merit of his Sufferings. Mr. Cole of God's Sovereignty, p. 116, 117, 118, 122, 123, 133.

How could the Father, *salvâ justitiâ,* deal thus with an innocent Person, and with his own Son too? I answer, Christ had now put himself in the Sinner's stead, and was become his *εγγυος,* his Surety, and so obnoxious to whatever the Sinner had deserved in his own Person; and upon this the Father might without any Injustice, and actually did for the manifestation of his unsearchable Riches of his Wisdom and Love, bruise him and

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fieth himself.—— Christ was first a Firebrand himself, touched or scorched with the Fire of his Father's Wrath, and then as the Coal from the Altar he also purifieth us. Thus then we fear not to confess with the Scriptures and Fathers, that Christ bearing our Sins in himself upon the Cross, did feel himself, during that Combat, as rejected and forsaken of God, and accursed for us, and the flames of his Father's Wrath burning within him: So that to the honour of Christ's Passion we confess, that our blessed Redeemer refused no part of our Punishment, but endured the very Pains of Hell so far as they tended not neither to the *derogation* of his Person, *deprivation* of his Nature, *destruction* of his Office.—— The Saints of God need not fear Hell, because Christ felt it, but they by his Hell-sorrows are delivered from Hell: Let them rather look to this Danger, that would make us believe that the Hell-sorrows of the Soul have not yet by suffering them, been satisfied for: for seeing they must be endured, and you say Christ hath not endured them for us, this will rather strike into the Mind a fear of Hell, that these Sorrows remain yet to be suffered, than the Meditation of Christ's Hell in his Soul, whereby our Souls are delivered. Wherefore the Saints need not fear Hell Flames, because they were

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which Christ endured: but it was the Punishment of a voluntary Sponsor, which was the *equivaleus*, and not the *idem* that was due, and did answer the Ends of the Law, but not fulfil the meaning of the Threatning, which threatned the Sinner himself, and not another for him: seeing then it was a *Satisfaction*, or *Sacrifice for Sin*, which God received for an Atonement and Propitiation, and not a *solution* or suffering of the Sinner himself in the sense of the Law, the Charge of Injustice on God is groundless. *Mr. Baxter's Life of Faith*, p. 321, 322, 325.

Reader, observe *Mr. Daniel Williams's Gospel Truth stated and vindicated*, chapter the 6th, the scope whereof is, under various blinding Terms, and diverting Arts, to overthrow Christ's Sufferings, as the very *idem* due to the Elect. It was not the *Sin of the Elect only*, but of all Mankind that were the occasion of Christ's Sufferings (called by some, an assumed meritorious

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and put him to Grief. The Lord Jesus had no Sin in him by *inhesion*; he was *holy, harmless, undefiled*, &c. *Heb.* 7. 26. but he had a great deal of Sin upon him by *Imputation*. *He was made Sin*, &c. *2 Cor.* 5. 21. It pleased Christ to put himself thus under the Guilt, and therefore it pleased the Father thus to bruise him. *Morning Exercise Method*. *Dr. Jacomb*, p. 203.

Christ's Death is a Sacrifice, and a Sin-expiating Sacrifice, if either the Names or Nature of it may be regarded; for the Names and Titles proper to Sacrifices they are attributed to it (and God doth not give flattering Titles, not false Names, but such as discover the nature of things) it is called *εσφοδος*, an Oblation, or offering up himself.—— The inflicting cause it was God's Displeasure: Nothing more plain than that he had a very deep sense of, and sharp Conflict with God's Wrath from those dreadful Horrors in the Garden (where *his Soul was exceeding sorrowful unto Death*; not certainly at the approach of an ordinary Death, which many Martyrs have undergone with undaunted Courage, but at the apprehension of his Father's Anger) and upon the Cross, where he roared out that direful Complaint, *My God, my God, why hast thou forsaken me?* Now then, seeing God being naturally gracious, and per-

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were kindled in Christ's Soul, but to be bold against them, because Christ in his Soul hath quenched them.---- The Question confirmed, that Christ in Soul suffered the Pains of Hell.----- Thus then we doubt not to deliver our Opinion, that our blessed Saviour, as in himself he bore all the Sins of the Elect, so he also suffered the whole Punishment of Body and Soul in general due unto us for the same, *which we should have endured, if he had not satisfied for us*: and so consequently we affirm, that he felt the anguish of Soul, and horror of God's Wrath, and so in Soul entred into the Torments of Hell for us, sustained them and vanquished them.----- Christ more sharply and vehemently felt God's Wrath than ever any Man did or shall; yea, we except not the very Reprobate and Damned, because the Scripture saith, *That God laid on him the Sins of us all*, Isa. 53. 6. then all the Sins of the World (*i. e.* of the Elect) concurring together must needs bring with them a greater Horror than the Sins of one Man.---- That Christ by his Death did fully satisfy the Justice of God, and appeared his Wrath in paying the Ransom for our Sins, which he took upon him, together with the Punishment thereof, in which respect he is truly said to have died justly, and as a Debtor to the Law of God's Justice for us.---

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ritorious Cause, because by his Consent they were *loco causa meritorie*) it is not to the Elect only, but for all the World (as to the Tenor of it) that Christ hath purchased, and given a conditional Pardon of Sin, and a conditional Donation of Life eternal in the Covenant of Grace, both of the first and second Edition: That is, the conditional Grant is universal, *Whoever believeth shall be saved*; tho' the promulgation of it may have many stops. The old Solution which Schoolmen and Protestants have acquiesced in, is, *That Christ died for all, as to the sufficiency of his Death*, but not as to the efficiency of their *Salvation*; which is true, but must be thus explained: Christ's Death and Obedience were not only sufficient, but effectual, as to their first Effects; that is, they effected that which is commonly call'd *Satisfaction* and *Merit*; and hence and from the Covenant of God they were also effectual to procure the Co-

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perfectly righteous, cannot, will not be displeas'd with any without cause, and Christ had in himself no cause, *There was nothing in him*, Joh. 14. 13. and (as you read) *he always did those things which pleased him*: It remains therefore that that cause of his Displeasure, and of Christ's Death, was our Sin laid upon him, and our Peace to be procured by him. *Rom. 4. 25. Who was delivered (viz. unto Death) for our Offences*; not only upon occasion of our Sins (as the Socinians [and the Baxterians] gloss it) but for the Merit of our Sins---- *Gal. 3. 13. he underwent that Curse due to us*, that Curse from which we are freed, that Curse which others who receive not Jesus Christ, shall undergo. *Ibid. Mr. Pool, p. 203, 322, 323, 326.*

Christ died as the second Adam, and all the Elect died in him, and so his Death took place for all the Elect that ever were or shall be, by virtue of the Covenant of God, and the sovereign Imputation of God, immediately after the Fall; therefore is he said to be a *Lamb slain from the foundation of the World*: that is, in respect of Efficacy grounded upon the Imputation of God, *who can call things that are not, as if they were*; and so all the Sins of the old World and the antient Saints were pardoned, the Sins that were past through the forbearance

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None are forsaken of God, or stand accursed by the Law unjustly: for God is just, and the Law is just, holy, good, Rom. 7. 12. But Christ was as forsaken of God in part in the instant of his Passion, as, *My God, my God, why hast thou forsaken me?* Mat. 27. 46. He was also by the Law a Curse for us, Gal. 3. 13. Ergo, Christ in respect of our Sins in the sight of God suffered justly.-----Christ as a Sinner did sustain the Death of Sinners.-----We conclude that Christ's Death, as he was our Surety, and took upon him our Sins, could not in the Decree and Counsel of God be unjust.

If Christ then suffered according to God's Justice, and died to satisfy God's Justice, how could his Death be unjust?-----That Christ in his Soul did truly feel his Father's Wrath kindled against him for our Sin.-----*Object.* If ye say God loved him as a Son, yet hated him as our Surety, or became a Servant for us, ye fall into Nestorius's Heresy, and so make the Persons of Christ, one beloved, another hated: If we say that God was not angry indeed, but Christ so perswaded, you will coin a new Heresy that Christ had a false Opinion of his Father. *Fevard*, pag. 571. God in Christ loved his Holiness and Innocency, but he was angry with our Sins and Iniquity, which were upon him: Here then are not two Per-

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venant of Grace as of universal Tenor, and herein a free Pardon of Sin, and Gift of right to Life eternal to all, on condition of due acceptance: This conditional Gift of Christ and Life is effected: And this Efficacy of the antecedent Mercies, must either be called part of the Sufficiency of Redemption, as to the consequent Mercies (*viz.* actual Pardon and Salvation) or else an Efficiency beyond the Sufficiency antecedent to the said Efficiency. (*See Tediuous Nonscientius, Doctor of our Modern Sophistry, Founder of Ignoramus his Colledge at St. Omers, p. millimo quillimo trillimo.*) That Christ's Death hath effectually procured the Act of Oblivion, or conditional Gift of Life to all Mankind; but it doth not effect the actual Salvation of all: To the universal Grace it is both sufficient and efficient, but to the special Grace, and actual Salvation it is sufficient to all, but not efficient, (which is by the Refuser's

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of God: and so Christ rose as a publick Person, as a second Adam; and he being justified, all the Elect were justified, tho there be an actual Justification when they do believe; and so with him we ascend and sit together with him in Heavenly Places, &c. And as he is made Sin for us, so we are made the Righteousness of God in him; as our Sins are laid upon him, so his Righteousness is imputed unto us, and truly accepted for us as our Surety: for the Debt paid by a Surety is in the esteem of the Law said to be paid by the Debtor, and he for that cause is acquitted, and so it is in Adoption, &c. *Mr. Strong on the Covenants*, p. 118.

We have Redemption as in a common Person in Christ, we have it not only when it is applied to us, but we have it in him as we had Condemnation in Adam, before we were born in the World; so we had Redemption in Christ when he died. *Dr. Goodwin on the Ephesians*, Part 1. p. 104.

His taking our Law-place was another Condition, not our Nature only, but our Law-place and Room; that is, to put his Soul in our Souls stead, that the Law of God might reach him, who otherwise could not be reached by the Law, and that Divine Justice executing the Curse and Penalty of the Law, might smite him as the guilty Man, being by his own Consent, and his Bond of Sure-

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sons, but one and the same Person diversly considered: this then is no *Nestorianism*. Take you heed of *Manichism*, that you make not Christ to have done all things fantastically and in shew; while he sweateth drops of Blood, complaineth that he was forsaken, as tho God were thoroughly angry with him, and yet no such matter; neither do we say that Christ was only so perswaded of his Father, that he was angry, but indeed he was so for the same, and he verily in his Soul felt it so to be. --- That Christ was verily made a Curse for us, and did bear both in his Body and Soul that Curse, which by reason of the Transgression of the Law was due unto us. --- It is evident that Christ did sustain in his Soul, and not in his Body only, the Wrath and Curse of God, *which was due unto our Sins*; and so by bearing our Sins hath acquitted us thereof, and by enduring the Curse, hath also freed us therefrom. --- *Part 1.* That Christ's Agony in the Garden was not caused by the fear of his bodily Death, but proceeded from the fear and feeling of God's Wrath. *Part 2.* And seeing our Saviour suffered properly and immediately in Soul, and not by Compassion only, or Consent with his Body: *Part 3.* If Christ did sustain the very Torments of Hell in his Soul, as is proved; *Part 4.* and did appear before God as guilty of

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fault and forfeiture.) *Mr. B. End of Doctr. Controv.* chap. 13.

Now having rendered the Blood of the eternal Covenant but a common ineffectual thing, dependent both in its Satisfaction and Merit upon the Will of Man; let us see how he treats the blessed Spirit.

Method. Theol. Part 3. p. 7. The holy Spirit is present with all in some part of Grace, which if they abused not, he would have regenerated them. Not unlike *Mr. John Goodwin*.

See *Dr. Owen of Perseverance*, p. 115. That the reason why Believers are overcome by the lustings of the Flesh, is not because the Spirit is not stronger than the Flesh, but because Man has more will to hearken to the Lusts of the Flesh, than to the Spirit. --- *Fortunam Priami cantabo, & nobile bellum.*

Sinners were in a manner innumerable Persons, Christ really and reputatively but one Person, (for God judgeth not false, that one is a thou-

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Suretiship become legally the Debtor and Sinner (tho not intrinsically) *Gal. 4.4. Made under the Law, and made Sin for us*, 2 Cor. 5. 21. *tho he knew no Sin.* --- His acting our part, not in a scenick, but in a real manner; he came upon the Stage to represent our Persons, and in our Nature and Law-place he really acted our part; and this was another Condition required of him, who perfectly obeyed the Command of the Law, and suffered the threatenng thereof for us, even all that Justice had threaten'd to inflict upon the Offender and Transgressor of the Law; *Gal. 3. 13.* he was *made a Curse for us*. *Isa. 53. 5. The Chastisement of our Peace was upon him, &c. Ark of the Covenant*, p. 91, 92.

Some particular Testimonies evincing the Death of Christ to be a Punishment, properly so called. --- But as to the Punishment that is threaten'd in the Law, in it self considered, Christ underwent the same that the Law threaten'd, and which we should have undergone. For, 1. The Law threaten'd *Death*, *Gen. 3. 15. Ezek. 18. 4.* and he *tasted Death* for us, *Heb. 2. 9. Psal. 22. 7, 8.* The Punishment of the Law is the *Curse*, *Deut. 27. 29.* And he was made a *Curse*, *Gal. 3. 13.* The Law threaten'd *loss of the Love and Favour of God*, and he *lost it*, *Psal. 22. 1.* To say that the *Death threaten'd by the Law was one*, and that

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of our Sins; *Part 5.* and was perplex'd in his Soul and Conscience for the same: *Part 6.* If our Saviour by the Justice of God was to die for our Sins, and by his Death did satisfy his Justice, and appease his Wrath: *Part 7.* If in his Soul he verily felt the Wrath of God kindled against our Sins; *Part 8.* and truly complained that he was in that instant forsaken of God; *Part 9.* And lastly, if he were made a Curse for us in his Body and Soul; *Part 10.* it remaineth that Christ did not only suffer in Body for our Sins, but sustained also in his Soul such Punishment, Vexation, and Sorrow, as was *due* unto us, and which we *should have endured*, if he had not as our Surety in his own Person undertaken for us. *Dr. Willet Synop. Papism.* p. 893, 894, 895, 896, 1112, 1113, 1115, 1116, 1117, 1118, 1130, 1134, 1135, 1137, 1138, 1145, 1147, 1148.

The sum of all this: That seeing all our Iniquities were laid upon Christ, *Argum. 1.* Seeing he was made Sin for us, *Argum. 2.* He was clothed with our filthy Rayments, *Argum. 3.* He became deformed, and without Beauty for us, *Argum. 4.* He by his Sin, that is, his Flesh, wherein he bare our Sin, condemned our Sin, *Argum. 5.* we doubt not to affirm, and verily believe, to our endless Comfort, that Christ was reputed before God as guilty of

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thousand) therefore Christ was not really or reputatively the Person sinning. *Mr. Baxter's Method. Theol. Part 3.* p. 42.

Thus *Socinus*: One Man can but redeem one; and therefore either there must be found out an infinite sort of Redeemers for all Men, or Christ redeemed but one.

The immediate Effect of the Death of Christ is not the Remission of Sins, or the actual Redemption of any. *Armin.*

Christ did not properly die to save any one. *Grev.*

A potential and conditionate Reconciliation, not actual and absolute, is obtained by the Death of Christ. I believe it might have come to pass, that the Death of Christ might have had its end, tho never any Man had believed; the Death and Satisfaction of Christ being accomplished, yet it may so come to pass, that none at all fulfilling the Condition of the new Covenant, none might be saved. *Corvi.*

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that Christ underwent *another*, that eternal, this temporal; and so also of the *Curse*, and Desertion threatened (besides what shall be said after) would render the whole of our Salvation *unintelligible*, as being revealed in Terms equivocal, no where explained. 2. There is not the least *intimation* in the whole Book of God of any *change* of the Punishment, in reference to the *Surety*, from what it was, or should have been, in respect of the *Sinner*. God made all our *Iniquities* to meet on him; that is (as hath been declared) the *Punishment* due to them. Was it the same Punishment or another? Did we deserve one Punishment, and Christ undergo another? Was it the Sentence of the Law that was executed on him, or was it some other thing that he was obnoxious to? It is said that he was *made under the Law*, Gal. 4. 4. that *Sin was condemned in his Flesh*, Rom. 8. 3. that *God spared him not*, ver. 31. that he *tasted Death*; that he was *made a Curse*; all relating to the Law: that he suffered more or less, there is no mention. It is strange to me, that we should deserve one Punishment, and he who is punished for us undergo *another*; yet both of them be constantly described by the same *Names* and *Titles*. If God laid the Punishment of our Sins on Christ, certainly it was the Punishment that was

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of all our Sins, which he willingly undertook, and so satisfied for them for ever: ----- Another Lie wherewith the Frier standreth *Calvin* is this, that he should say, that Christ was, *re ipsa peccator*, a Sinner indeed: *non tantum*, &c. not guilty only of our Sins, but of his own. P. 462.

Calvin only saith, *Oportuit eum*, &c. He was to stand before God's Judgment-seat as guilty of all our Sins: He took upon him our Person, and undertook our Sins, as the Prophet saith, *Isa. 53. 6. God hath laid upon him the Iniquity of us all*: And the Apostle saith, *He made Sin for us, that knew no Sin, that we should be made Righteousness in him*.

As we are Sinners in our selves, yet made righteous by imputation of his Righteousness: so Christ being righteous in himself, was a Sinner for us, and in our Person by imputation of our Sins. This is neither Heresy nor Blasphemy. ----- This threatning of *Adam*, *Thou shalt die the Death*, was truly performed in Christ: But if this Death to *Adam* threatned be the Death of the Soul, and not of the Body, as I have proved, because *Adam's* Body died not in that day, &c. how could the Death of *Adam's* Soul be truly perform'd in Christ's Body? so that this maketh a strong Argument to prove a kind of dying in Soul in Christ: that Death

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The Impetration of Salvation for all by the Death of Christ, is nothing but the obtaining of a possibility thereof; that God without wronging his Justice, may open unto them a Gate of Mercy, to be entred on some condition. *Rem. Coll. Hag.* Why then the Efficacy of the Death of Christ depends wholly on us: True, it cannot otherwise be. *Rem. Apol.*

As he took the common Nature of Man, so the Sin of all, and not only the Elect, were the causes of his Sufferings, and laid upon him; and the fruits of his Sufferings and Merits were some common, and some peculiar to the Elect. --- Christ's Sufferings were not the same Punishment which the Law did threaten, but it was Satisfaction instead of it, which is the *tantumdem*, not the *idem quod debitum fuit*, but *redditis aequivalentis alias indebiti*, as the Schoolmen call it: for *noxam caput sequitur*; the Law threatneith not a Surety, but only the Sinner; and *ubi alius*

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due to them. Mention is every where made of a Commutation of Persons, the Just suffering for the Unjust, the Sponsor for the Offender, his Name as a Surety being taken into the Obligation, and the whole Debt required of him; but of a change of Punishment there is no mention at all: And there is this desperate Consequence that will be made readily, upon a supposal that any less than the Curse of the Law, and Death in the nature of it eternal, was inflicted on Christ; namely, that God indeed is not such a sore Revenger of Sin as in the Scripture he is proposed to be, but can pass it by in the way of Composition on much easier terms. 3. The Punishment due to us, that is in the Curse of the Law, 1. Loss, or Sepation from God. 2. Sense, from the infliction of the Evil threatned; and both these did our Saviour undergo. --- Add but this one Consideration of what is affirmed of him, that he tasted Death for us, *Heb. 2. 9.* and this will be cleared. What Death was it that he tasted? The Death that had the Curse attending it. *Gal. 3. 13.* he was made a Curse; and what Death that was he himself declares, *Mat. 25. 41.* where calling Men *accusati*, he cries, Go into everlasting Fire; you that are obnoxious to the Law, go to the Punishment of Hell; yea, and that Curse which he underwent, *Gal.*

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Death which was to *Adam* threatned, *Christ* suffered. I think this will be confessed, that it was truly performed in *Christ*, but not in his Body; *Ergo*, in his Soul: and so it followeth in the Epistle of *Felix* before alledged: *Itaque Deus donum dimidiatum non fecit, &c.* God gave not half a Gift, but he took whole *Adam* of the Virgin's Womb, to save the whole that was lost. The Reason thus standeth: To redeem the whole, *Christ* must die in the whole, for he took the whole to redeem the whole; if it had not been needful to die or suffer in the whole, he needed not to have taken the whole: But *Christ* redeemed the whole, *Ergo*, he died in the whole. --- Ten several Challenges whereby they practise to make this Doctrine odious, I have answered: and all those Blasphemies, which they would fasten upon us, and *Christ's* holy Cause, we wipe them off, as *Paul* did the Viper, without any hurt to our Cause, no more than the Viper did to the Apostle's hand. *Ibid.* p. 1127, 1081, 1082, 1084.

He hath delivered us from the *Wrath* to come, and from *Punishments Temporal*, as formal Punishments. --- We have Communion with *Christ* in his *Merits*, which are as fully imputed unto us for *Justification*, as if his Sufferings had been by us endured, or the Debt by us satisfied. As we

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alius solvit, simul aliud solvitur. --- It is not the *idem*, but the *equivalens* that *Christ* suffered as to our Debt. --- *Christ* having suffered in the common Nature of Man, so far did it in their stead; and if you will needs so call it, so far represented fallen Mankind, as that if they will personally receive him by Faith in the new Covenant, they shall not perish for *Adam's* Sin (or their own) supposing that the Parent is the Acceptor for the Infant. None perish for original Sin alone, without the addition of the neglected and refused Grace and Remedy. (Thus *Corvinus*; We no way doubt to affirm that never any one was damned for original Sin.)

It is not only the spiritual Offspring that *Christ* was a second *Adam* to, but partly to all Mankind; for by a Resurrection (tho not to Glory) all Men are made alive by *Christ*, *Joh. 5. 22, 23, 29.* *1 Cor. 15.* (now that *Christ* raises the quick and dead, *viz.* the spiritually alive, and spiritually dead, as their Bodies lie in a relative state unto their Souls, is true; but that he does so as a second *Adam* unto each of them, is a positive Falshood.) And all have a general conditional

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Gal. 3. 13. is opposed to the Blessing of *Abraham*, ver. 14. or the Blessing promised him, which was doubtless Life eternal. And to make it yet more clear, it was by Death that he delivered us from Death, *Heb. 2. 14, 15.* And if he died only a Temporal Death, he delivered us only from temporal Death, as a Punishment. But he shews us what Death he delivered us from, and consequently what Death he underwent for us, *Joh. 8. 51.* *He shall never see Death*, that is, eternal Death; for every Believer shall see Death temporal. On these Considerations it is evident, that the Sufferings of *Christ* in relation to the Law, were the very same that were threatned to Sinners, and which we should have undergone, had not our Surety undertaken the Work for us: Neither was there any difference in reference to God the Judge, and the Sentence of the Law, but only this, that the same Persons who offended, did not suffer; and that those Consequences of the Punishment inflicted, which attend the Offenders own suffering, could have no place in him. But this being not the main of my present Design, I shall no further insist on

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we find in the Body Medicines often applied unto sound Parts, not with relation to themselves, but to cure others which are unsound; in a Distillation of Rheums on the Eyes we cup and scarify the Neck which was unaffected, to draw back the Humor from the Part distempered: even so Christ, the glorious and innocent Head of a miserable and leprous Body, suffered himself to be wounded and crucified, to wrestle with the Wrath of his Father, to be one with a wretched People in the Condition of their Infirmities, as he was with the Father in the Unity of Divine Holiness; that so by his Infirmity being joined unto us, the Communion of his Purity might join us unto God again. He alone without any demerit of his, suffered our Punishment, that we without any Merit of ours might obtain his Grace. The Pains of Christ's Wounds were his, but the Profit ours. *Dr. Reynold's Life of Christ*, p. 405, 468, 469.

How hath Christ wrought this Redemption? Having taken our Nature upon him, he hath in the same as a Surety in our stead, made full Satisfaction to God his Father, by paying all our Debts, and so hath set us free. *Heb. 7. 22.*

What is this Debt that we owe to God, that he hath paid for us?

This Debt is twofold: one
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Reconciliation and Pardon, 2 *Cor. 5. 19, 20. Joh. 3. 16.* (Till Christ by trial and examination of them, finds who have brought the Conditions thereof with them) so that actual Justification results to no Man from Christ's mere Representation of him, but from his free Donation by the new Covenant. ----- God accounteth the Righteousness which Christ fulfilled to be only the Causes of our Righteousness, and not our Righteousness itself: Tho the meritorious Cause may be called the meritorious Matter in a remote sense, as purchasing the free Gift of our formal Righteousness. ----- I still grant that Christ suffered, yea and obeyed in some sort in our stead, tho not in our Person, civil or legal, so as that we are legally reputed the Doers of it, by or in him. *Mr. Baxter's Brevi. Justi.* Part 1. p. 4, 5, 48, 66, 88, 108, 112.

They say, if God should punish any Sin of the Elect, it would be Injustice, because it is all punished already on Christ, and the Debt is fully paid by him. ----- They say, that Christ's Satisfaction by Sacrifice, was the *solutio ejusdem*, the Payment of the same Debt of suffering that was

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it: Only I marvel that any should think to implead this Truth of Christ's suffering the same that we did, by saying, that Christ's Obligation to Punishment was *sponsiois propriae*, ours *violata Legis*; as tho it were the manner how Christ came to be obnoxious to Punishment, and not what Punishment he underwent, that is asserted when we say, that he underwent the same that we should have done.

But as to say, that Christ became *obnoxious* to Punishment the same way that we do, or did, that is, by Sin of his own, is *Blasphemy*: So to say he did not upon his own voluntary undertaking, undergo the same, is little less. It is true, Christ was made Sin for us, had our Sin imputed to him, not his own; was obliged to answer for our fault, not his own; but he was obliged to answer what we should have done. *Dr. Owen* against *Biddle*, p. 504, 564, 565, 567. ---

The Lamb of God did not only these things for us, but he underwent Torments, and was punished for us ----- taking unto himself the Curse that was due to us: for what was he but (a Sacrifice for us) a Price of Redemption for our Souls? In our Person there-

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is that perfect Obedience which we owe unto God in regard of that excellent Estate in which we were created, *Deut.* 12. 32.

The other is the Punishment due unto us for our Sins in transgressing and breaking God's Covenant, which is the Curse of God and everlasting Death, *Deut.* 27. 26. *Rom.* 6. 23. *Mat.* 5. 17. *Gal.* 3. 13. *chap.* 4. 4, 5. *2 Cor.* 5. 2. all which is contained in the Law of God, which is the Hand-writing between God and us concerning the old Covenant, *Col.* 2. 15.

How was our Saviour to make Satisfaction for this our Debt? 1. By performing that perfect Obedience which we did owe. 2. By suffering that Punishment due unto us for our Sins, that so he might put out that Hand-writing between God and us, and let us free.

What then be the Parts of Christ's Obedience and Satisfaction?

His Sufferings and his Righteousness: *Phil.* 2. 5, 6, 7, 8. *1 Pet.* 2. 24. for it was requisite that he should first pay all our Debt, and satisfy God's Justice, *Isa.* 53. 5; 6. *Job* 33. 24. by a Price of infinite Value, *1 Tim.* 2. 6. 2ly. Purchase and merit for us God's Favour; *Ephes.* 1. 6. and Kingdom by a most absolute and perfect Obedience, *Rom.* 5. 19. By his suffering he was to merit unto us the forgiveness of our Sins, and by

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was due to us, and not properly Satisfaction, which is, *Redditio æquivalentis*, or *tantidem alias in debiti*; as if he had suffered Death spiritual by loss of Holiness, and the Torments of Hell by an accusing Conscience, and the hatred of God. *Ibid.* Part 2. p. 13, 15.

Mr. Baxter, Method. Theol. Part 3. p. 36. puts this Question, Whether Christ bore infernal Pains, or the same in kind with what are due unto Sinners? After a bundle of Crudities he concludes, p. 38. I only say, altho nothing of the nature of infernal Pains was in the Sufferings of Christ, yet there was a *tantillum*, or some diminutive little; and in other respects there is so great an imparity and dissimilitude, as that the name of infernal Pains, or such as the Damned suffer, agreeth not to them. ---- p. 45.

Whether Christ in suffering fulfilled the Threatening of the Law, as against us, or rather promised the Dispensation or Relaxation of the Penal Law? or, whether the Punishment of Christ was the same, or *idem*, that was due unto Sinners, or only what was equivalent and tantamount? He positively determines upon the latter, that Christ did not bear the *idem*, or same that

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therefore the Oracle speaks. *Eusebius* brought in by Dr. Owen of *Justi.* p. 249. --- One may suffer on the occasion of the Sin of another, that is no way made his, but he cannot be punished for it; for Punishment is the Recompence of Sin on the account of its Guilt. --- God laid *all our Sins* on him, and in Judgment spared him not, as to what was due to them: And so he suffered not what was *his due* on his own account, but what was due to our Sin, which is Impiety to deny; for if it were not so, he *died in vain*, and we are still in our Sin. *Ibid.* p. 507.

Christ should offer himself to undergo that Punishment which his (*viz.* the Father's) Justice had allotted for the Rebels, and should accordingly do it; he should properly make Satisfaction for their Offence, and in strict Justice they ought to be pardoned: the Satisfaction of Christ by the Payment of the same thing that was required in the Obligation, is no way prejudicial to that free gracious Condonation of Sin, so often mentioned. --- Now from all this, thus much to clear up the nature of the Satisfaction by Christ appeareth,

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by his fulfilling the Law he was to merit unto us Righteousness, both which are necessarily required for our Justification.

Whereunto was he offer'd? unto the Shame, Pain, Torment, and all Miseries which are due unto us for our Sins; he suffering whatsoever we should have suffered, and by those grievous Sufferings making Payment for our Sins, *Isa. 53. Mat. 26. 28.*

What Profit cometh by this Sacrifice? By his most painful Sufferings he hath satisfied for the Sins of the whole World of his Elect, *Isa. 53. 5. 1 Pet. 2. 24. 1 Joh. 2. 2.* and appeased the Wrath of his Father: so that hereby we receive Atonement and Reconciliation with God, our Sins are taken away, and we are freed from all those Punishments of Soul and Body, which our Sins have deserved, *Heb. 9. 26.*

How is it then that Christ having born the Punishment of our Sins, the Godly are yet in this World so often afflicted for them with grievous Torments both of Body and Soul, and that for the most part more than the Ungodly? The Sufferings of the Godly are not by desert any Satisfaction for their Sins in any part; but being sanctified in the most holy Sufferings of Christ they are Medicines against Sin: neither are their Afflictions properly a Punishment, but a fatherly Correction and Chastisement in the

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the Elect should have born, but some forbearance-money for Relaxation, to see if Men will come in with their conditional Qualification or no; if not, then of course with him (which is dreadful Blasphemy to suppose) the blessed Jesus died in vain.

Now a Money-surety is bound to do more than the Principal is bound to do. If I am not obliged to pay a hundred Pounds, neither is my Surety bound to pay a hundred Pounds.

Object. You'll say, by the Law we are bound to obey the Law perfectly, or to die for it. *Answer.* Yes, to obey was your Duty, to die was the Penalty if you disobeyed. But, 1. You were not bound to die, tho you obeyed perfectly; but Christ was bound to obey, and suffer tho he obeyed. 2. Were you bound when you did sin, and suffer the Penalty, to obey afresh in a way of Merit of forfeited Blessings? But Christ suffered, and yet obeyed, to merit forfeited Blessings, and more. 3. Were you bound to suffer as your Duty, and that in a way of Propitiation to reconcile the offended God by it, as an Act of Obedience? Yet Christ engaged in this manner. 4. Were you bound by the

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peareth, *viz.* it was a full valuable Compensation made to the Justice of God for all the Sins of all those for whom he made Satisfaction by undergoing that Punishment, which, by reason of the Obligation that was upon them, they themselves were bound to undergo. When I say the same, I mean *essentially* the same, in weight, pressure, tho not in all Accidents of Duration, and the like; for it was impossible he should be detained by Death.---- He paid this Price into the hands of the Father; a Price must be paid to some body in the case of deliverance from Captivity by it, must be paid to the Judge or Jailor; that is, to God or the Devil. To say the latter, were the highest Blasphemy. Satan was to be conquered, not satisfied: for the former the Scripture is clear; it was his Wrath that was on us, &c. *Dr. O. Salus electorum, sanguis Jesu, p. 139, 140, 141, 142, 156.*

It was the Law which hindered God from shewing Mercy, and made Man's Salvation impossible; then that Law doth oblige God to see it fulfilled, or else to grant

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the World, that they should not perish with the World.--- Christ suffered the weight of God's Wrath, the Terrors of Death, Sorrows of his Soul, and Torments of his Body, *Iſa.* 53. 4, 10. *Mat.* 26. 37, 38. *Luke.* 22. 24. *Mat.* 26. 67. --- He drank the full Cup of God's Wrath filled unto him for our sakes, the whole Wrath of God due to the Sin of Man being poured forth upon him; and therefore in Soul he did abide most unspeakable Vexations, horrible Grievings, painful Troubles, fear of Mind, feeling as it were the very Pangs of Hell, into which both before, and most of all when he hanged upon the Cross, he was cast. --- *Dr. Ulher's Body of Divinity*, p. 170, 171, 172.

We are not only freed from Condemnation, but we also are made Heirs with God: The Offender being absolved from the Sentence of the Judge, is not upon that honoured and rewarded: so that it standeth with the Law of natural Reason, and course of Civil Justice, that two things must concur unto Justification, an *Ablution* of Sin, and *Collation* of Righteousness. --- *Paul* sheweth this to be one of the Ends for which Christ took upon him our Flesh; *Rom.* 8. 4. But it will be said, that both are not requisite in God's Justice to keep the Law, and to pay the Punishment; God's Justice is satisfied in that the Punishment is answered for

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the Law, that the Son of God should assume your Flesh, and therein obey and suffer? yet thereupon depends the Satisfaction and Merit of the Obedience yielded: hence is the value of the Acts done, and Sufferings endured; it were not a Payment without that, for dying and obeying too would not serve to save Sinners, if it were not the Son of God in our Nature did both; *This goes into the Price and Payment*: could Men have done it, it had been no Payment, supposing but one Sin before. So that in this very respect Christ was bound to redeem you by paying a *Million* in the value of his Person; and the same Actions and Passions as done and suffered by you, would not have been one *Penny* in value. And is he but your pecuniary proper Surety when he is bound for a *Million*, and you for a *Penny*, as in *Redemption-work*? *Mr. D. W. Man made righteous*, &c. p. 93, 94.

There is a great degree of *Pardon* given to the *World* before *Conversion*, which shall yet justify and save none but Believers: God's giving a *Saviour* to the *World* and a *new Covenant*, and in that an *universal conditional Pardon*; yea his giving them

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grant no Life to Sinners: and if Christ did not fulfil it, nor was made *properly subject to it*, (as they teach) then he could not properly purchase a *Covenant of Life*; if he did fulfil it for Sinners, then they must be discharged by his Satisfaction, without further Conditions imposed on them.--- They say the Law of Works was neither abolished nor fulfilled by Christ, but relaxed; I suppose they mean, that God did not insist upon the absolute performance of the Law, but was pleased to admit of an equivalent Reparation of his Honour, by the Obedience of Christ to the Law which he should impose on him; wherein should be comprehended a great part of the Moral Law. I reply, if God did relax the Law, so as not to require the proper fulfilling of it, then he did lose the Obligation which was laid upon him to see it fulfilled: The ordinate or relative Justice of God obliged him to proceed according to that Law; and if he admitted of another way of reparation to his Honour, he did not proceed in a way of Justice in all that he laid upon Jesus Christ;

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for transgressing the Law.

Ans. True it is, if we expect to receive no more in Christ than we lost in *Adam*, which was the loss of a terrestrial Paradise, to restore us to what we were in *Adam*, Satisfaction for the Punishment had sufficed; but to bring us to Heaven, a new Merit by Christ's perfect Obedience was to be procured, by the which Heaven is purchased. ----- *Object.* Christ's Satisfaction was, *plusquam sufficiens*, more than sufficient, *Fevard.* p. 382. therefore he was not bound unto by Law.

Ans. Where the Debt is but of Mony, the Surety indeed neither by God's Law nor Man's, is compelled to give Life or Soul; but where the Debt is of Body and Soul, it cannot otherwise be paid in the Law of Justice, but by giving Body and Soul.----The Argument followeth not, he paid more than we did owe; *Ergo*, he paid not that which we did owe: rather the contrary followeth, he paid more, *Ergo*, he paid less. If a Surety in his great abundance will pay twenty thousand, where the Debt is but ten thousand, is not the Debt answered?

He that giveth more than measure, *pressed down, taken together, running over*, doth he not give measure? *Dr. Willet's Synop. Pap.* p. 1001, 1130, 1131.

He, *i. e.* Christ suffering for us whatsoever we should have suffered, yea, even eternal Death it self, for as much

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them *Teaching, Exhortations* and *Offers* of free Grace, and his giving them *Life and Time*, and many Mercies which the full Execution of the Law would have deprived them of, is a very great degree of *Pardon*. God pardoned to Mankind much of the Penalty which Sin deserved, even presently after the first Transgression, in the Promise made to *Adam*, Gen. 3. 15. Many Texts of Scripture (which partial Men for their Opinions sake do pervert) do speak magnificently of a *common Pardon*, which must be sued out, and made *particular* upon our believing. The World was before under *so much impossibility* of being saved by any thing that they could do, that they must have procured all to be done first which Christ hath done and suffered for them, which was utterly above their power. They that were actually obliged to bear the Pains of Death, both temporal, spiritual and eternal, are now so far redeemed and pardoned, and delivered, that all the *Merit* and *Satisfaction* necessary to actual Forgiveness is made for them by another, and no one of them all shall perish for want of a *Sacrifice made* and *accepted* for them; and an universal conditional Pardon is enacted,

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Christ; and he might as well have saved Man without the Obedience of Christ as with it, his Justice or Law allowing that Relaxation no more than a total superseding or laying aside the Law. By this Purchase therefore they can mean no more, but that Jesus Christ did so honour the Father by his Obedience and Sufferings, that he might with *decorum* to his Majesty give to Sinners terms of Salvation, and would do it; but this is no Purchase, which transferreth a Legal Right to the Purchaser, if the Purchase be accepted, but dependeth merely upon Promise or terms of Honour. It is also great Presumption for Men to judg what is becoming Divine Majesty; and what will save his Honour, other than what is according to his Law or Promise; whereas here they make him to waive his own declared Law founded in the highest Reason and Equity. ---- Nor in this sense is the Death of Christ a Ransom, Satisfaction, or Propitiation. A Ransom respecteth Persons to be redeemed: it is a Price given for them, not for Laws and Covenants; whoever paid

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as the Eternal suffered the nature of that Death, tho he only tasted of it, as *Heb.* 2. 9. yet he so tasted it, as at once, as it were at one morsel, he wholly devoured it and swallowed it up in Victory, *1 Cor.* 15. 54. *Mr. Burton's Christian Bulwark*, p. 76.

How can it stand with God's Justice to lay Punishment upon the most righteous Man that ever was, and that for grievous Sinners; considering that Tyrants themselves will not do so?

Ans. In the Passion, Christ must not be considered as a private Person: for then it could not stand with Equity that he should be plagued and punished for our Offences; but as one in the eternal Counsel of God set apart to be a publick Surety or Pledg for us, to suffer and perform those things which we in our Persons should have suffered and performed. *Mr. Perkin's Golden Chain*, p. 296, 297.

This Hypothesis, or Platform is but the varnishing and fresh trimming over of certain Opinions, which the Church in former Ages did condemn. The *Pelagians* taught that all Men were redeemed by Christ, but not made free; because God distributed his Gifts according to the capableness of them that came to receive them. *Aug. contr. Jul. Pelag. lib. 3. cap. 3.* The same did *Faustus* the *Pelagian* also affirm, *lib. de grat. & lib. arb. 1. cap. 16.*

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enacted, sealed, and recorded, and offered and urged on all to whom the Gospel cometh, and nothing but their obstinate, wilful refusal or neglect can deprive them of it; and this is so great a degree of Pardon, that it is called often by such absolute names, as if all were done, because all is done which concerneth God as *Legislator*, or *Covenant-maker* to do, before our own acceptance of it. *Mr. B's Life of Faith*, p. 335, 336. where by a Similitude of redeeming captive Subjects, he casts the Blood of Christ as a proper Sacrifice under the highest Contempt imaginable, that thousands and Millions of those that he died and satisfied for shall be eternally damned; and likewise his *Purchase*, in a Blasphemy against the Holy Ghost, as to his peculiar, physical, energetical Operation, in that those Captives that accept of that Ransom have no more to plead the efficacy of it upon them unto the same, than the Autocracy of their own Wills managed by themselves, which selfsame Power others refusing to employ, are finally damned not with-

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a Ransom without agreeing to whom it should extend, and that it should take certain effect? where as here is nothing purchased but a Covenant or Promise, that all those that believe and obey the Gospel should be saved, which perhaps might be none.

Nor was it agreed how long the World should stand, and so what number of Men should be made, or should need, or be capable of this Redemption. A Satisfaction to God in this case is a Satisfaction to his Law, whereby the Sinner must immediately be discharged. A Propitiation is a Sacrifice appeasing and reconciling God to Man, neither of which is done if only a Promise be procured to save Men upon their fulfilling the Conditions of a new Law. --- If Christ only purchased a Covenant of Life, then his Redemption is more ineffectual to save, than *Adam's* Fall was to destroy Man. The Apostle, *Rom. 5. 17, 18.* comparing the Death of Christ with *Adam's* Fall, saith, As Sin reigned to Death, so Grace much more reigns to Life, &c. But where is this much more? The Obedience of Christ falls far short of *Adam's* Disobedience in its Effects, if he only purchased Conditions of Life. *Adam* in a few moments

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How hath God (saith he) redeemed all the World? Do we not see Men to live still in their Sins? How shall we think that they are ransomed whom we see still continue Captives? Let us gather that which is here meant by using a Similitude: As for Example; If any Ambassador, or Priest, purposing to make Intercession for a City taken by War, shall bestow a very great Ransom, and set from his Servitude who is the chief Commander, all the multitude which is in Captivity; in so much that they are altogether delivered from all Constraint on necessity of Bondage; and then if happily either their usual delight, or some soothing Slave shall so instantly urge some of the Captives, as that every one turning Servant and Slave to his own Will, shall refuse that truly bestowed Benefit; shall we say that the Contempt of the unthankful Captive hath lessen'd the Estimation of the Ransom? or, that he which refuseth Liberty, doth any way diminish the good Will of him that ransometh? Surely no; for even as he that returneth may be well accepted with him, so is he guilty of Contempt who did not return. Mr. Perkin's Treat. of Predest. p. 174, 175. When all hope of Righteousness was past on our part, when we had nothing in our selves whereby we might quench his burning Wrath, and work the Salvation of our own Souls, and rise out of the miserable Estate wherein we lay; then, even then, did

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withstanding their being personally redeemed by Christ.

Error. That no one shall suffer whose Sins lay on Christ, and were suffered for by him.

Contr. Many such shall suffer the forer Punishment for sinning against the Lord that bought them, and treading under foot the Blood of the Covenant, wherewith they were so far sanctified as to be a People by their own Covenant separated to God. *Ibid.* pag. 325. Suppose a Prince redeem all his Captive Subjects from the Turkish Slavery, and one half of them so love their state of Bondage, or some Harlot, or ill Company there (yea, if all of them do so, till half of them are perswaded from it) if they will not come away, it is no improper nor unusual Language to say that he hath redeemed them, and given them a Release, tho they would not have it; that may be given to a Man which he never hath, because he refuseth to accept it, when the Donor hath done all that belongeth to him in that

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by one Transgression procured a Sentence of certain Death upon every individual Person that should naturally descend from him, as soon as they should have a being: but Jesus Christ by his transcendent Obedience of thirty four Years, by enduring the Wrath of God, the Rage of Men and Devils, and a most ignominious Death, purchased Life for no one certain Man, but only Conditions whereupon they that should hear of them (not half Mankind) should be saved, if they did fulfil them; which, for any thing he purchased, or was contained in the Covenant of Life, was a meer Contingency, viz. whether any should ever believe and be saved or not. *Mr. Troughton Lutherus rediv.* Part 2. p. 147, &c.

There was always in him (i.e. God) a great love to the Person of his Son, and an ineffable Complacency in the Obedience of Christ, especially that which he exercised in his suffering. But yet the Curse and Punishment which he underwent was an Effect of vindictive Justice, and as such did he look upon it, and conflict with it.--- Whatever was due to us from the Justice of God and Sentence of the Law, that he underwent and suffered.--- So these

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Christ the Son of God by the appointment of his Father, come down from Heaven to be wounded for our sakes, to be reputed with the Wicked, to be condemned unto Death, to take upon him the Reward of our Sins, and to give his Body to be broken on the Cross for our Offences. *Homil. Chur. Engl.* fol. 198.

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relation of a *Donor*, tho perhaps as a *Perfwader* he may do more. *Ibid.* p. 336.

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things really wrought in him, *Sorrow, Amazement, Anguish, Fear, Dread*, with the like *penal Effects* of the Pains of Hell; from whence it was that he offered up Prayers and Supplications with strong Cries and Tears unto him that was able to save him from Death. *Dr. O. on Heb.* Vol. 2. p. 367, 368.

This was *Pelagius*, whose principal Artifice which he used in the introduction of his Herefy, was in the clouding of his Intentions with general and ambiguous Expressions, as some would be making use of his very Words and Phrases. Hence, for a long time, when he was justly charged with his sacrilegious Errors, he made no Defence of them, but reviled his Adversaries as corrupting his Mind, and not understanding his Expressions. And by this means, as he got himself acquitted in the Judgment of some less experienced in the Slights and cunning Craftiness of them who lie in wait to deceive, and *juridically* freed in an Assembly of *Bishops*: So in all probability he had suddenly infected the whole Church with the Poison of those Opinions, which the proud and corrupted Nature of Man is so apt to receive and embrace, if God had not stirred up some few holy and learned Persons, *Austin* especially, to discover his Frauds, to refel his Calumnies, and confute his *Sophisms*, which they did with indefatigable Industry and good Success. But yet these *Tares* being once sown by the *envious* One, found such a sutable and fruitful Soil in the darkened Minds and proud Hearts of Men, that from that day to this they could never be fully extirpated; but the same bitter Root hath still sprung up unto the defiling of many, tho various new Colours have been put upon its Leaves and Fruit. And altho those who at present amongst us have undertaken the same Cause with *Pelagius*, do not equal him either in Learning or Diligence, or an appearance of Piety and Devotion, yet do they exactly imitate him in declaring their Minds in cloudy ambiguous Expressions, capable of various Constructions until they are fully examined, and thereon reproaching (as he did) those that oppose them as not aright representing their Sentiments, when they judge it their advantage so to do. ----- *Dr. O. of the Spirit*, p. 176, 177.

That which they seem to aim at and conclude may be reduced unto these Heads. (1.) That God administers Grace unto all in the Declaration of the Doctrine of the Law and Gospel. (2.) That the Reception of this Doctrine, the Belief and Practice of it is enforced by Promises and Threatnings. (3.) That the things revealed, taught and commanded, are not only good in themselves, but so suited unto the Reason and Interest of Mankind, as that the Mind cannot but be disposed and inclined to receive and obey them, unless over-powered by Prejudices and a course of Sin. (4.) That the Consideration of the Promises and Threatnings of the Gospel is sufficient to remove these Prejudices, and reform that course. (5.) That upon a compliance with the Doctrine of the Gospel, and Obedience thereunto, Men are made partakers of the Spirit, with other Privileges of the New Testament,

ment, and have a right unto all the Promises of the present and future Life. Now this is a perfect System of *Pelagianism*, condemned in the antient Church as absolutely exclusive of the Grace of our Lord Jesus Christ. ----- Tho' the loose confused Expressions of some be not considered in particular. *Ibid.* p. 256.

Thus have I sufficiently (I trust) maintained this antient Truth concerning the Efficacy and Benefit of Christ's Death ordained only for the Elect; wherein (I doubt not) but that they which are somewhat wavering, and not yet settled in Judgment, may soon be resolved: If on the one side, they do consider the substantial Grounds and evident Demonstrations of the Truth, and on the other, the weakness of their Proofs, the diversity of Opinion in themselves, and the necessary Consequence of so many Absurdities that follow upon the Opinion of universal or common Grace. Wherefore I wonder that some, heretofore thoroughly persuaded of the Truth, should now begin to stagger in Opinion: to whom may be applied that saying of the Apostle, *I marvel that ye are so soon removed away to another Gospel.* Again, *Who hath bewitched you, that you should not obey the Truth, to whom Jesus Christ was before described in your sight?* Wherefore the Death of Christ being so evidently described unto us in Scripture to appertain to the Elect, let us therein rest, and leave all other strange and new Opinions which may disturb our Peace, and distract simple Minds; let us from henceforth follow the Truth in Love; which God grant. *Dr. Willer's Synop. Pap. p. 917, 918.*

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Head 5. *That a proper Representative, &c.*

HIS (*i. e.* Christ's) Satisfaction as he is our Surety, whereby he paid our Debt, underwent the Curse of our Sins, bare them all in his Body upon the Tree, became subject to the Law for us in our Nature, and representatively in our stead, fulfilled all Righteousness in the Law required, both active and passive, for us. For we must note that there are two things in the Law intended (*i. e.* with respect to Christ's Representative Headship) one principal, Obedience, and another secondary, Malediction, upon supposition of Disobedience; so that Sin being

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Head 5. *That a proper Representative, &c.*

CHRIST took the Nature of Man, but not strictly the real or representative Person of any Man, but himself (*this does absolutely and really make Christ a Sinner*) much less of every Man, or every Believer: I mean, that his Person was not the natural Person (*here's the juggling Box*) of any other, nor esteemed of God so to be; nor yet was he the full and proper Representative or Civil Person of any Man, much less of all Men; that is, one that the Law allowed us to do and suffer by; so that in Law-sense his doing and suffering should be re-
presented

Head 5. *That a proper Representative, &c.*

HE (*i. e.* Christ) is the Head, and Believers are the Members of that one Person, as the Apostle declares, *1 Cor. 12. 12, 13.* Hence as what he did is imputed unto them, as if done by them; so what they deserved on the account of Sin was charged upon him: So is it expressed by a Learned Prelat, *Nostram causam sustinebat, qui nostram sibi carnem admiriverat, & ita nobis arctissimo vinculo conjunctus, & evadens, quæ errant nostra facit sua.* And again, *Quid mirum si in nostra persona constitutus, nostram carnem indutus, &c.* *Montacut. Origin. Ecclesiast.*

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once committed, there must be a double Act (*Mark it, Reader, not a first and second Justification*) to Justification, suffering the Curse, and the fulfilling of Righteousness anew. Unto a double apprehension of Justice in God, there must answer a double act of Righteousness in Man, or his Surety (i. e. *Representative*) for him: To God's *punishing Justice*, a Righteousness *passive*, whereby a Man is *rectus in curiâ* again; and to God's commanding *Justice*, a Righteousness *active*, whereby he is reconciled and made acceptable to God again. Dr. Reynolds's Life of Christ, p. 402.

Christ (*viz. as Representative*) bare their Person, and stood in their room upon the Cross, for whom he is a Mediator; and consequently, whatsoever Christ as a Redeemer, the same did all those in him and with him which are redeemed: Christ dying, arising again, ascending, and sitting at the right-hand of the Father, they also die with him, rise again, ascend, and sit at the right-hand of God.-----To say that any one of the wicked, which are to perish for ever, is raised up in Christ rising again, is flat against the Truth; because the raising up of Christ is
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puted ours, as a Man payeth a Debt by his Servant or Substitute, which is morally or reputatively by his Act and Deed, or accepted in the same sort, and to all the same Effects and Purposes, as if he had paid it with his own hands.

The *Person* of the *Mediator* was not in Law, sense, nor God's account, nor Christ's undertaking the *Person* of the *Sinner himself*: Christ did not fulfil the *Law of Innocency* in our *several Persons*: He did not all those things *materially* that *Adam* was obliged to do, nor which most of us are obliged to do. We did not reputatively fulfil the Law by him, so as that his Perfection is taken as *ours*, in *Habit* and in *Act*. *Mr. Baxter's End of Doctr. Controv.* chap. 12. Sect. 2. Head 5, 9.

But in strict sense, as *representing* a Man, or doing it in his *Person*, signifieth, that Christ so died (and merited) in several *Mens Persons*, as that the Law or Lawgiver doth take it to have been in *sensu civili*, their own suffering, and doing, and meriting, or to all *Intents, Purposes and Uses*, all one to them, as if they had so died and merited themselves: thus Christ neither *died* nor *obeyed* for any Man.-----But if the *stres*s of the Controversy be laid
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siat. The Antients speak to the same purpose: *Leo serm. 17. Ideo se humana infirmitati virtus divina conferuit, ut dum Deus sua facit esse qua nostra sunt, nostra faceret esse qua sua sunt.* And also *Sermo 16. Caput nostrum Dominus Jesus Christus omnia in se corporis sui membra transformans, quod olim in Psalmo eructaverat, id in supplicio crucis sub Redemptorum suorum voce clamavit.* And so speaks *Austin ad Honoratum, We hear the Voice of the Body from the Mouth of the Head. The Church suffered in him, when he suffered for the Church; as he suffers in the Church when the Church suffereth for him. For as we have heard the Voice of the Church in Christ's suffering, My God, my God, why hast thou forsaken me? so we have heard the Voice of Christ in the Church suffering, Saul, Saul, why persecutest thou me?*

But we may yet look a little backward into the sense of the ancient Church herein. *Christus, saith Irenæus, omnes gentes exinde ab Adam dispersas & generationem hominum in semet ipso recapitulatus est; unde à Paulo Typus futuri dictus est ipse Adam;* lib. 3. cap. 33. And again, *Recapitulans universum hominum genus in se ab initio usq; ad finem recapitulatus est.*

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(that I may so speak) his actual Absolution from their Sins for whom he died: for even as the Father by delivering Christ to death, did in very deed condemn their Sins imputed unto Christ, for whom he died; so by raising him up from Death, even *ipso facto* he did absolve Christ from their Sins, and did withal absolve them in Christ; but being absolved from their Sins they shall not perish, but be saved. *Mr. Perkins of Predestin.* p. 18, 19.

Sundry Men, specially Papists, deride the Doctrine of Justification by imputed Righteousness; thinking it as absurd, that a Man should be just by that Righteousness which is inherent in the Person of Christ; as if we should say, that one Man may live by the Soul of another, or be learned by the Learning of another. So a besotted Baxterian. *Mr. D. W. Gospel-Truth Stated and vindicated,* ch. 7. view the whole, where running down the Doctrine of Justification by imputation in the fæderal change of the Persons of Christ and a Believer, he tells us, "It is ungrounded; I know that it will be objected, that 'tis so by Imputation: But the Gospel knows of no Imputation of this kind; we may as well infer, that

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on Christ's personating or representing this Man, or that, by that time this (human invented, ambiguous, unscriptural) Phrase is explain'd, either we shall be found to be all of a mind, or else some will run into an intolerable Error about [Christ's dying and meriting in our civil Person, and our dying and meriting by his natural Person] or else dispute themselves into a wood of Uncertainties, and be lost about the sense of a word that cannot be sufficiently explained. *Ibid.* chap. 13. §. 13, 16.

They heinously err and subvert the Gospel, who say, that Christ's Righteousness is so imputed to us, as that God reputeth, or judgeth Christ to have been perfectly holy and righteous (or obedient) and to have suffered, tho' not in the natural, yet in the legal or civil Person of the Sinner or Believer, as their strict and proper Representers; and reputeth us to have been perfectly holy, righteous or obedient in Christ as our Representers, and so to have our selves fulfilled all Righteousness in and by him, and in him to have satisfied Justice, and merited eternal Life, and Christ's Righteousness to be ours in the same sense of Propriety, as it was his own; for his Divine Righteousness is the

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est & mortem ejus. And *Cyprian* Epist. 63. on bearing about the Administration of the Sacrament of the Eucharist, *He bare us, or suffered in our Person, when he bear our Sins;* whence *Athanasius* affirms of the Voice he used on the Cross, *we suffered in him.* *Eusebius* speaks many things to this purpose, *He underwent Torments, and was punished for us --- taking unto himself the Curse that was due to us; for what was he but (a Substitute for us) a Price of Redemption for our Souls? In our Person therefore the Oracle speaks.* --- This then I say is the foundation of the Imputation of the Sins of the Church unto Christ, namely, that he and it are one Person. --- On the Considerations insisted on, whereby the Lord Christ became one mystical Person with the Church, or bare the Person of the Church in what he did as Mediator, in the holy wife Disposal of God as the Author of the Law, the supreme Rector or Governor of all Mankind, as unto their temporal and eternal Concernments, and by his own Consent, *the Sins of all the Elect were imputed unto him.* This having been the Faith and Language of the Church in all Ages, and that derived from and founded in express Testimonies of

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“ that we are Omnipotent, and Omniscient, because Christ is so. --- The very Union in Marriage doth not transfer habitual Qualifications from Husband to Wife: Is a foolish Wife perfectly wife, because her Husband is so? No, tho she receive benefit by his Wisdom.

But here we may see that it hath sufficient foundation: for there is a most near and strict Union between Christ and all that believe in him; and in this Union Christ with all his Benefits, according to the tenor of the Covenant of Grace, is made *ours really*, and therefore we may stand just before God by his Righteousness; it being indeed his, because it is in him as in a Subject, yet so as it is also ours, because it is given unto us of God.

Now there is no such Union between Man and Man, and for that cause one Man cannot live by the Soul of another, or be learned by the Learning of another. *Mr. Perkins's Golden Chain*, p. 485.

That Christ in himself was the unspotted and undefiled Lamb, it followeth not, but that for us and in our Person, he taking upon him our Sins, stood as guilty thereof before God. --- Christ was in him-

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Essence of God, and his human *Habits, Acts* and *Relations*, which are the Accidents of his own Person only as the Subject, and cannot be in another. --- Therefore they assert a Contradiction when they say, that we both perfectly obey'd by and in Christ, and yet suffered or satisfied in or by him for our Disobedience. *Ibid.* chap. 22. §. 19, 24.

That Christ was made a Subject under a Law peculiar to himself, according to his peculiar Works. --- If Men will needs impose on us their own word of *Representation*, for Peace sake we accept it in a sound sense. --- But he did not *absolutely* represent us, he was not our Delegate; our Persons did not in a Law-sense do in and by Christ what he did, or possess the Habits which he possessed, suffered what he suffered; nor doth God account us to have done, for that were to mistake. --- And as to that which some call a legal or reputative personal Union, it must be proved before it is asserted. And as I know no Word of God that speaketh such a thing, as that Christ and we are imputatively one Person, so I know that they that will assert it of their own heads, presume far in a tender Point. --- Are we not righteous by being one with

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Scripture, with all the Promises and Presignations of his Exhibition in the Flesh from the beginning, cannot now with any modesty be expressly denied: Wherefore the *Socinians* themselves grant that *our Sins may be said to be imputed unto Christ*, and he to undergo the Punishment of them, so far as that all things which beset him *evil* and *afflictive* in this Life, with the *Death* which he underwent, were *occasioned by our Sins*; for had not we sinned, there had been no need of, nor *occasion* for his suffering. But notwithstanding this Concession, they expressly deny his *Satisfaction*, or that properly he underwent the Punishment due unto our Sins, wherein they deny all imputation of them unto him. Others say, that *our Sins were imputed unto him, quoad reatum poena*, but not *quoad reatum culpa*. But I must acknowledge that unto me this Distinction gives *inanem sine mente sonum*. --- Whereas therefore he was neither made Man, nor of the Posterity of *Abraham* for himself, but for the Church, namely, to become thereby the *Surety of the Covenant*, and *Representative* of the whole, his Obedience as a Man unto the Law in general, and as a Son of *Abraham* unto the Law of *Moses*,

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himself most holy, most pure, most innocent; hereunto we most willingly subscribe: yet notwithstanding he took upon him the Burden of our Sins, and made our Debt his own, and so as our Surety presented himself as indebted for us (which is as a Representative Head) and in our Person guilty of our Sins: this the Frier denieth (and so do our more modern ones now)----- The Prophet, *Isa. 53. 11. He shall bear their Iniquities.* How otherwise could he bear them but by laying them upon himself?

Object. By Sin the Prophet understandeth the Punishment for Sin which Christ undertook. *Feward. p. 467, 10.*

Contr. St. Peter otherwise expoundeth the Prophet, *1 Pet. 2. 24. Who in his Body bare our Sins, that we being delivered from Sin, should live in Righteousness:* As he saith we are delivered from Sin, so Christ bare our Sins; but we are delivered not only from the Punishment of Sin, but from Sin it self, to live in Righteousness: *Ergo. Dr. Willer's Synopf. Pap. 1126.*

Hic docet Apostolus quam illa justitia sit, &c. Here the Apostle teacheth us, *Phil. 3. 8, 9.* what kind of Righteousness that is in which we must be found cloth-

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with Christ, as we are Sinners by Union with *Adam?* *Answ.* We were but seminally and virtually in *Adam*, and not personally (as I have opened in my Dispute of original Sin) and so we were but virtually in Christ when he suffered and obey'd, and we were unborn.----- That Christ did obey and suffer, merit and satisfy, in so full and strict a representing and personating every one of the Elect, as that they did and suffered it in and by Christ, in the sense of the Law of Works, or in God's account; and that it was not in the third Person of a Mediator, to communicate the Effects freely as he pleased by another Covenant: And so that God's imputing Righteousness to us, is his accounting us to have done and suffered in Law-sense what Christ did. This is the root of all the rest, subverting the Gospel it self.----- It is a fundamental Fiction leading on many other Errors, to say that the Law of Innocency as it commanded *Adam's Obedience*, or as it threatned Death to him, was fulfilled by Christ for him.

That Law commanded *Adam* only personal, perfect, perpetual Obedience: It mentioned or meant no vicarius obedientia aut poenae; dum alius solvit, aliud solvi-

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Moses, was for us, and not for himself, so designed, so performed, and without a respect unto the Church, was of no use unto himself.----- The Lord Christ in his Obedience was not a private, but a publick Person: He obey'd as he was the Surety of the Covenant, as the Mediator between God and Man. This I suppose will be deny'd, he can by no imagination be considered out of that Capacity. But what a publick Person doth as a publick Person, that is, as a Representative of others, and an Undertaker for them, whatever may be his own Concernment therein, he doth it not for himself, but for others: And if others were not concerned therein, if it were not for them, what he doth would be of no use or signification: Yea, it implies a Contradiction that any one should do any thing as a publick Person, and do it for himself only. He who is a publick Person, may do that wherein he alone is concerned, but he cannot do so as he is a publick Person: wherefore as *Soci-nus* and those that follow him would have Christ to have offered for himself, which is to make him a Mediator for himself, his Offering being a Mediatory Act, which is both foolish and impious; so to

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clothed before God, doubtless that which is apprehended by Faith, but this is imputed.

He shews also the cause, why of right it is made ours, *viz.* because we are Christ's, and are found in Christ: therefore because we are implanted into his Body, and coalesce with him into one Person, therefore his Righteousness is reputed ours. *Dr. Davenant de Justific. Habit. cap. 38.*

That Christ was made Sin for us, and in us, to wit, in our Person.---- Jesus hath filthy Rayment put upon him, because he that did no Sin, was made sin for us. But this filthy Rayment was taken from him when he had cancell'd our Sins; that because he was attired in filthy Rayment, we rising again in him, may always have white Garments upon us.

That we, as *Jacob*, being clad in the sweet smelling Robes of our elder Brother Christ, might be accounted as a Field which the Lord hath blessed, and so receive the Blessing of the Birth-right in our elder Brother's name.---- Behold here a great Mystery: The Son of God, not only in our innocent Nature by Assumption, but in our guilty Persons by Imputation, stands before

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solvitur: Another's obeying or suffering was no fulfilling of the Law as it *commanded*. Adam: The Law commandeth each Subject distinctly and personally; Christ fulfilled all the Law as it *obliged himself*, and that *for Adam's* Redemption who had broken it. But the same Law as it *obliged Adam*, was broken by *Adam*, and not kept by him, or any for him.---- Many say indeed that Christ *satisfied* the Law for us: But, 1. That proveth that the Obligation of it on us was not *fulfilled*: for *Satisfaction* is *solutio recusableis tantidem, loco solutionis ejusdem*. 2. But it is an improper Speech to say, that [*the Law is satisfied*] and it meaneth no more but that [the end of Government by that Law is obtained] and it is properly *Satisfaction* only to the *Law-giver*, and not to the Law; for the Law in its *sense* admits not of Satisfaction (tho it hath nothing against it) it is only the *Subjects* Obedience that it commandeth, and *his Death* as Satisfaction for Sin that it demandeth. It is the *Law-giver* as he is *above his own Law*, and hath power to *pardon*, that is *satisfied*: Tho, as tropically some say, that *finis legis est*

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to affirm his *Mediatory Obedience*, as a *publick Person*, to have been for himself, and not for others, hath but less of Impiety in it.---- No Man can assign any other way whereby he was *made Sin*, especially his being made so by God, but by God's *laying all our Iniquities upon him*, that is, imputing our Sin unto him. How then are we *made the Righteousness of God in him*? By the *infusion of an habit of Grace*, say the Papists generally; then by the Rule of the *Antihesis*, he must be *made Sin for us*: by the infusion of an habit of Sin, which would be a blasphemous Imagination: by his *meriting, procuring, and purchasing Righteousness* for us, say others; so possibly we might be made righteous by him, but so we cannot be *made righteous in him*.

This can only be by his Righteousness, as we are in him, or united unto him; to be righteous in him, is to be righteous with his Righteousness, as we are one mystical Person with him. *Dr. Owen Justific. p. 246, 247, 248, 249, 276, 371, 375, 308.*

Among Men, usually the Sureties Bond and Engagement is for Debt already contracted at or before the time of the Surety's giving Bond, and usually for particular Sums specified: but Christ became Surety for his Peoples Debt before ever it was contracted and drawn on by them; yea, he gave Bond

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before *Pilate* the Judg, to be sentenced by him. --- Take we this Judgment as proceeding from the Tribunal of God, and we shall see it to be most just; for in, or with *Pilate* God sits upon the Tribunal to judg his own Son. But God and *Pilate* pass the same Sentence with a most different respect upon Christ: for Christ here sustains a twofold Person; his own, which only *Pilate* looked upon, not knowing any other; and so *Pilate's* Sentence of Death was most unjust: but Christ bore another Person upon him, to wit, our sinful Person, which God looking upon, and finding him now in our stead a guilty Person by the imputation of our Sin, being our Surety, he passeth the same Sentence of Death upon him that *Pilate* did; and yet God's Sentence is most just --- as he stood in our Person --- he stood there in our Person --- sustaining our Person, standing as our Surety. --- Thus he stood in our stead, judg'd and condemned in our Persons --- Legally judg'd. --- As Christ was legally condemned in our Person, so shall we be before God's Tribunal acquitted and absolved, as just and righteous in his Person. ---

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est lex, so we will not contend with them that tropically say, *Christ satisfied the Law*, while they mean but that he satisfied the Law-giver in obtaining the end of the Law. But Christ perfectly fulfilled the Law as it obliged himself upon his Sponson: And that Law justified him, but no Man else; it is only the new Covenant that justifieth us.

The second Error to the same purpose is, that tho Christ and *Adam* were two *natural Persons*, yet they were *one Person* in a *civil, legal, or reputative* sense, in Christ's obeying and suffering; and so that what Christ did and suffered in his *own natural Person*, he did and suffered in *Adam's*, and every elect Man's *civil, legal or reputative Person*. This is but the Consequent of the former Error. He may be called our Representor in a limited sense, *in tantum & ad hoc* (for there is no hope of holding our Opposers to Scripture-phrase) but such a strict, full, personating Representation as is here described, denieth the Substance of the Gospel. --- It cannot be said that *we did it legally by him*, else all the forenamed Absurdities would follow; and especially that legally *we never*

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Bond to satisfy the Law for all the Debt that should be at any time of all their days contracted and drawn on by them: so universal is his Suretiship, that it reacheth all possible, emergent Transgressions of his People upon whatsoever occasion. *Jer. 3. 5. & 31. 37. Heb. 7. 25.*

Among Men, usually the broken Debtor's Name stands still in the Bond, even after the Responsal Surety hath intervened: but here Jesus the Surety of the new Covenant when he put in his own Name, he puts out our Names, that the Law might reach him, and might not at all reach us (except in so far as it is annexed to the new Covenant, and established in the hands of a Mediator, which hath no likeness to the old bloody Bond): he wrote himself the Sinner *legally*, and wrote us the righteous Persons. *2 Cor. 5. 21. Jer. 50. 20. Ark of the Covenant, p. 424, 426.*

Christ is united to Believers, *one* with them, their *Head*, their *Surety* (who in *conspectu fori*, is but *one Person* with the Debtor) and this by his own *voluntary* undertaking, the Debtor's *Consent*, and the Judge's *approbation*; therefore 'tis *rational, just, equal*, that what our Christ, our *Head, Representative, Surety*, had done and suffered for us, and that not only *bono nostro*, for our good, but *loco nostro*, in our stead, should

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Christ in his own Person innocent, but in ours guilty, was judged and condemned, even by God's own Judgment.--- He was thus judicially condemned in our Persons, that so we might stand guiltless before God's Judgment-seat. A Mystery altogether unknown to *Pontificalian* Spirits: as the Gospel is hid to them that are lost, *2 Cor. 4. 4.* Of this sort also is that viperous brood of the *Socinians*, who oppugning the Doctrine of Christ's Satisfaction in our Persons, are easily confuted and confounded by this very Article of the Creed; whose Madness is sufficiently discovered by *Lubbertus, Ludovicus, Lucius*, and others, so that they need no other Confutation, their Arguments being but mere *argutia*, no less futile than seemingly subtle, which, as the hissings of the Serpent, are to be hissed and whipped out of Christ's School. --- He suffering for us whatever we should have suffered; yea, even eternal Death it self; for as much as the Eternal suffered the nature of that Death, tho he only tasted it, as *Heb. 2. 9.* yet he so tasted of it, as that at once, as it were at one morsel, he wholly devoured it, and swallowed it

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never sinned, and never deserved Punishment, nor need either Pardon or the Sacrifice of Christ for Pardon. It is certain that Christ never sinned, but obeyed perfectly from first to last; and if we did this legally by him, we sinned not in Law-sense, that is, not truly at all. When we shew that it was a palpable Contradiction to say, that we were perfectly obedient in and by Christ, from Birth to Death, and yet that Christ must suffer for our Sins; it's strange to see how some Men satisfy themselves with wriggling or huddling out a few insignificant words, unfit to satisfy any other. --- Either Christ was our legal Person before we were born, or from the time of our being, or from the time of our believing only. 1. Before we had a being we were no Sinners, nor bound to obey, and therefore needed not to obey or suffer by another. 2. When we were born, we were not in Christ, and perhaps not Believers till old Age: And so the Elect should legally be just while they are Infidels, and never sin even in their state of Enmity. 3. If only since believing we were so personated by Christ,

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should by God our Judge be imputed to us. --- Christ the Believer's Head is risen, risen as their Head, risen as the second Adam. *Mr. Lye Morn. Exer. method. p. 360.*

Now to shew you the Analogy, wherein Adam did resemble and represent the Lord Jesus Christ. It was chiefly in this, in regard of his Headship and Influence, Adam and Christ both stood instead of all that belonged to them. Adam was the Head of the first Covenant, Jesus Christ is the Head of the second Covenant. Adam was the Covenant-Root, and Head of all Mankind, a publick and common Person representing them; yea an Undertaker for them. What they say vainly of the Pope, that he is the Church Representative, may be truly said of Adam; he was the Representative of the whole World, as a Parliament-man acting in the name of the Town or County that chose him: He sinning, we sinned in him; he being condemned, we are condemned in him. So Christ is the Head of the second Covenant, and of his Elect, who are involved and wrapt up therein: He hath undertaken for them, and presented them to the Father, *Eph. 2. 16. in one body.* Therefore when he died, we died with him; when Christ was crucified, our Sins were nailed to his Cross, and crucified and buried as it were in his Grave. If he arise, we rise

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it up in Victory, 1 Cor. 15. 54.----- Again, *I am among you as one that serveth*, Luk. 17. 19. Now for whom was Christ in the condition of this Life a Servant? For himself? not for himself, but for us; as himself saith, *For their sakes I sanctify myself, that they also might be sanctified through the Truth*, Joh. 17. 19. So that the active Obedience of Christ in his Life, his Holiness, as of a Servant, is also imputed unto us; for how was he a Servant in our Person, but that he might free us from the condition of Servants? that as the Passive Obedience of Christ in his Death removed away from us the Rags of our Sins, the Badg and Band of our Servitude: so Christ's active Obedience in his Life hath put upon us the most glorious Liberty of our Infranchisement and Freedom, his Death hath cleansed us, and his Life hath clothed us. These two therefore are in no sort to be divided, unless we would be content to have our Deliverance from Hell separated from our Inheritance in Heaven, and still to be subject to the Punishment of Loss, tho free from the Punishment of Sense. *Mr. Burton's Bulwark*, p. 68, 69, 70, 71, 72,

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Christ, then his Righteousness is not imputed to us for all the time of our Unregeneracy, and then we never sinned in Law-sense after our believing:----- Besides that, one that is reputed to have legally fulfilled the Law, must be unjustly corrected by the Punishment of temporal Affliction or Death, or less of the Spirit and Grace, and hath present right to the Reward of that Covenant, or deliverance from all penal Evil at least; so that this Doctrine of strict, legal, personating Representation overthroweth the new Covenant and Law of Christ, and all his Kingdom of Grace, and all Religion.----- It is not then *too little*, if it must be the *idem*, and not the *equivaleus*: for some of us are bound to the Offices of *Parents*, and some of *Husbands and Wives*, some of *Servants*, some of *Magistrates*, some of *Souldiers*, some to Actions proper to the *sick*, to the *old*, and other Conditions which Christ was never in.----- It was enough that he undertook all that was fit for him, and necessary by Equivalency to satisfy, and merit a free Gift of Grace and Glory for us, and that he performed the undertaken Conditions and Duties of all the

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rise with him, to die no more. *Mr. Sam. Mather on the Types*, p. 82, 83. That no Person is reconciled to God, who hath not a perfect Mediator of his Reconciliation, and who is not accepted as perfectly righteous in the Righteousness of Christ his Surety: and so 'tis true, none but the perfect Person is reconciled to God; but how? not by his Qualifications (at first an Enemy, and always carrying about with him [while here] some Wisdom of the Flesh which is Enmity against God) but as he had on Christ's Cross his Person represented in Christ his Head; and his Sins not imputed upon the account of Christ's Righteousness made or reckoned to be his. *Mr. Stalham's Reviler Rebuk'd*, p. 135.

In reference to the Undertaking of Christ in this Covenant, he is called the *second Adam*, becoming a *common Head* to his People, with this difference, that *Adam* was a *common Head* to all that came of him, necessarily, and, as I may so say, naturally, and whether he would or no; Christ is so to his voluntarily, and by his own Consent and undertaking, as hath been demonstrated. Now as we all die in *Adam* federally and meritoriously, yet the several *Individuals* are not in their Persons actually dead in Sin, and obnoxious to eternal Death, before they

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72, 73, 74, 75, 76, 77.
 O never let Christ's Life and Death be divided, his active Obedience and his passive let ever go together, lest if we let go the one, we lose both! *Ibid.* p. 79.

The Obedience of Christ how cometh it to be for our Righteousness, but by imputation only? he stood before God in the Person of the whole body of his Elect.

It will appear by scanning the nature of Suretyship, when one Man undertakes and engageth himself for another. Let the case be betwixt Paul and Onesimus: Onesimus ran away from Philemon his Master, and at his departure (by all likelihood) took with him some part of his Master's Goods: Paul becomes a Mediator for him, and for the better furtherance of his Request, he offereth to see the Wrong and Damage which is done, to be discharged: *If he hath hurt thee, or oweth thee ought, that put on my account.* I Paul have written this with my own hand, I will recompence it; Phil. v. 18, 19. By this means Onesimus is discharged, and Paul is become Debtor to Philemon, but how? neither hath Onesimus repaid ought, neither hath Paul toln or borrowed ought; it

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the Law which was laid on him, without doing all the same things which were laid on us. *Mr. Baxt. Brev. Justi.* Part 1. p. 4, 23, 27, 28, 29; 72, 81, 82, 83, 84, 85, 113, 114.

To this I shall add what Dr. Owen notes of the Socinians, *Treatise of Justific.* p. 389.

"Nor are the cavilling
 "Objections of the Socinians, and those that follow them, of any force against the Truth herein; they tell us that the Righteousness of Christ can be imputed but to one, if unto any:
 "For who can suppose that the same Righteousness of one should become the Righteousness of many, even of all that believe?
 "Besides, he performed not all the Duties that are required of us in all our relations, he being never placed in them. These things I say are both foolish and impious, destructive unto the whole Gospel.

They expose Christianity to the scorn of Infidels, by telling Men that it consisteth in that which every Novice in Logick or Reasoning, knoweth to be impossible, that one Man's Sins, and one Man's Righteousness should be made anothers; not only so far

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they are by natural Generation united to Adam their first Head; so tho all the Elect be made alive, and saved federally and meritoriously in the Death of Christ, wherein also a certain Foundation is laid of that Efficacy which works all these things in us, and for us, yet we are not *viritim* made partakers of the good things mentioned, before we are united to Christ by the Communication of his Spirit to us. --- This stops the mouth of Socinian Clamor, concerning the Unrighteousness of one Man's suffering personally for another Man's Sin: It's true, it is so, if these Men be not in such relation to one another, that what one doth, or suffereth, the other may be accounted to do, or suffer: but it is no Unrighteousness if the Head offend that the Head be smitten; but Christ is our Head, we are his Members. Dr. Owen against Biddle, p. 580, 581.

Aaron did not transfuse Sin from one subject unto another, but transferred the Guilt of it from one to another. --- By these means as in all other expiatory Sacrifices did God intrust the Church in the transferring of the Guilt of Sin unto him who was to bear all their Iniquities, with their Discharge and Justification thereby.

He (i. e. Christ) hath transferred (saith Justin Martyr) unto himself the filth of

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is by Imputation: By virtue of the undertaken Suretyship, *Onesimus* his Debt lies upon *Paul*, and *Paul's* freedom from Debt turns to the acquittance of *Onesimus*. So it is in this case of Justification; we stood bound to God to perform so many Duties of Righteousness, and to sustain so much Damage, even the eternal weight of God's Displeasure, for so many holy Services unperformed. Christ cometh between, and giveth himself to God the Father for a full Discharge. Thus is he now reputed the Debtor, and must pay the Mulf; we adjudged righteous, and must receive the Reward: and yet neither is he a Debtor by his own private Transgression, nor we freed by our own personal Justice, but both by Imputation. This Similitude is very fitting, because as our Sins are called *Debts*, so Christ is said to have given himself as a full Price, proportionable every way to our Debt, and so by his Stripes to have healed us. *Mr. Hieron*, p. 465.

That *Adam* and *Christ* are not to be considered of as other particular Persons be, but as two Heads or Roots of all Mankind which depend on them.

Justification hath two Parts: 1. The forgiveness

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as that others partake of the Effects (Christ of our Sins in sufferings, and we of the Benefits of his Righteousness) which we all maintain, but that the thing it self is essentially thus transferred. *Mr. Baxt. Brev. Justif.* Part 2. p. 41.

This transacting of the filthiness of our Sins on Christ is blasphemous.--- For if the Filthiness of our Sins is transferred on him, they are as much his own as if they had been originally his. *Mr. D. W. Gospel Truth stated*, &c. p. 9, 10. He tells us that this Imputation in a change of Persons by transferring and transacting of Sin and Righteousness from one to another, is impossible, ungrounded and absurd, p. 38. Compare with what *Dr. O.* says of the Socinians, and other Enemies to this Doctrine of Justification, p. 363.

There is oft-times a wide difference between what is said, and what is proved.--- 1. It is pleaded impossible on this single ground, namely, that the *Obedience of Christ unto the Law was due from him on his own account, and performed by him for himself, as a Man made under the Law.* Now what was necessary unto himself, and done for himself, cannot be said to be done

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my Sins, and communicated unto me his Purity, and made me partaker of his Beauty.--- That therefore which we affirm herein is, That our Sins were so transferred on Christ, as that hereby he became *Reus*, responsible unto God, and obnoxious unto Punishment in the Justice of God for them. He was *alieno culpe reus*.--- So he may be said to be the *greatest Debtor* in the World, who never borrowed nor owed one farthing on his own account, if he become Surety for the *greatest Debt* of others.--- The Guilt of our Sins was transferred unto him in an Act of the righteous Judgment of God, accepting and esteeming of him as the *guilty Person*, as it is with publick Sureties in every case. *Dr. O. of Justification*. p. 39, 40, 42, 281, 282.

By virtue of this Covenant are all those legal Acts in God. In the work of Redemption there are some Acts *spiritually natural*, and they are Acts of God within us, which do imply a real and physical Change, when our Natures and Principles are changed, and of unholy are made holy: but there are also some moral Acts, and they are Acts of God upon us; as if a Man be a guilty Person, or accused as such, and there be an Act of pardoning and accepting, this is a moral Act, an Act upon him; and if he be a sick

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ness of Sins. 2. The making of us just: for as we owed unto God a Satisfaction by Death for the breach of the Law, so we were bound to perform Subjection to God with all power of Body and Soul, and all the might of those Powers, even from the time of our being. Therefore as we needed the Passion of our Lord to discharge the first Debt of Pain and Punishment, so the other Debt of Homage and Conformity to the Will of God was answered in the Obedience of his Life, that so we might not only escape Death, but find an entrance into Life eternal, which without perfect Obedience to the Commandment might not be granted according to the tenor of the Law, *Do this and live*, Levit. 18. 5. --- There must be a Translation of the Law from us in our Persons unto the Person of our Mediator, who must do every jot for us: It becometh him to fulfil all Righteousness, *Mat. 3.* he is the end of the Law for Righteousness, *Rom. 10.* and hath made us just by his Obedience. --- And because subject to the Law, to redeem us which were obnoxious

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done for us, so as to be imputed unto us. 2. It is pretended to be *useless* from hence, because all our *Sins of Omission and Commission being pardoned in our Justification on the account of the Death and Satisfaction of Christ, we are thereby made compleatly righteous; so as there is not the least necessity for, or use of the imputation of the Obedience of Christ unto us.* 3. Pernicious also they say it is, as that which takes away the necessity of our own personal Obedience, introducing *Antinomianism, Libertinism, and all manner of Evils.*

Whether Christ in our Person did fulfil the Law, and bear our Punishments, and whether he be judged in a forensick sense to be the Person which sinned? *Ans.* A reputed sinning Person (reputed and imputed being the same, as he declares, with this Author) is a Person reputed evil, hateful, void of God's Image, clothed with the Devil's Image, to have deserved infernal Damnation without end or intermission, and to be loathed of all good: but Christ never was any such; therefore he was not the reputed sinning Person.

There were almost innumerable Persons that have bin Sinners, but Christ was really and reputatively one only Person; (for God judgeth not falsely one to be a thousand) therefore Christ was not really or reputatively the sinning Person. The Person bearing Punishment is reputed the

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sick Person, and there be a Physician to cure him, be blind and his Eyes be opened, this is a natural Act in him: and if a Man be a Captive, and he be made a free Man by a Ransom paid, this is a change of his State; the one is in *Justification*, and the other is *Sanctification*; the one is *mutatio moralis*, and the other *naturalis*. Now the main Acts of God in this Covenant, and the main of the Covenant consists in Acts done without us and upon us, as by sovereign Imputation, he doth count our Sins Christ's, and he makes to meet upon him the Iniquities of us all. --- The first *Adam* must be the Type of him that was to come; therefore as the first *Adam* had a Covenant made with him, and an Image stamp upon him, for himself and for all his Posterity, so must the second *Adam* also have, and therefore he must be the second *Adam* by Covenant made with him as a publick Person, and as a *Representative Head* for all his Posterity, that Seed and Generation that should be born of him. --- *Tit. 1. 2.* There is a promise of *eternal Life*, which could not be but unto our *Representative*, one that did enter into Covenant. --- This the Lord hath made Christ unto

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to the Law, *Gal. 4. 4, 5*.--- He that continueth not to do all things contain'd in the Law is accurf'd, *Deut. 27. ult.* whereof it follows, that if any will avoid the Curse of the Law, he stands bound constantly from his Conception till his Death to keep the Law, which for so much as none can do by himself, therefore all the Contents of the Law must be accomplished by our Surety, or else no escaping the Curse.

Besides, if the actual Obedience of *Adam* made us Sinners, how should we be just without the actual Obedience of *Christ*? *Wilson on the Romans, p. 331, 332, 333.*

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Sinner, he undergoes Punishments for his *own proper Sins* (for if as sinning he is reputed, he is a Sinner; for Reputation is true, not false) but *Christ* bore not Punishments by reason of his *proper Sins*.

Therefore, &c. he that hath given full Satisfaction needeth not Forgiveness, neither ought he to seek Pardon. But we stand in need of Forgiveness and a Petition of Pardon: Therefore we or *our Persons* did not fully satisfy; neither therefore did *Christ* in our Person. *Mr. B. Method. Theol. Part 3. p. 40.* neither is it a Scripture-Phrase; for it is not read there, that *Sin was imputed unto Christ*. *Ibid.*

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unto us, that according to all sorts of Laws among Men our Redemption and Salvation by him might be to declare his Righteousness, that by all sorts of legal Considerations amongst Men it might hold good in a way of Justice: And unto these two great Ends, as a double Representative (*viz. Surety and Advocate, or a common Person*) of all Men as the second *Adam*, *Christ* was elected, and we in him, as in a *common Head*. *Mr. Strong of the Covenants, pag. 118, 129, 130, 134.*

Ephes. 2. 16. That he might reconcile both unto God [in one Body] by the Cross, having slain the Enmity. The meaning whereof is this, that he did collect and gather in one Body all the People of God, that is, did sustain their Persons, stood in their stead, as one common Person in whom they were all met, representing them equally and alike unto God, and so reconciled them to God in one Body. As you heard, he bore their Enmities in his Flesh, and so abolished them; and so withal he bore their Persons considered as one collective Body, and under that Consideration reconciled them to God.--- Which Body, as hanging upon the Cross, was clothed upon (when most naked) with this other Body, which he himself took on him to sustain and represent, and to stand in their stead, even the whole Body of his Elect, his Body (personally his) becoming by *Representation* one with his other Body (mystically his.) In sum, in the Body of *Christ* personal, as the Body representing; the whole Body of *Christ* mystical, as the Body represented, was met in one before God, and unto God. And in that one Body of *Christ* personally were all these Persons (thus represented) reconciled unto God together, as in one Body, by virtue of this Representation. *Dr. Goodwin on the Ephesians, Part 3. p. 24.* *Christ a Surety for us, and a common Person in our stead.* 1. A *Surety* is one that undertakes, and is bound to do a thing for another: As, to pay a Debt for him, or to bring him safe to such or such a place, or the like; so as when he hath discharged what he undertook and was bound for, then the Party for whom he undertook is discharged also. 2. A *common Person*, with, or for another he goes for, is one who represents, and personates, and acts the

the part of another, by the allowance and warrant of the Law; so as what he doth (as such a common Person, and in the name of the other) that other whom he personates, is by the Law reckoned to do: and in like manner, what is done to him (as being in the others stead and room) is reckoned as done to the other. Thus by our Law, an Attorney appears for another, and Monies received by him, are reckoned as received by him whom it is due unto. Thus the giving Possession of an Estate, a Re-entry made, and Possession taken of Land, &c. if done by, and to a Man who is his lawful Attorney, it stands as good in Law unto a Man, as if in his own Person it had been done.----- Now the better to exprefs and make sure our Justification in and by Christ, according to all sorts of Laws (the Equity of all which God usually draws up into his Dispensation) God did ordain Christ to be a *Surety* for us, and also a *common Person* representing us, and in our stead. That as Christ took all other Relations for us, as of an *Husband, Father, Brother, King, Priest, Captain, &c.* that so the fulness of his Love might be set forth to us, in that what is defective in any one of these Relations, is supplied and expressed by the other: even thus did God ordain Christ to take and sustain both these Relations, of a *Surety*, and a *common Person*, in all he did for us, thereby to make our Justification by him the more full and legal; and *Justice* (as I may so speak) our Justification it self, or as justifying of us by all sorts of *legal* Considerations whatsoever.—The word [*ἑγγυησάδαι*] is used not only in promising to pay a Debt for another, but also in becoming a Pledg for another, for to undergo Death, or a capital Punishment in another's room; as in that famous Story of two Friends, namely, *Euephenus* and *Eucritus*, *Eucritus* did [*ἐξίστην ἑγγυησάδαι*] willingly become a *Surety* for *Euephenus*, when condemned to die by *Dionysius* the Tyrant. This very word is used by *Polyenus*, Historian of that Fact. Now such a *Surety* every way did Christ become unto God for us, both to pay the Debt, by undergoing Death in our stead, and so satisfy God; and then as the *Heir* to execute his Will and Testament: He became a *Surety* of the whole Covenant, and every Condition in it, take it in the largest sense.---- Observe, that as he laid our Sins on Christ, so withal he discharged us in his Compact between Christ and himself, [*not imputing their Trespasses to them*] so then all laid upon Christ, and he was to look to it, or else his Soul was to have gone for it.---- *Adam* was reckoned as a common publick Person, not standing singly or alone for himself, but as representing all Mankind to come of him; so as by a just Law, what he did was reckoned to his Posterity, whom he represented: And what was by that Law threatened or done, to him for what he did, is threatned against his Posterity also. Now this Man was herein a lively Type of our Lord Christ, *Rom. 5. 14.*—Just thus the matter stands in the point of our Justification and Salvation betwixt Christ and elect Believers; for *Adam* was herein his Type. Christ was considered and appointed of God as a common Person, both in *what he did*, and in *what was done to him*: so as by the same Law, what he did for us is reckoned or imputed to us, as if we our selves had done it; and what was *done to him* tending to our *Justification* and *Salvation*, is reckoned as done to us. Thus when Christ *died*, he died as a common Person, and God reckoneth that we died also. When Christ *arose*, he rose as our *Head*, and as a common Person, and so then God accounts that we rose also with him, and by virtue of that *Communion* which we had with him in all those Actions of his. *Dr. Goodwin Christ set forth, p. 62, 63, 64, 65, 68, 71, 76, 81, 82.*

--- That intimate Conjunction that is between Christ and the Church, whence it is just and equal in the sight of God, according unto the Rules of his eternal Righteousness, that what he did and suffered in the discharge of his Office should be esteemed, reckoned and imputed unto us, as unto all the Fruits and Benefits of it, as if we had done and suffered the same things our selves. For this Conjunction of his with us was an Act of his own Mind and Will, wherein he is ineffably glorious.

The Enemies of the Glory of Christ and of his Cross do take this for granted, That there ought to be such a Conjunction between the guilty Person and him that suffers for him, as that in him the guilty Person may be said in some sense to undergo the Punishment himself.

But then they affirm on the other hand, that there was no such Conjunction between Christ and Sinners, none at all, but that he was a Man, as they were Men; and otherwise, that he was at the greatest distance from them all, as it is possible for one Man to be from another, *Socin. de Servat. lib. 3. cap. 3.* The falleness of this latter Assertion, and the gross Ignorance of the Scripture under a pretence of Subtily in them that make it, will evidently appear in our ensuing Discourse.

The Apostle tells us, *1 Pet. 2. 24. That in his own Self he bare our Sins in his own Body on the Tree.* And *Chap. 3. 18. That he suffered for Sin, the Just for the Unjust, that he might bring us unto God.* But this seems somewhat strange unto Reason; where is the Justice, where is the Equity, that the Just should suffer for the Unjust? Where is Divine Righteousness herein? For it was an Act of God, *The Lord hath laid on him the Iniquities of us all; Isa. 53. 6.* The Equity hereof, with the grounds of it, must be here a little inquired into.

First of all, It is certain that all the Elect, the whole Church of God, fell in Adam under the Curse due to the Transgression of the Law. It is so also that in this Curse, Death both temporal and eternal was contained; this Curse none could undergo and be saved: Nor was it consistent with the Righteousness, or Holiness, or Truth of God, that Sin should go unpunished: Wherefore there was a necessity upon a supposition of God's Decree to save his Church, of a Translation of Punishment, namely, from them who had deserved it, and could not bear it, unto one who had not deserved it, but could bear it.

A Supposition of this Translation of Punishment by Divine Dispensation, is the Foundation of Christian Religion, yea of all supernatural Revelation contained in the Scripture: This was first intimated in the first Promise, and afterwards explained and confirmed in all the Institutions of the Old Testament. For altho in the Sacrifices of the Law there was a revival of the greatest and most fundamental Principle of the Law of Nature, namely, That God is to be worshipped with our best, yet the principal end and use of them was to represent this Translation of Punishment from the Offender unto another, who was to be a Sacrifice in his stead.

The Reasons of the Equity hereof, and the unspeakable Glory of Christ herein, is what we now enquire into: And I shall reduce what ought to be spoken hereunto to the ensuing Heads.

1. It is not contrary unto the nature of Divine Justice, it doth not interfere with the Principles of natural Light in Man, that in sundry cases some Persons should suffer Punishment for the Sins and Offences of others.

I shall at present give this Assertion no other Confirmation, but only that God hath often done so, who will, who can do no Iniquity.

So he affirms that he will do, *Exod. 20. 5. Visiting the Sins of the Fathers upon the Children unto the third and fourth Generation.* It is no Exception of weight that they also are Sinners, continuing in their Fathers Sins; for the worst of Sinners must not be dealt unjustly withal, but they must be so if they are punished for their Fathers Sins, and it be absolutely unlawful that any one should be punished for the Sins of another.

So the Church affirms, *Our Fathers have sinned, and are not, and we have born their Iniquities,* Lam. 5. 7. And so it was: For in the *Babylonish Captivity* God punished the Sins of their fore-Fathers, especially those committed in the days of *Manasses,* 2 Kings 23. 26, 27. as afterwards in the final Destruction of that Church and Nation: and God punished in them the Guilt of all bloody Persecutors from the beginning of the World, *Luke 11. 50, 51.*

So *Canaan* was cursed for the Sin of his Father, *Gen. 9. 25. Saul's seven Sogs* were put to Death for their Fathers bloody Cruelty, 2 Sam. 21. 8, 14. For the Sin of *David* seventy thousand of the People were destroy'd by an Angel, concerning whom he said, *It is I that have sinned and done evil, these Sheep what have they done?* 2 Sam. 24. 15, 17. See also 1 Kings 21. 29. So was it with all the Children or Infants that perished in the Flood, or in the Conflagration of *Sodom* and *Gomorrhah.* And other Instances of the like nature may be assigned.

It is therefore evident, that there is *no inconsistency with the nature of Divine Justice,* nor the Rules of Reason among Men, that in sundry cases the Sins of some may be punished on others.

2. It is to be observed, that this Administration of Justice is not promiscuous, that any whatever may be punished for the Sins of any others: There is always a special Cause and Reason of it, and this is a *peculiar Conjunction* between them who sin, and those who are punished for their Sins; and two things belong unto this Conjunction. (1.) *Special Relation.* (2.) *Especial mutual Interest.*

(1.) There is an especial *Relation* required unto this *Translation of Punishment,* such as that between Parents and Children, as in most of the Instances before given; or between a King and Subjects, as in the case of *David.* Hereby the Person sinning, and those suffering, are constituted *one Body,* wherein if one Member offend, another may justly suffer; the Back may answer for what the Hand takes away.

(2.) It consists in *mutual Interest.* Those whose Sins are punished in others have such an *Interest* in them, as that their being so, is a Punishment unto themselves: Therefore are such Sinners threatned with the Punishment and Evils that shall befall their Posterity or Children for their sakes, which is highly penal unto themselves; Numb. 14. 33. *Your Children shall wander in the Wilderness forty Years, and bear your Whoredoms.*

The Punishment due to their Sins is in part transferred unto their Children, and therein did the Sting of their own Punishment also consist.

3. There is a greater, a more *intimate Conjunction,* a nearer Relation, an higher mutual Interest *between Christ and the Church,* than ever was or can be between any other Persons or Relations in the World, whereon it became just and equal in the sight of God, that he should suffer for us, and that what he did and suffered should be imputed unto us, which is farther to be cleared.

There neither is nor can be any more than a threefold Conjunction between divers distinct Persons. The first is *natural,* the second is *moral,* whereunto I refer

that which is *spiritual* or *mystical*; and the third *fœderal*, by virtue of mutual Compact. In all these ways is Christ in conjunction with his Church, and in every one of them, in a way *singular* and *peculiar*:

1. The first Conjunction of distinct Persons is *natural*. God hath made all Mankind of *one Blood*, Acts 17. 26. whereby there is a Cognation and Alliance between them all.

Hence every Man is every Man's *Brother* or *Neighbour*, unto whom loving-kindness is to be shewed, Luke 10. 36. And this Conjunction was between Christ and the Church, as the Apostle declares, *Heb. 2. 14, 15. Forasmuch as the Children are partakers of Flesh and Blood, he also himself likewise took part of the same; that through Death he might destroy him that had the Power of Death, that is, the Devil: And deliver them who through fear of Death were all their Life-time subject to Bondage.* Hence both *he that sanctifieth, and they who are sanctified are all one*, ver. 11. His infinite Condescension in coming into this Communion and Conjunction of Nature with us, was before declared; but it is not common, like that between all other Men partakers of the same Nature. There are *two things* wherein it was peculiar and eminent.

(1.) This Conjunction between him and the Church did not arise from a *necessity of Nature*, but from a *voluntary Act* of his Will.

The Conjunction that is between all others is necessary, every Man is every Man's Brother whether he will or no, by being a Man. Natural Generation communicating to every one his Subsistence in the same Nature, prevents all Acts of their own Will and Choice. With the Lord Christ it was otherwise, as the Text affirms: For such Reasons as are there expressed, he did by an Act of his own Will partake of *Flesh and Blood*, or came into this Conjunction with us; he did it of his own choice, *because the Children did partake of the same*; he would be what the Children were. Wherefore the *Conjunction* of Christ in human Nature with the Church, is *ineffably distinct* from that common Conjunction which is amongst all others in the same Nature: And therefore altho it should not be meet amongst meer Men, that one should act and suffer in the stead of others, because they are all thus related to one another as it were whether they will or no; yet this could not reach the Lord Christ, who in a strange and wonderful manner came into this Conjunction by a meer Act of his own.

(2.) He came into it on this design, and for this only end, namely, that *in our Nature taken to be his own*, he might do and suffer what was to be done and suffered for the Church: So it is added in the Text, *That by Death he might destroy him who had the power of Death; and deliver them who for fear of Death were subject to Bondage.* This was the only end of his Conjunction in Nature with the Church: And this puts the case between him and it at a vast distance from what is or may be between other Men.

It is a foolish thing to argue, that because a *meer participation of the same Nature* among Men, is not sufficient to warrant the Righteousness of Punishment one for another, that therefore the Conjunction in the same Nature betwixt Christ and the Church, is not a sufficient and just Foundation of his suffering for us, and in our stead: For by an *Act of his own Will and Choice*, he did partake of our Nature, and that for this very end, that therein he might suffer for us, as the Holy Ghost expressly declares. Amongst *others* there is not, nor can be any thing of this nature; and so no Objection from what is equal or unequal amongst them, can arise against what is equal

equal between Christ and the Church. And herein is he glorious and precious unto them that believe, as we shall see immediately.

2. There is a *mystical Conjunction* between Christ and the Church, which answers all the most strict *real* or *moral Unions* or *Conjunctions* between other Persons or Things. Such is the Conjunction between the Head of a Body and its Members, or the Tree of the Vine and its Branches, which are real; or between an Husband and Wife, which is moral and real also. That there is such a Conjunction between Christ and his Church, the Scriptures plentifully declare, as also that it is the foundation of the Equity of his suffering in its stead. So speaks the Apostle, *Ephes. 5. 25, 26, 27, 28, 29, 30, 31, 32. Husbands love your Wives, even as Christ also loved the Church,* (that is his Wife, the Bride the Lamb's Wife) *and gave himself for it, &c.* being the Head and Husband of the Church, which was to be sanctified and saved, and could be so no otherwise but by his Blood and Sufferings, he was both meet so to suffer, and it was righteous also that what he did and suffered should be imputed unto them for whom he both did it and suffered. Let the Adversaries of the Glory of Christ assign any one Instance of such a Conjunction, Union and Relation between any amongst Mankind, as is between Christ and the Church, and they might give some countenance unto their Cavils against his Obedience and Sufferings in our stead, with the imputation of what he did and suffered unto us: But the Glory of Christ is *singular* herein, and as such it appears unto them by whom the Mystery of it is in any measure spiritually apprehended.

But yet it will be said, that this *Mystical Conjunction* of Christ with his Church is *consequential* unto what he did and suffered for it; for it ensues on the Conversion of Men unto him. For it is by Faith that we are implanted into him: Until that be actually wrought in us, we have no *mystical Conjunction* with him. He is not an *Head* or an *Husband* unto unregenerate, un sanctified Unbelievers, whilst they continue so to be: And such was the state of the whole Church when Christ suffered for us, *Rom. 5. 8. Eph. 2. 5.* There was therefore no such *mystical Conjunction* between him and the Church, as to render it meet and equal that he should suffer in its stead: Wherefore the Church is the *effect of the work of Redemption*, that which rose out of it, which was made and constituted by it, and cannot so be the *Object of it*, as that which was to be redeemed by virtue of an antecedent Conjunction with it. I answer,

1. Altho this *mystical Conjunction* is not actually consummate without an actual Participation of the Spirit of Christ, yet the Church of the Elect was designed antecedently unto all his Sufferings to be his Spouse and Wife, so as that he might love her, and suffer for her: So it is said, *Hos. 12. 12. Israel served for a Wife, and for a Wife he kept Sheep.* Howbeit she was not his *married Wife* until after he had served for her, and thereby purchased her to be his Wife; yet as he served for her she is called his *Wife*, because of his *Love* unto her, and because she was so designed to be upon his Service. So was the Church designed to be the Spouse of Christ in the Counsel of God, whereon he loved her, and gave himself for her.

Hence in the Work of Redemption the Church was the *Object* of it, as designed to be the Spouse of Christ, and the *Effect* of it, inasmuch as that thereby it was made meet for the full Consummation of that Alliance, as the Apostle expressly declares, *Eph. 5. 25, 26, 27.*

2. Antecedently unto all that the Lord Christ did and suffered for the Church
ther...

there was a supream Act of the Will of God the Father, *giving all the Elect unto him*, entrusting them with him to be redeemed, sanctified and saved, as himself declares, *Joh. 17. 6, 9. chap. 10. 14, 15, 16.* And on these grounds this mystical Conjunction between Christ and the Church hath its Virtue and Efficacy before it be actually consummate.

3. There is a *federal Conjunction* between distinct Persons; and as it is various according unto the variety of the Interests and Ends of them that enter into it, so that is most eminent, where one by the common consent of all that are concerned, undertakes to be a *Sponsor* or *Surety* for others, to do and answer what on their part is required of them for attaining the Ends of the Covenant. So did the Lord Christ undertake to be *Surety* of the new Covenant in behalf of the Church, *Heb. 7. 22.* and thereon tendered himself unto God to do and suffer for them in their stead, and on their behalf, whatever was required, that they might be sanctified and saved. These things I have treated of at large elsewhere, as containing a great part of the Mystery of the Wisdom of God in the Salvation of the Church. Here therefore I do only observe, that this is that whereby the *mystical Conjunction* that was between Christ and the Church, whereon it was *meet, just and equal* in the sight of God, that what he did and suffered should be imputed unto us is completed.

These are some of the Foundations of that *Mystery of transmitting the Sins of the Church*, as unto the Guilt and Punishment of them, from the Sinners themselves unto another every way innocent, pure, and righteous in himself, which is the Life, Soul and Center of all Scripture-Revelations: And herein is he exceedingly *glorious* and precious unto them that believe: No Heart can conceive, no Tongue can express the Glory of Christ herein. Now because his infinite Condescension and Love herein have been spoken to before, I shall here only instance its Greatness in some of its Effects.

1. It shines forth in the *Exaltation of the Righteousness of God in the forgiveness of Sins*: There is no more adequate Conception of the Divine Nature, than that of *Justice* in Rule and Government. Hereunto it belongs to punish Sin according unto its desert; and herein consisteth the first Actings of God as the Governor of the Rational Creation; they did so in the eternal Punishment of the *Angels* that sinned, and the casting of *Adam* out of *Paradise*, an Emblem also of everlasting Ruin. Now all the Church, all the Elect of God are Sinners, they were so in *Adam*, they have been and are so in themselves. What doth become the Justice of God to do thereon? Shall it dismiss them all unpunished? Where then is that Justice which *spared not the Angels* who sinned, nor *Adam* at the first? Would this Procedure have any Consonancy thereunto, be reconcilable unto it? Wherefore the establishment of the Righteousness of God on the one hand, and the forgiveness of Sin on the other, seem so contradictory, as that many stumble and fall at it eternally; see *Rom. 10. 3, 4.*

But in this Interposition of Christ in this *translation* of Punishment from the Church unto him by virtue of his Conjunction therewith, there is a blessed Harmony between the Righteousness of God, and the Forgiveness of Sins, the Exemplification whereof is his eternal Glory. O *blessed Change!* O *sweet Permutation!* as *Justin Martyr* speaks.

By virtue of his Union with the Church, which of his own accord he entered into, and his undertaking therein to answer for it in the sight of God, it was a
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righteous thing with God to lay the *Punishment of all our Sins upon him*, so as that he might freely and graciously pardon them all, to the Honour and Exaltation of his Justice, as well as of his Grace and Mercy, *Rom. 3. 24, 25, 26.*

Herein is he *glorious* in the sight of God, Angels and Men: In him there is at the same time, in the same Divine Actings, a glorious Resplendency of *Justice and Mercy*; of the one in punishing; of the other in pardoning. The appearing Inconsistency between the Righteousness of God and the Salvation of Sinners, wherewith the Consciences of convinced Persons are exercised and terrified, and which is the Rock at which most of them split themselves into eternal Ruin, is herein removed and taken away. In his Cross were Divine Holiness and vindictive Justice exercised and manifested; and through his Triumph, Grace and Mercy are exerted to the utmost. This is that Glory which ravisheth the Hearts, and fatiates the Souls of them that believe; for what can they desire more, what is farther needful unto the rest and composure of their Souls, than at one view to behold God eternally well pleased in the declaration of his Righteousness, and the exercise of his Mercy, in order unto their Salvation? In due apprehensions hereof let my Soul live, in the Faith hereof let me die, and let the present Admiration of this Glory make way for the eternal Enjoyment of it in its Beauty and Fulness.

He is *glorious* in that the *Law of God* in its *preceptive part*, or as unto the Obedience which it required, was perfectly fulfilled and accomplished: That it should be so, was absolutely necessary from the Wisdom, Holiness and Righteousness of him by whom it was given; for what could be more remote from those Divine Perfections than to give a Law, which never was to be fulfilled in them unto whom it was given, and who were to have the advantages of it? This could not be done by us; but through the Obedience of Christ, by virtue of his *mystical Conjunction* with the Church, the Law was so fulfilled in us by being fulfilled for us, as that the Glory of God in the giving of it, and annexing eternal Rewards unto it, is exceedingly exalted, see *Rom. 8. 3, 4.*

This is that Glory of Christ whereof one view by Faith will scatter all the Fears, answer all the Objections, and give Relief against all the Despondencies of poor tempted doubting Souls; and an *Anchor* it will be unto all Believers, which they may cast within the Vail to hold them firm and stedfast in all Trials, Storms, and Temptations in Life and Death. *Dr. Owen of the Glory of Christ*, chap. 9.

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Head 6. *That Personal Justification, &c.*

Head 6. *That Personal Justification, &c.*

Head 6. *That Personal Justification, &c.*

THE New Testament makes up the Testimony of the Law and Prophets fully, *1 Cor. 1. 30.* Thus Christ is wholly ours by Imputation. This the same Apostle doth excellently demonstrate and conclude, *2 Cor. 5. 21.*
where

ERror 9. (as Mr. Baxter terms it) *That Justification is not a making us just, but a Sentence pronouncing us just.*—Note this Observation, that *Sanctification it self*, or the giving us the Spirit, is a great Act (tho I say not

THis *inherent Righteousness*, taking it for that which is habitual and actual, is the same with our *Sanctification*; neither is any difference between them, only they are divers Names of the same thing; for our *Sanctification* is the

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where having spoken of our Reconciliation with God by Jesus Christ, which Reconciliation standeth in the not imputing of our Sins unto us, *ver. 19.* he adds that reason, *ver. 21.* *For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.* Now how are we made the Righteousness of God in Christ? by any inherent Righteousness in us, altho derived from the Merit of Christ's Righteousness imputed in the Popish sense? Surely we are no otherwise made the Righteousness of God in Christ, than as Christ was made Sin for us. How is that? Was Christ made Sin for us by having our Sins inherent in him, or infused into him? God forbid; for he knew no Sin. But if Sin had been inherent in him, or infused into him, he had known Sin; yet he was made Sin for us; that is, by the Imputation of our Sin. Note here also, Christ is not said here *simply* to be Sin for us: But to be *made* Sin for us, and that we *simply* are not, but are *made* the Righteousness of God in him, implying a Passiveness in both, both of Christ *made* Sin, and of us *made* Righteousness: *made*, that is, not of or in our selves, but extrinsically

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not the only) of executive Justification.---- *Error 11.* (in his Judgment) *That Justification by Faith is perfect at the first instant, tho Sanctification be imperfect.* *Contra.* Against this Error read Mr. George Hopkins's Book of *Salvation from Sin*, shewing how Justification and Sanctification are equally carried on (not unlike the *Socinian* in Dr. O's Appendix to his Piece against Mr. Biddle, p. 17. *viz.* That as the beginning, so the continuance of our Justification depends on the condition of our Faith, Repentance and Obedience, which are not Fruits consequent of it, but Conditions antecedent to it; and therefore in the first place we are to be solicitous about what is within us, about our Sanctification, before our Absolution or Justification.) To return to Mr. *Baxt.* As our Sanctification is imperfect, so our Pardon is yet imperfect in *many respects.*---- Therefore till our Grace be perfect, we are not perfectly delivered from the penal Fruits of Sin, and therefore not perfectly justified and pardoned. That Pardon and Justification is not *perfect* which hath so many Conditions, and of such a nature for its *Continuation*, as ours now hath: As to say, you shall lose your

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the inherent *Renovation* of our Natures, exerting and acting it self in Newness of Life, or Obedience unto God in Christ, and Works of Righteousness. But Sanctification and Justification are in the Scripture perpetually distinguished, whatever respect of *Causality* the one of them may have to the other: And those who confound them, as the Papists do, do not so much dispute about the *nature of Justification*, as endeavour to prove that indeed there is no such thing as Justification at all: for that which would serve most to enforce it, namely, the Pardon of Sin, they place it in the exclusion and extinction of it, by the infusion of inherent Grace, which doth not belong unto Justification.---- By this *inherent personal Righteousness* we may be said several ways to be justified. As, (1.) in our Consciences, in as much as it is an Evidence in us and unto us of our Participation of the Grace of God in Jesus Christ, and of our acceptance with him, which hath no small influence into our Peace: So speaks the Apostle, *2 Cor. 1. 12.* who yet disclaims any Confidence therein as unto his Justification before God, *1 Cor. 4. 4.* (2.) Hereby may we be said to be *justified before*

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cally from without, from another. As therefore our Sins being imputed to Christ, made him become Sin for us; even so are we made the Righteousness of God in him: that is, by the *Imputation* of his Righteousness; which Righteousness of Christ imputed to us, is no more inherent in us to our Justification, than our Sin imputed to Christ was inherent in him to his Condemnation.----This is such an unmoveable Rock of Truth, as the Gates of Hell can never prevail against it. Here all Popish Arguments are put to silence; no Romish Sophistry, or School-subtilty can invent any Probability, or seeming Reason, to oppose this clear and invincible Truth.

But perhaps they will find some Gloss upon this Scripture, that shall make another sense of it. Indeed they want not their Glosses. But *mala glossa, quæ corruptit textum*. Indeed the ordinary Gloss upon these words, *He was made Sin for us*, understands by Sin either the Sacrifice of Sin, according to the Hebrew Phrase in the Old Testament, *Hof.* 4. 8. or else the similitude of sinful Flesh, *Rom.* 8. 3. so the Gloss is uncertain, it pitcheth upon no sense. But the Scripture hath one prime and proper sense.

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your justified state unless you fight and overcome in Mortification, Sufferings, Perseverance, &c. He that hath a Title to an Estate, which is held by such a Tenure, and would be lost if he should fail in such Conditions, hath not so perfect a Title, as he that is past all such Conditions. That Pardon which is only of Sins past, while there are thousands more hereafter to be pardoned (or else we should yet perish) is not so perfect as that Pardon and Justification in the Conclusion of our Lives, when all Sin that ever will be committed is forgiven absolutely. The kind of our present Justification is imperfect, it being but in Covenant-Title, and some part of *Execution*, the full and perfect *Sentence* and *Execution* being at the day of Judgment. I leave them therefore to say [*Christ's Righteousness imputed to us is perfect, therefore we are as perfectly just and justified as Christ*] who know not what *Imputation* here is, nor that Christ's personal Righteousness is not given to us as Proprietors, in *it self*, but in the *Effects*; and who know not the difference between *believing* and *blaspheming*, and making our selves as so many Christs to our selves; and that know not what

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before Men; that is, acquitted of Evils laid unto our charge, and approved as righteous and unblameable.----(3.) This Righteousness is pleadable unto our Justification against all the *Charges of Satan* who is the greatest Accuser of the Brethren, of all that believe, whether he manage his Charge privately in the *Consciences*, which is as it were before God, as he charged *Job*, or by his Instruments in all manner of Reproaches and Calumnies, whereof some in this Age have had Experience in an eminent manner, this Righteousness is pleadable unto our Justification. On a supposition of these things wherein our personal Righteousness is allowed its proper place and use, I do not understand that there is an *Evangelical Justification*, whereby Believers are by and on the account of this personal inherent Righteousness justified in the sight of God; nor doth the Imputation of the Righteousness of Christ unto our absolute Justification before him depend thereon. For, 1. None have this *personal Righteousness* but they are *antedecently* justified in the sight of God. It is wholly the Obedience of Faith proceeding from true and saving Faith in God by Jesus Christ: for as it

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Now that the Apostle should not *simply* mean by Sin, the Sacrifice of Sin, as being an obscure Hebrew Phrase, is more than probable, because he writes this Epistle not to the Hebrews, but to whom writing, his Epistle is full of legal Types and Terms, a Language which they well understood; but to the *Corinthians*, who were not acquainted with the Law-terms. But the main reason why the Apostle cannot mean here by Sin barely the Sacrifice of Sin, is in regard of the Antithesis, or relative Opposition here between Sin and Righteousness; for Sin and Righteousness stand here as Terms opposite one to the other: look therefore how Righteousness is here understood, namely, properly, as opposite to Sin; so Sin is to be understood properly, as opposite to Righteousness. Christ then was so made Sin for us, as we are made the Righteousness of God in him; and we are so made the Righteousness of God in him, as he was made Sin for us.

Again, Christ who knew no Sin, was made Sin for us; so are we made the Righteousness of God in him, even we who knew no Righteousness, that is, who had no Righteousness of our own; but, as the Apostle elegantly saith, were,

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what need they have of Christ, or of Faith, or Prayer, or of any holy Endeavour for any more Pardon and Righteousness, or Justification, than they have already: or who think that *David* in his Adultery and Murder was as perfectly pardoned and justified as he will be in Heaven at last: And in a word, who know not the difference between Earth and Heaven. (But Mr. B. tells us a 14th Error) *That the continuance of our Justification needs no other Conditions to be by us performed, than the continuance of that Faith on which it was begun. Contra.* Where that *first Faith* continueth, there our Justification doth continue; but that Faith never continueth without sincere Obedience to Christ; and that Obedience is part of the Condition of the continuance or not losing our Justification. — Error 34. *That Repentance is no Condition of Pardon or Justification, for then it would be equal therein with Faith. Contra.* I have elsewhere at large proved the contrary from Scripture. — Error 36. *That our own Faith is not at all imputed to us for Righteousness, but only Christ's Righteousness received by it. Contra.* The Scripture no where saith, that *Christ* or his Righteousness, or his Obedience,

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was said before, *Works before Faith*, are as by general consent excluded from any Interest in our Justification; and we have proved that they are neither *Conditions* of it, *Dispositions* unto it, nor *Preparations* for it, properly so called. But every true Believer is immediately justified on his believing: Nor is there any moment of time wherein a Man is a true Believer, according as Faith is required in the Gospel, and yet not be justified. — Wherefore this *personal Righteousness* cannot be the Condition of our Justification before God, seeing it is *consequential* thereunto. — *Justification before God* is a freedom and absolution from a Charge before God, at least it is contained therein. And the Instrument of this Charge must either be the Law or the Gospel: But neither the Law nor the Gospel do before God, or in the sight of God, charge true Believers with Unbelief, Hypocrisy, or the like: For *who shall lay any thing into the charge of God's Elect*, who are once justified before him? Such a Charge may be laid against them by Satan, by the Church sometimes on mistake, by the World, as it was in the case of *Job*, against which this Righteousness is pleadable. But what is charged immediately

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were, while in the state of Sin, free from Righteousness, *Rom. 6. 20.* Christ therefore was so made Sin for us, as that he was reputed, yea judged as a Sinner; *Isa. 53.* saith, *He was numbred with the Transgressors, and he bare the Sin of many.* Now that Christ is said to be made Sin in the Abstract, and we to be made Righteousness in the Abstract, not righteous in the Concrete, as Logicians speak, *Lyra* saith, *Ideo in abstracto dicitur justitia Dei, ut efficeremur perfectè justì:* And that is, we are made just but relatively in respect to Christ, as he was made Sin but relatively in respect of us; we are made the Righteousness of God in him, as he was made Sin for us and in us, to wit, in our Person.--To teach and believe the Doctrine of an inherent Righteousness, whereby to attain eternal Life, is even as it were in despite of God, and of his holy Angels the Cherubims, keeping the way of the Tree of Life, to revive the old Covenant of Works again, and with the hand of the Body, to wit, good Works, reach out to take of the Tree of Life: This is a Babylonish confounding of the Covenants, which stand upon such irreconcilable terms of difference. Is there no more difference

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or his Satisfaction is imputed to us; and yet we justly defend it, as is before explained, and as Mr. *Bradshaw* and *Grotius de Satisfact.* have explained it. And on the other side, the Scripture often saith, *that Faith is imputed for Righteousness,* and shall be so to all that believe in God that raised Christ (*Rom. 4.*). And this these Objectors peremptorily deny. But expounding Scripture amiss, is a much cleaner pretence for Error than a flat denial of its Truth: And a true Exposition is better than either.---- We can lay no Claim to this Righteousness of Christ, till we first prove that we are ourselves inherently righteous, against the charge of being *Impenitent Unbelievers.* This *false Accusation* we must be justified against by our own Faith and Repentance, that we may be justified by Christ against the *true Accusation* of *sinning against the Law,* and thereby being condemnable by it. Now as to our Legal Righteousness or *prolegal* rather, by which this last must be avoided,

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diately before God, is charged by God himself, either by the Law or the Gospel, and the Judgment of God is according unto Truth. If this Charge be by the Law, by the Law we must be justified: But the Plea of *sincere Obedience* will not justify us by the Law; that admits of none in Satisfaction unto its Demands, but that which is compleat and perfect. And where the Gospel lays any thing unto the charge of any Persons before God, there can be no Justification before God, unless we shall allow the Gospel to be the Instrument of a *false Charge:* For what should justify him whom the Gospel condemns? And if it be a Justification by the Gospel from the Charge of the Law, it renders the Death of Christ of no effect: And a Justification without a Charge is not to be supposed.---- Such a Justification as that pretended is altogether *needless* and *useless.* This may easily be evinced from what the Scripture asserts unto our Justification in the sight of God by Faith in the Blood of Christ.--- Let that be considered, and it will quickly appear that there is no place nor use for this new Justification upon our personal Righteousness, whether it be supposed *antecedent* and *subordinate* thereunto, or consequential and perfective thereof. This pretended *Evangelical Justification* hath not the nature of any Justification that is mentioned in the Scrip-

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tween, Do this, and live; and, Believe, and live? between Mens own Righteousness and God's Righteousness, the establishing of the one being the abolishing of the other? Nor is it to purpose, that these Babylonians alledg, that they ascribe their inherent Righteousness to God, as the Author of it, and by whom it is infused into them. *Adam* in his purest Naturals could say no less, but that all his inherent Righteousness was the Gift of God; for what had he that he had not received? Therefore the main point of difference between the Righteousness of the first Covenant, and of the second, is in this, That the one was inherent, and within a Man, and the other imputed, and without a Man: Otherwise what real difference can be imagined to be between them? the difference chiefly consisting in a direct Opposition. *Mr. Burton's Bulwark*, p. 65, 66, 67, 68, 82, 83.

The root of Righteousness doth not grow out of Works, but the fruit of Works out of the root of Righteousness; namely, out of that root of Righteousness which God doth accept for Righteousness without Works. *Dr. Usher's Treatise of the Religion professed by the ancient Irish*, p. 18.

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it is [*only the Merits of Christ given to us in its fruits in the new Covenant, even the Merits of his Obedience and Sacrifice.*] But our Faith it self is the other Righteousness which must be found in our Persons to entitle us to this first: And this being it, and being all (in the sense aforesaid) that is made the Condition of our Pardon by the new Covenant; therefore God is said to impute it it self to us for a Righteousness, because that Condition maketh it so; and to impute it to us for our Righteousness, that is, as all that now by this Covenant he requireth to be personally done by us, who had formerly been under a harder Condition, even the fulfilling of the Law by Innocency, or suffering for Sin; because he that doth not fulfil nor satisfy, as is said, yet if he believe, hath a right to the Justification merited by Christ who did fulfil and satisfy. This is easy to be understood as undoubted Truth by the willing, and the rest will be most contentious, where they are most erroneous. *Error 37.*

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ture, that is, neither that by the Law, nor that provided in the Gospel. Justification by the Law is this, *The Man that doth the Works of it shall live in them:* And as unto *Evangelical Justification*, it is every way contrary unto it: for herein the Charge against the Person to be justified is true, namely, that he had sinned, and is come short of the Glory of God. In this it is false, namely, that a Believer is an Unbeliever; a sincere Person; an Hypocrite; one fruitful in good Works, altogether barren. And this false Charge is supposed to be exhibited in the Name of God, and before him; our Acquittal in true *Evangelical Justification* is by *Absolution*, or Pardon of Sin, here by a *Vindication of our own Righteousness*. There the Plea of the Person to be justified is, *Guilty*, all the World is become guilty before God; but here the Plea of the Person on his Trial is *not guilty*: whereon the Proofs and Evidences of Innocency and Righteousness do ensue; but this is a Plea which the Law will not admit, and which the Gospel disclaims.--- This personal inherent Righteousness wherewith we are said to be justified with this *Evangelical Justification*, is our own Righteousness. Personal Righteousness and our own Righteousness are Expressions equivalent; but our own Righteousness is not the material cause of any Justification before God: For, (1.) It is unmeet

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One is said to be just and righteous sundry ways.

(1.) Just by Nature, and so no meer Man ever was since *Adam's Fall*, *Eccles.* 7. 22. (2.) Just in Opinion and Conceit, such Christ meant in that Speech, *I am not come to call the righteous.* (3.) Just by Imputation, so was *Abraham*. (4.) Just in respect of Purpose and true Endeavour, so was *Paul*; and he would all that are perfect be so minded, *Phil.* 3. 13, 14, 15. The *Righteousness* by Imputation begets this latter, and this latter is an undeceiving sign of that. *Mr. Hieron*, p. 464.

Justification is wrought instrumentally by Faith, *Rom.* 10. 10. efficiently by Christ his Obedience active, *Mat.* 3. 15. passive, *1 Pet.* 2. 24.

Sanctification is considerable according to its parts, Mortification, denying our selves, taking up our Cross, *Mar.* 8. 34. according to its Vivification, Renovation of the Faculties and Habits, *Joh.* 3. 3. *Tit.* 3. 5. its Progress and Increase in Grace, *2 Pet.* 1. 5. and 3. 18. according to its Privileges, Liberty from the Law, Ceremonial, *Gal.* 5. 13. and Moral, *Rom.* 10. 4. from Sin, *1 Joh.* 5. 18. Privileges of Joy, *1 Pet.* 1. 8. Peace, *Rom.* 5. 1. Bp Wilkins *Ecclesiastes*, p. 66.

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That *sincere Obedience, and all Acts of Love, Repentance and Faith save one, do justify us only before Men*; and of that speaketh *St. James*, chap. 2. *Contr.* I must refer the Reader to other Books, in which I have fully confuted this. How can Men judg of the Acts of Repentance, Faith, Love, &c. which are in the Heart? And *James* plainly speaketh of *God's imputing Righteousness to Abraham*, *James* 2. 21, 23. And how should Men justify *Abraham* for *killing his only Son*? And how small a matter is Justification by *Men*, when we may be saved without it? *Sincere Obedience to God in Christ*, is the Condition of the *continuance*, or not losing our Justification here, and the secondary part of the Condition of our final, *sentential* and *executive* Justification. *Error 57. A Man that trusteth to be justified at the day of Judgment against that Charge of Unbelief, Impenitency and Hypocrisy, by his own Faith, Repentance and Sincerity, as his particular subordinate Righteousness, and not by Christ's*

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so to be, *Isa.* 64. 6. (2.) It is directly opposed unto that Righteousness whereby we are justified, as inconsistent with it unto that end, *Phil.* 3. 9. *Rom.* 10. 3, 4. None have this *Evangelical Righteousness*, but those who are in order of Nature at least, justified before they actually have it; for it is that which is required of all that do believe, and are justified thereon: And we need not much enquire how a Man is justified after he is justified.—If we are in any sense justified hereby in the sight of God, we have whereof to *boast* before him; we may not have so *absolutely* and with respect unto *Merit*, yet we have so comparatively, and in respect of others, who cannot make the same Plea for their Justification.

But all *boasting* is excluded; and it will not relieve to say, that this personal Righteousness is of the free Grace and Gift of God to some, and not unto others; for we must plead it as our *Duty*, and not as God's Grace.—I say therefore that the *Evangelical Justification* which alone we plead about, is but one, and is at once compleated.—Justification is such a Work as is at once compleated in all the Causes, and the whole Effect of it, tho not as unto the full possession of all that it gives right and title unto: for all our Sins past, present, and to come, were at once imputed unto, and laid upon Jesus Christ; in what sense we shall after-

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The Apostle gives two excellent Reasons why our Justification should be of Faith rather than of any other Grace. The first on God's part, that it might be of Grace. The second on the part of the Promise, that the Promise might be sure to all the Seed, Rom. 4. 16. First, Justification that is by Faith, is of meer Grace and Favour, no way of Work or Merit; for the Act whereby Faith justifies, is an Act of Humility and self-dereliction, a holy despair of any thing in our selves, and a going to Christ, a receiving and looking towards him and his All-sufficiency: so that as *Mary* said of her self, so we may say of Faith, *The Lord hath respect unto the lowliness of his Grace*, which is so far from looking inward for matter of Justification, that it self as it is a Work of the Heart, to *credere* doth not justify, but only as it is an apprehension or taking hold of Christ: for as the hand in the very receiving of a thing must needs make it self empty (if it be full before, it must let all that go ere it can take hold on any other thing) so Faith being received of Christ, *Joh. 1. 12.* must needs suppose an emptiness in the Soul before; Faith hath two Properties (as a hand) to work, and to receive; when Faith purifies the Heart,

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Christ's Righteousness imputed only, sineth against free Grace. Contr. Christ's Righteousness is imputed or given to none; nor shall justify any that are true Unbelievers, Impenitent or Hypocrites: Therefore if any such Person trust to be justified by Christ, he deceiveth him. If the Charge be, *Thou art an Infidel, or impenitent, it is frivolous to say, But Christ obeyed, suffered, or believed, or repented for me.* But he that will then be justified against that Charge, must say, and say truly, I truly believed, repented and obeyed. *Mr. Baxter's Life of Faith*, p. 326, 327, 331, 332, 333, 348, 349, 350, 351, 359.

Neither Pardon nor Justification are perfect before Death: for there are some correcting Punishments to be yet born, some Sins not fully destroy'd, some Grace yet wanting, more Sins to be forgiven, more Conditions thereof to be performed. The final and executive Pardon and Justification are only perfect. *Mr. Baxt. End of Doctr. Controv.* chap. 21. §. 62. That Justification is either per-

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afterwards enquire. He was wounded for our Transgressions, &c. *Isa. 53. 6, 7. 1 Pet. 2. 24.* The Assertions being indefinite without exception or limitation, are equivalent unto universals. All our Sins were on him, he bore them all at once, and therefore once died for all---at once finish'd Transgression, &c. *Dan. 9. 24.*----- At once expiated all our Sins, *Heb. 1. 3.*--- by one offering he hath perfected (consummated, compleated as to their spiritual state) them that are sanctified, chap. 10. 14.----- From all which it appears that our Justification is at once compleat, it must be so, or no Man can be justified in this World----- no time can be assigned, nor measure of Obedience be limited, whereon it may be supposed that any one comes to be justified before God who is not so on his first believing.----- The Scripture assigns no such time or measure --- To say that *no Man is compleatly justified* in the sight of God in this Life, is at once to overthrow all that is taught in the Scripture concerning Justification, and withal all Peace with God and Comfort of Believers. But a Man acquitted upon his legal Trial, is at once discharged of all that the Law hath against him.-----
There is a Justification of convinced Sinners on their believing: Hereon are their Sins pardoned, their Persons accepted with God, and a right is given unto them unto the Heavenly Inheritance. This State they

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Heart, supports the drooping Spirits, worketh by Love, carries a Man through Afflictions, and the like, these are the Works of Faith: when Faith accepts of Righteousness in Christ, and receives him as the Gift of his Father's Love; when it embraces the Promises afar off, *Heb. 11. 13.* and lays hold on eternal Life, *1 Tim. 6. 12.* this is the receiving Act of Faith. Now Faith justifies not by working (lest the Effect should not be wholly of Grace, but partly of Grace, and partly of Work, *Ephes. 2. 8, 9.* but by bare receiving, and accepting or yielding Consent to that Righteousness which in regard of working was the Righteousness of Christ, *Rom. 5. 18.* and in regard of disposing, imputing, appropriating unto us, was the Righteousness of God, *Rom. 3. 21. 1 Cor. 1. 30. Phil. 3. 9.* ---- They say we are justified by Grace, and yet by Works, because Grace enables to work; we say we are justified freely, not by the Works of Grace, but by the Grace which bestows our Justification, and therewith our strength of working unto us: for surely God's free Grace is more magnified in giving us undeservedly both Righteousness and Works, than in giving us Works to de-

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perfect, which is only in the Life of Perfection; or imperfect, which is all the Justification even of the best in this Life, whatever the unskilful may grinningly gain-say.

Q. 19. *Whether perfect Remission or Justification be given upon first believing, or in this Life?*

Ans. No; neither perfect as to degree or kind; for its Imperfection is manifest from all these things. 1. *All Punishment* is not as yet remitted, as it hath been already proved: The Punishment of Death, Sorrows, and of the Earth cursed to Adam and his Posterity first decreed, hath been excepted from Pardon in this Life, and is inflicted on all. The Favour of God, and the holy Spirit are not fully restored: many castigatory Punishments abide us Sinners. 2. Many Sins as yet not committed, are not pardoned; for the Sin that is not, is not pardoned. 3. The right of Pardon concerning Sin in its futurity, during this Life, is conditional; neither hath the Believer himself a right of future Impunity.

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they are immediately taken into upon their Faith, or believing in Jesus Christ: And a state it is of actual Peace with God. These things at present I take for granted, and they are the Foundation of all that I shall plead in the present Argument: And I do take notice of them because some seem to the best of my understanding, to deny any real actual Justification of Sinners on their believing in this Life: for they make Justification to be only a general conditional Sentence declared in the Gospel, which as unto its execution is delayed unto the day of Judgment: For whilst Men are in this World, the whole Condition of it being not fulfilled, they cannot be partakers of it, or be actually and absolutely justified. Hereon it follows that indeed there is no real state of assured Rest and Peace with God by Jesus Christ for any Person in this Life. The causality of an Instrument we ascribe unto Faith alone (as justifying) and because we do so, it is pleaded that we ascribe more in our Justification unto our selves than they do by whom we are opposed: for we ascribe the Efficiency of an Instrument herein unto our own Faith, when they say only it is a Condition, or *causa sine qua non*, of our Justification. But I judg that grave and wise Men ought not to give so much to the defence of the Cause they have undertaken, seeing they cannot but know indeed the contrary; for after they have given

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serve our Righteousness. *Dr. Reynold's Life of Christ*, p. 481, 482, 483.

What is Justification?

Ans. Justification is the Sentence of God, whereby he of his Grace for the Righteousness of his Son, by him imputed unto us, and through Faith apprehended by us, doth free us from Sin and Death, and account us righteous unto Life, *Rom.* 8. 30, 33, 34. *1 Cor.* 1. 30. *Phil.* 3. 9. for hereby we both have a deliverance from the Guilt and Punishment of all our Sins, and being accounted righteous in the sight of God by the Righteousness of our Saviour Christ imputed unto us, are restored to a better Righteousness than ever we had in *Adam*.

I perceive your Answer needs further explaining. First, Why call you Justification a Sentence?

Ans. That thereby we may be informed, that the word to justify doth not in this place signify to make just by infusing a perfect Righteousness into our Natures; (that comes under the head of Sanctification begun here in this Life, which being finished, is Glorification in Heaven) but here the word signifieth to pronounce just, to quit and discharge from Guilt and Punishment, and so it is a judicial Sentence

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punity or Felicity, but under the *Condition of a continued Faith*. 4. Yea the Condition of future Justification and Felicity containeth *more things* than the Conditions of begun Justification, *viz.* both more singular Acts of the same Faith, also Love, and Obedience, with a Victory over not a few Temptations. 5. Justification of its perfect kind by the Sentence of the Judge, as yet attends us. 6. Executive Pardon is not yet perfect until the Resurrection and Glorification. -----

Q: 22. *Whether Justification and Sanctification are the same, or to justify, or to pardon Sins be to sanctify?*

Ans. 1. *Sanctification* is a certain particular Justification: who is become holy, is so far become just: But this in Scripture sense is not to be justified *ex fide*, or of Faith, nor yet universal Justification.

2. *Justification* and *Sanctification*, as to the formal Reasons of the Names, are not the same.

3. *Sanctification* is not the *material part* either of our *constituted*

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given the specious name of a *Condition*, and a *causa sine qua non*, unto Faith, they immediately take all other Graces and Works of Obedience into the same state with it, and the same use in Justification: and after this *seeming Gold* hath been cast for a while into the Fire of Disputation, there comes out the Calf of a personal inherent Righteousness, whereby Men are justified before God, *virtute fœderis Evangelici*; for as for the Righteousness of Christ to be imputed unto us, it is gone into Heaven, and they know not what is become of it. -----

Let the *Experience* of them that believe be inquired into, for their Consciences are continually exercised herein: What is it they betake themselves unto? What is it that they plead with God for the continuance of the Pardon of their Sins, and the acceptance of their Persons before him? Is it any thing but *sovereign Grace and Mercy* through the Blood of Christ? *Dr. O. of Justif.* p. 215, 216, 217, 218, 219, 220, 221, 222, 189, 199, 201, 315, 144, 206.

That a Sinner may be saved, the Scriptures declare that he must be both justified and sanctified: the Romanists, as if one of those were but requisite, call that Justification which in Scripture is Sanctification; and that which in Scripture is Justification they admit not, as distinct from inherent Righteousness. The Apostle *Paul*, who most insists upon

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opposed to Condemnation, *Rom.* 8. 34, 35. Now as to condemn is not the putting any evil into the Nature of the Party condemned, but the pronouncing of his Person guilty, and the binding him over unto Punishment; so justifying is the Judges pronouncing the Law to be satisfied, and the Man discharged and quitted from Guilt and Judgment. Thus God imputing the Righteousness of Christ to a Sinner, doth not account his Sin unto him, but interests him in a state of as full and perfect freedom and acceptance, as if he had never sinned, or had himself fully satisfied: for tho there is a Power purging the Corruption of Sin, which followeth upon Justification, yet it is carefully to be distinguished from it. ----- This for the name of Justification, but now for the thing it self.

What is the Matter first of our Justification?

Ans. The Matter of Justification, or that Righteousness whereby a Sinner stands justified in God's sight, is not any Righteousness inherent in his own Person, and performed by him, but a perfect Righteousness inherent in Christ, and performed for him.

What Righteousness of Christ is it whereby a Sinner is justified?

Ans. Not the essential Righteousness of his Divine Nature; but, 1. The absolute Inte-

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tuted Justification, in which consists the Remission of our Sins, or of Justification as it is distinguished from Execution by the Sentence. 4. Faith, Repentance, or the continuance of a federal Condition, is the particular matter of that subordinate Righteousness, by which first we are become partakers of the Righteousness of Remission. And, 2. From this he is justified, who is accused of not performing the Conditions. 5. Sanctification is (not the whole, but) a great part of executive Pardon, which consisteth in the removing of Punishments, or in [a not punishing] (from which Dr. Twiss was wont to define Pardon) for a Negation of the holy Spirit is the greatest Punishment: Therefore to impart the holy Spirit, is the greatest executive Pardon of Punishment and Sin, to wit, of the same Notion materially, not formally. *Mr. Baxt. Meth. Theol.* Part 3. p. 303, 339, 340.

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upon the Doctrine of Justification, delivers these two as distinct things, *1 Cor.* 11. and elsewhere. He ascribes Justification commonly to the Blood of Christ, *Rom.* 5. 8, 9. Sanctification to the Spirit of Christ, *Tit.* 3. 5. ----- There are these severals considerable about the imputing this Righteousness: 1. Substitution; Christ sanctified in our stead, *i. e.* he tendered that which was due from us. 2. Acceptance; the Father accepted what Christ performed in our stead, as performed on our behalf. 3. Participation; we have the fruits and advantages of his Undertakings, no less than if we ourselves had satisfied. ----- Thus you may be justified in their way, if you will but have patience till your inherent Righteousness in this World be perfect and spotless; or till the lowest degree of it be absolute Perfection. If you think it impossible to be justified on such terms, they will tell you there is nothing more easy. *Morning Exerc. against Popery*, p. 442, 454, 456. *How not Christ's Person simply, but Christ as dying is the Object of Faith as justifying?* --- We were virtually justified then in Christ his being justified, as in a common Person. But besides all this, there is a personal or an actual Justification to be bestowed upon us, that is, an accounting and bestowing it upon us in our Persons, which is done when

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Integrity of our Human Nature, which in him our Head was *without Guile*, Heb. 7. 26. 2. The perfect Obedience which in that Human Nature of ours he performed unto the whole Law of God, both by doing whatsoever was required of us, *Mat. 3. 15.* and by suffering whatsoever was deserved by our Sins, *1 Pet. 2. 24.* for he was made Sin and a Curse for us, that we might be made the Righteousness of God in him.

What is the form or being Cause of our Justification, and that which makes this Righteousness so really ours, that it doth justify us?

Ans. The gracious Imputation of God the Father, accounting his Son's Righteousness unto the Sinner, and by that accounting making it his to all Effects, as if he himself had performed it.

But how can Christ's Righteousness be accounted ours? Is it not as absurd to say that we are justified by Christ's Righteousness, as that a Man should be wise with the Wisdom of another, or live and be in health by the Life and Health of another?

Ans. No doubtless, because this Righteousness is in Christ, not as in a Person severed from us, but as in the Head of the Church, the second *Adam*, from whom therefore it is communicated unto all; who being united as Members unto him do lay claim thereto, and apply it unto themselves, *Rom. 5. 19.*

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The continued Act (*i. e.* of Justification, as *Episcopius*) *is and abides, so long as the presence of its requisite Condition abides; but it is always and as often interrupted, as those things which are inconsistent with true Faith, and a good Conscience are done.* And *Arminius* himself denies that Justification is compleat in this Life, and that God changeth his benevolent Love in Christ, which he had towards the truly Justified, into Anger and Hatred, which is, that God changeth his Will according to Man's free-will, so that God imputeth Sin to day, to morrow he imputeth not: And again he imputeth them. *Rutherford. Apol. Exerc. p. 40, 41.*

In their Description they exclude *sentential decisive Justification*, which they had denominated it to be, making it to be only the *Donation of Christ's perfect Righteousness*, as in its *Essence* to be *ours*, and so joining the efficient and constitutive Causes, yet leaving

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we believe; and it is called (*Rom. 5. 1.*) *a being justified by Faith*, and (*ver. 10.*) *receiving the Atonement*: Now this depends upon Christ's Intercession. --- In that herose again as a common Person, this assures us yet further, that there is a formal, legal, and irrevocable *Act of Justification* of us passed and enrolled in that Court of Heaven between Christ and God; and that in his being then justified, we were also justified in him, so that thereby our Justification is made past recalling. *Dr. Goodwin Christ set forth, p. 29, 182, 262.* ----- Whether through Faith as a Condition or not? I would have this word laid aside, *Perkins* upon the *Galatians*; he will hardly acknowledge it a Condition: another in a Book called, *The Triumph of Faith*, saith, it is improperly a Condition. If it be not, why do they use the word? There is a danger in it. 1. A Condition may be pleaded: I may go and plead this, I have believed, &c. Will any Man make this a Condition between the Giver and Receiver, I will give you an Alms, if you will receive it? Is it not a Condition? 2. All those Expressions, *If a Man believeth, he shall be saved, &c.* import, that he that doth so shall be saved in the Event, which the Elect only are, to whom he giveth Faith. And it is a Phrase that imports a pleading; a Prisoner is not pardoned unless he plead his Pardon,

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chap. 10. 4. For if the Sin of Adam were of force to condemn us all, because we were in his Loins, he being the Head of our common Nature, Why then should it seem strange that the Righteousness of our Saviour Christ, both God and Man, should be available to justify those that are interested in him; especially considering that we have a more strict Conjunction in the Spirit with him, than ever we had in Nature with Adam? And tho it be not fit to measure heavenly things by the Yard of Reason, yet it is not unreasonable that a Man owing a thousand Pound, and not being able to pay it, his Creditor may be satisfied by one of his Friends.

If Christ have paid our Debt, how then are we freely justified by Grace? *Answ.* It is of Grace that Christ is given unto us, and also that his Righteousness apprehended by Faith is accounted ours: It is true, that the Justification of a Sinner, considering the case as it is between the Father and Christ, no Man dare call it free; no, the Price of our Redemption was the deepest Purchase that the World ever heard of; but whatever it cost Christ, it cost us nothing: and so to us it is freely of Grace from Christ; yea and to

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leaving out the *instrumental Efficient*, which is the *Gospel Donation*, or *Covenant Gift*, and calling Faith the *instrumental Cause*, which is no *efficient Cause*, but a *moral reception of the free Gift*, and a *moral Qualification* as a *receptive Condition* for our Title to the Possession. And whereas God never judged a Man righteous, till he had made him righteous; they say, that to justify is not to make righteous, but to judge righteous, and yet describe judging by making; yea, and exclude the sentential Justification at the day of Judgment, thinking that it is all perfectly at our first Justification sentenced. As if God the Father, Christ as King, or Prophet, (*not a word of Priest*) the holy Ghost, Covenant of Grace, Faith, had no hand in our Justification, but Christ's Righteousness imputed only. *Mr. Baxt. Brevi. of Justif.* Part 2. p. 17.

(*Now Reader, to make no distinction between the Righteousness of God in the Person of the Mediator, as such, and the Righteousness of God in the Person of the Spirit as a Spirit of Promise, both as to their nature, use and place; the first being the personal Obedience of one in the stead, room, and person of another, unto the Law for Justification;*

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Pardon, or hath his Pardon read at the Bar: Will you say this Act of his is the Condition of his being pardoned? It is that without which he is not legally pardoned, he doth not stand absolved else. *Wash and be clean*: He could never have been cleansed if he had not washed; was his washing a Condition? No, he did not stand upon a Condition with him in it: It was indeed a Duty, it was likewise a means or a manner by which God did cleanse him. My Brethren, the nature of Faith, it is modest, it never makes a Plea for it self, it wholly pleadeth Grace, and nothing else: The truth is, if it were a Condition, a Man might plead it before God, as the Apostle saith, *Rom. 4.* That it is called the Law of Faith, and therefore this must be the Condition; it follows not, it is the Duty, and it is the Command of the Gospel, without which God saveth no Man: and is not that enough? It seems to me to import, as if there were an universal Grace, and that it is the Condition terminateth it to this Man, and not to that. Then again, whether it be the Act of Faith that justifies, or that is accounted a Man's Righteousness when we are said to be saved through Faith? Surely no,

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us it is freely Grace from God the Father too, not because he acquits us without a full Satisfaction to his Justice, or accepts that for perfect Righteousness which is not perfect Righteousness; but because he receives full Satisfaction from the hands of a Surety, that Surety being his own Son; whereas he might have challenged the uttermost farthing at our hands, which were the Principals, and then there had been no possibility for us to have been delivered.

What gather you from this Doctrine of Justification by Christ's Righteousness?

Ans. 1. To condemn the proud Opinion of Papists, who seek Justification by their own Works and Righteousness inherent in themselves; whereas tho' being accepted, we must in thankfulness do all we can for God, yet when all is done, we must acknowledge our selves unprofitable Servants: the only matter of our joy and triumph both in Life and Death, must be the Imputation of Christ's Righteousness; not our Persons, nor the best Actions of the holiest Men dare appear in God's Presence, but in his Name and Merit (who consecrates all) the Lord Jesus.

2. We may here take notice, that there is no Com-

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tion; the other being a personal Capacity wrought in the same by another Person, *viz.* the Spirit as *its efficient, in order to such a ones sincere and upright walking with God by the same Law*: I say, not to distinguish herein, *is rather to bear the Mark of the Beast, than that of a pretended Protestant-reforming Divine.* (Mr. Baxt. Method. Theol. Part 3. p. 313. *Qui obedientiam eam præstat, quæ ex tenore legis, fœderis, promissionis, fit conditio beneficii recipiendi, is verè mereri dicitur, & ejus præstatio meritum dicendum est.* That he that yields to that Obedience, which from the tenor of the Law, Covenant and Promise, is made the Condition of a Benefit to be received, may truly be said to *merit*, and his performance thereof may be called *Merit*. The same he asserts, p. 316, 317. Again, Part 2. p. 416. 13 Q. *An ipsa fides? Whether Faith it self! An potius Christi justitia, or rather the Righteousness of Christ, in textu, Gen. 15. Rom. 4. intelligitur ad justitiam imputata, is understood from Gen. 15. and Rom. 4. to be imputed for Righteousness? Resp. Christi justitia proculdubio causa justificatio-nis nostræ meritoria est, & eo sensu dici potest causa materialis, id est, materia seu*

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for God might have took Works as well; if he would have took it as an Act, he might have took any Act, Love it self.

There is this reason lies in the bottom of my Heart against it, besides all that else the Scripture saith against it: That if when I go to God to be justified, I must present to him my believing, as the matter of my Righteousness, and only Christ's Death as the MERIT OF IT, what will follow? Two things clearly to me. 1. That the Heart is taken off from looking upon the Righteousness of Christ wholly, and diverteth to its own Righteousness in the very act of believing for Righteousness, and presenteth that to God which the Scripture is clear against: I say, it doth take the Heart off from the Righteousness of the Lord Jesus, or the eyeing of that, and causeth it to divert into it self, and presents its own Faith to God. 2. Every Man that will believe to be justified, and go to God and say, Lord, justify me, he must have an Evidence that he hath Faith; for how else can he present that as the matter of his own Righteousness? Now millions of Souls cannot do this, they were in a poor case if they should be put to it. The Apostle saith, *it was of Faith that it*

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Comfort to a Christian Soul like that which floweth from this Well of Salvation, this sweet Doctrine of Justification. 1. Here we have assurance of the sufficiency of our Redemption; that Soul must be thoroughly acquitted that is stated in such a Righteousness, that Debt must be fully discharged that hath such a Price laid down for it; our Sins tho never so great, cannot weigh down his Righteousness and Merit, *Rom. 8. 33.* and God having accepted his Son's Righteousness for us, will not hold us any longer Trespasgers, but he disables his own Justice from making any further demand. 2. Hence there is nothing comes upon the Saints from God's revenging Justice, but all our Corrections are medicinal from God's fatherly Love; to purge out that Sin out of our Nature, which he hath already pardoned to our Persons. 3. Lastly, this Doctrine may be great Comfort to weak Christians in the midst of their troublesome Imperfections, and sense of their weak measures of Sanctification: To consider that the Righteousness that is inherent in themselves, is not the matter of their Justification, or that which must appear before God's Presence to be pleaded:

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sen res promerita. Answ. Doubtless the Righteousness of Christ is the meritorious cause of our Justification; and in that sense it may be called the material Cause, i. e. the Matter or promeriting thing. At justification per meritum Christi fœdere gratiæ nobis donatur; But Justification is given us by the merit of Christ in the Covenant of Grace: & donum hoc gratuitum fide accipi dicendum est; and this free Gift is said to be received in Faith: de re igitur nullus Controversiæ locus est, sed tantum de verborum sensu; of the thing therefore there is no Controversy, but only of the sense of the words: At proculdubio per [fidem ad justitiam imputatam, seu ut lat. vulg. loquitur, reputatam] non ipse Christus aut ejus justitia, sed ipsa fides intelligenda est: But without doubt by Faith imputed unto Righteousness, or, as the vulgar Latin speaks, reputed, it is not Christ himself, or his Righteousness, but Faith it self is to be understood: Quæ quantum ab ipso Abrahamo requirebatur, justitia ejus personalis fuit utpote fœderis justificatio conditio ab ipso præstita: Which so far as was required of Abraham himself, was his personal Righteousness, so as that the Justification of the Cove-

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it might be sure. If Justification had been founded on the Act of Faith, it had been as sure on Works as Faith; for that Faith that draws out an Act of Love, is as apt to fail as that Act of Love. But here is no uncertainty, while I believe to be justified by the Righteousness of Christ, but my Faith is swallowed up there; tho I may doubt of my Faith relying on him, yet I have a sure Object, I have a sure Matter to represent to God for me: whereas if believing was that I had to represent to God to be justified by, suppose my Faith fail me, I have not a sure matter of Righteousness to represent to God: The very Object Faith believes on is a Contradiction to this, that the Act of Faith should be the matter of my Justification. I yield this, when God doth justify, he takes notice of the Act in its kind, of the degree of it: Abraham was strong in Faith, but in the point of Justification he takes notice of Christ in the Heart. The truth is, boasting would be as much of Faith as of Works, if I were justified by the Act of Faith; whereas the Apostle saith, Not of Works, lest any Man should boast. *Dr. Goodwin on the Ephesians, Part 2. p. 301; 302.*

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the Righteousness of Christ is compleat and perfect; that is our main Joy and Crown of rejoicing to be found in Christ, not having our own Righteousness, but that which is in him, and made ours by God's gracious account.

But how is this great Benefit of Justification applied unto us, and apprehended by us?

Answer. This is done on our part by Faith alone, and that not considered as a Virtue inherent in us, working by Love, but only as an Instrument or Hand of the Soul stretched forth to lay hold on the Lord our Righteousness, *Rom. 5. 1. chap. 10. 10. Jer. 23. 6.* so that Faith justifieth only relatively in respect of the Object which it fasteneth on, to wit, the Righteousness of Christ by which we are justified: Faith being only the Instrument to convey so great a Benefit unto the Soul, as the Hand of the Beggar receives the Alms.

How doth Sanctification differ from the former Grace of Justification?

Answer. In many main and material Differences: As, 1. In the order, not of Time wherein they go together, *Rom. 8. 30.* nor of Knowledg and Apprehension, wherein this latter hath precedency, *1 Cor. 6. 11.* but of Nature, wherein this former is the ground

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nant was the Condition performed by himself. See *Part 3. p. 321.* where he positively asserts in the sum thereof, that God proceeds as a Judge to pronounce his Sentence of Justification from the substance and matter of that Righteousness which is in us, or essentially Faith itself.

It ought therefore carefully to be avoided, lest, as many do this day, we say that the Holiness and Innocency of our Life be the Effect of our Justification before God; so we ought diligently to take heed that we believe not that Holiness and Innocency itself in our Justification before God: neither should we affirm that it is the efficient or impulsive Cause of our Justification before God: *Sed tantummodo,* only that they are the *causa sine qua non* of the same. *Socin. Synop. Justif. 2. p. 14.* which Obedience are these Works from which the Apostle *James* affirms we are justified. *Socin. Thes. de Justif. p. 14.* When *Paul* denies that we are justified by Works, he only considers Works as meritorious, and by their own strength as justifying a Man, and consequently of which, if examined according to the Law of God, nothing more deficient: But *James* understandeth that Obedience

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himself to be a God of all Grace, in bestowing on thee then a Righteousness, and that of Christ's, which had all Obedience in it; and he bestowed it then on thee wholly, and at once, and not by parcels afterwards; not some of it at one time, and some of it at another, no, but in one entire single Gift. ----- He shewed himself the God of all Grace in *sanctifying Grace*, which consists of two parts, MORTIFICATION of Sin, and the *New Creature* that is wrought in the room of Corruption then mortified. *Dr. Goodwin of Election, p. 272.*

It is taken also for granted on all other occasions, that when there is an appearance of Repugnancy or Contradiction in any places of Scripture, if some or any of them do treat directly, designedly, and largely about the matter concerning which there is a seeming Repugnancy or Contradiction, and others, or any other speak of the same things only *obiter*, occasionally, transiently, in order unto other ends, the Truth is to be learned, stated and fixed from the former places. ----- He (the Apostle *James*) doth not undertake to declare the *Doctrine of our Justification before God*; but having another design in hand, as we

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ground of this latter, 2 Cor. 7. 1. 2. In the Subject, the Righteousness whereby we are justified being inherent in Christ for us, but this of Sanctification in our selves from him, Rom. 8. 10. 3. In the Cause; our Justification following from the Merit, our Sanctification from the Efficacy of the Death and Life of Christ. 4. In the Instrument, Faith, which in Justification is only as a Hand receiving, in Sanctification is a co-working Virtue, Acts 15. 19. Gal. 5. 6. 5. In the measure; Justification being in all Believers at all times alike, but Sanctification wrought differently and by degrees. 6. In the end; which being in both eternal Life, Rom. 6. 23, 24. yet the one is among the causes of reigning, the other only as the highway unto the Kingdom.

But when our Sanctification here begun shall be perfected in the World to come, shall we not then be justified by an inherent Righteousness? *Ans.* No, but by the imputed Righteousness of our Saviour Christ, which being once given us, is never taken away from us. *Thus ends this holy Man of God, Dr. Usher in his Body of Divinity, p. 193, 194, 195, 196, 202, 339.*

St. Paul searcheth the Causes of Justification, St.

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ence by the name of Works, without which God will not hold any Man dear unto himself; or if you rather will, Works of such a kind, without which he denies that it can be said with any reason that he doth obey God. From this Collation of those two places, and Expressions of Paul and James, it is manifest, that as a perfect Obedience of all the Commands of God is not necessarily required to our Justification, so to the same Justification it is altogether required that we so keep the Commandments of God, that it may meritoriously be said that we are obedient unto God. *Fragm. Faust. p. 122.*

But this Covenant giveth those Benefits only on condition of Faith and Repentance, and to perform this Condition is so far to be just; and this Righteousness which consists in performance of the Condition, is the Condition of our right to the Benefits of the Covenant: and it is our Conformity to that part of the Law of Grace, which institutes the Condition of Justification and Life.

And when any one is accused of final Infidelity and Impenitency, and of a not continued performance of the Condition of the thing promised, from

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we shall see immediately, he vindicates it from the Abuse that some in those days had put it unto, as other Doctrines of the Grace of God which they turned into Licentiousness.

--- That they (Paul and James) have not the same scope, design or end in their Discourses; that they do not consider the same Question, nor state the same Case, nor determine the same Enquiry; and therefore not speaking *ad idem*, unto the same thing, do not contradict one another.

(2.) That as Faith is a word of various signification in the Scripture, and doth, as we have before proved, denote that which is of divers kinds, they speak not of the same Faith, or Faith of the same kind, and therefore there can be no Contradiction in what one ascribes unto it, and the other derogates from it, seeing they speak not of the same Faith.

(3.) That they do not speak of Justification in the same sense, nor with respect unto the same ends.

(4.) That as unto Works they both intend the same, namely, the Works of Obedience unto the Moral Law. --- The whole of his (Paul's) Purpose is to declare how a guilty convinced Sinner comes through Faith in the Blood of Christ to have all his Sins pardoned, to be accepted

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St. James seeks the Effects, by which it may be found and proved: *Paul* treateth of Justification before God, *James* of that which is before Men.----- The thing for which they be justified, cannot be their own inherent Justice, *Phil.* 3. 9. for *habitual Righteousness*, or inherent Justice, it is a work of the Law, and sticketh in the justified Person: But what so sticketh, and is inherent, cannot be said to be imputed, which is understood of something without, and which we have not in us.----- Such as be justified by infused Justice, of them it cannot be affirmed that their Sins are covered, forgiven, and not imputed: for habitual Justice expelleth and takes away all Sin, and hideth it not; whereas a wicked Man is justified by hiding and remitting his Sins. Add to this, that inherent Justice is all one with Sanctification, which may be confounded with Justification.----- Justification before God is not known in all Scripture to be used for the infusion of the Habit of Justice into the Souls of the Elect at their first Conversion, of unjust to make them habitually just. This is Popish and rotten Divinity, which will have Justification to be understood of, and to signify inherent Justice,

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the performance it self, to wit, he is justified by or from that Faith and Repentance it self, and not by alledging the Righteousness of Christ alone.----- And he that is not justified against the Accufation of final *Infidelity* and *Impenitency* from his own Faith and Repentance it self, shall never be justified by the Righteousness of Christ against the Accufation of Sins not as yet remitted, and of eternal Death that is due and adjudged unto him: If the Covenant or Law of Grace is a true Law, and if it hath declared concerning the Condition of Salvation and Justification, the performance of this Condition will be the Righteousness *veri nominis*, of the right Name or true Account. *Mr. Baxt. Method. Theol.* Part 3. p. 310. and p. 83. That the Righteousness of Christ is made ours as the cause of our personal Righteousness. *When it is said that Faith is imputed to us for Righteousness, is it Faith indeed that is meant, or Christ's Righteousness believed on? Answ.* A strange and bold Question; what occasion hath the Holy Ghost given us to raise such a suspicion, that when it is so often said by him that *Faith* is imputed, or accounted for *Righteousness*, Men should make a doubt whether it be

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cepted with God, and obtained a right unto the heavenly Inheritance; that is, be acquitted and justified in the sight of God.----- *James* doth not state the *Case* how a guilty convicted Sinner, whose Mouth is stop'd as unto any Plea or Excuse for himself, may come to be justified before God, that is, receive the *Pardon of Sins, and the Gift of Righteousness unto Life*. To resolve this Question into our own Works, is to overthrow the whole Gospel: But he had in hand a business quite of another nature.----- A desirable Estate they thought they had attained, suted unto all the Interest of the Flesh, whereby they might live in Sin, and neglect of all Duty of Obedience, and yet be eternally saved.----- *James* doth not once enquire how a guilty convicted Sinner, cast and condemned by the Law, may come to be justified before God: and *Paul* speaks to nothing else.----- They speak not of *Justification* in the same sense, nor unto the same end. It is of our absolute Justification before God, the Justification of our Persons, our acceptance with him, and the grant of a Right unto the Heavenly Inheritance, that the Apostle *Paul* doth treat, and thereof alone. This he declares in all the causes of it, all that on the part

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Justice, as Sanctification signifies inherent Sanctity.

— Sanctification is so necessarily joined unto Justification, as yet it is a Grace diverse from the Grace of Justification.

1. Justification is an Abolution of a Sinner from the Guilt of Sin and Death; whereas Sanctification is an alteration of Qualities from evil to good. 2. Justification consists in remission of Sins, and imputation of Justice for the Obedience of Christ; Sanctification is a Renovation of Nature.

3. Justification is perfect in this Life, so is not Sanctification. 4. Justification is in nature before Sanctification, but not in order of time. The perfect Purity of Christ's Human Nature is reckoned unto Believers by free Imputation of Faith, 1 Cor. 1. 30. *Christ is made unto us Sanctification*: This is Sanctification imputed. Mr. Wilson's *Christian Dictionary*.

Our Adversaries have little to reply against these so plain places. Something they answer, namely, 1. That it cannot be denied but that *Justification* doth many times bear that sense we stand for: But withal they would have us observe this Rule.

[*Quotiescumq; in Scripturis Deus dicitur justificare impios, Semper intelligendum*

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be Faith indeed that he meaneth? If it be not, the Context is so far from relieving our Understandings, that it contributeth to our unavoidable Deceit or Ignorance. Read over the Texts and put but [*Christ's Righteousness*] every where instead of the word [*Faith*] and see what a scandalous Paraphrase you will make. The Scripture is not so audaciously to be corrected: It's wiser to believe God's word than to contradict it on pretence of expounding it. Mr. *Bax. Brev. Justif. Part 1. p. 32.*

That Christ is of God made Righteousness to us, 1 Cor. 1. 30. is least of all to be spoken in that sense, as if he had fulfilled the Law in our stead, so as that thence his Righteousness should be imputed unto us, &c. *Schlicting. ad Meissu. disput. pro Socin. p. 277.*

The third Error is, that God imputes to them that believe the Innocency and Righteousness of Christ; not the Innocency, not the Righteousness of Christ doth God impute to them that believe, but he imputeth to them their Faith for Righteousness. *Smal. Rejur. Theol. Franz. Disput. 4. p. 104.*

Mr. D. W. in his *Gospel Truth stated, &c. chap. 12.* tells us *ex professo*, that he had spoken in *chap. 7.* of justifying Righteousness,

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part of God, or on our part concurrereth thereunto.

The Evidence, the Knowledge, the Sense, the Fruit, the Manifestation of it in our Consciences, in the Church unto others that profess the Faith, he treats not of, but speaks of them separately as they occur on other occasions. The Justification he treats of is but one, and at once accomplished before God, changing the relative state of the Person justified, and is capable of being evidenced various ways unto the Glory of God, and the Consolation of them that truly believe: Hereof the Apostle *James* doth not treat at all, for his whole enquiry is after the nature of that Faith whereby we are justified, and the only way whereby it may be evidenced to be of the right kind, such as a Man may safely trust unto; wherefore he treats of *Justification* only as to the Evidence and Manifestation of it, nor had he any occasion to do otherwise. — There is therefore no appearance of the least Contradiction between this Apostle and *Paul*, who professedly asserts, that *Abraham was not justified before God by Works*: for *James* only declares that by the Works which he performed after he was justified, he was manifested and declared so to be.

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gendum est ex impio facere justum. God cannot declare a Man to be just; but of unjust he must make him just.] And they give the reason; because the Judgment of God is according to Truth, *Rom. 2. 2.* we embrace this Rule and the Reason of it, acknowledging that where-ever there is *Justification*, there must be Justice some way or other in the Party justified. But the Question stands still in what manner God makes a Sinner just; whom he in Judgment pronounceth so to be: They say by bestowing on him the *Grace of Sanctification and perfect Righteousness*, inherent in his own Person: We affirm, that it is by imputing unto him the *perfect Righteousness of Christ*, accepting Christ's Obedience for him. ----- Wherefore, whereas the Popish Doctors fall foul on our Reformed Writers, charging *Calvin* and others for denying all inherent Righteousness in Believers, and maintaining only an imputed Righteousness without them: We tell them 'tis a gross Calumny forged by perverse Minds, that list not to understand Mens plainest Writings: Nor *Calvin*, nor any that ever maintained the Truth with him, ever denied the *Righteousness of Sanctification*. But this he holds, and we also with the

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ness, which he as fully as ever any *Papist*, *Arminian* or *Socinian*, resolves into an inherent Righteousness; for the sake of which *Brat*, (in a comparative sense) and the Preservation thereof for his Justification, he veils Bonnet to the *MEDIATORIAL* Righteousness of Christ, crying ever and anon, Hail to its slavish Merit, and drudging Effects (tho not a word of its *MATTER*, as the Garment of a Sinner, in which God seeing his Elect, justifies them by its imputed Application, this is radical and rank *Antinomianism*) for the excellent Service he expects from Christ, in that pitiful Office and Place he has so unscripturally assigned unto it; in whose sense his Notion of Mediator, as may unforcedly be gathered from his words, is no more than one interposing between two Persons at variance, who leaving a full satisfactory Power in the hands of the Offended, that he should suspend an Execution of the Law till he had qualified the Offender by instilled Dispositions, till at length he appear before him without Spot or Blemish, does then re-assume his Pledg, there being no further need of it ----- of the change of Person between Christ and the Elect, and their being as

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Dr. Owen of Justific. p. 558, 560, 562, 564, 565, 569, 579.

There are three great Changes wrought in a Christian at times. 1. One in *Justification*, when a guilty Sinner hath *Sin taken away*, that it is not imputed. 2. In *Sanctification*, when a Sinner living and wallowing in Sin, hath *Sin taken away* (the Power of it) that it doth not reign. 3. In *Glorification*, when the sanctified Person hath *Sin taken away*, (all the Remainers of it) that it hath no being left. *Mr. Sheffield Morn. Exerc. method. p. 522.*

Gen. 3. 21. Unto Adam also and to his Wife did the Lord God make Coats of Skins, and clothed them.----- As they were under a double Nakedness both of Soul and Body; their Souls divested of God's Image, and original Righteousness, and their Bodies overspread with shame; so the Lord provided a double clothing for them: He did not clothe their Bodies and leave their Souls naked, but he gave them both the upper Garment of Justification and imputed Righteousness, and the inner Garment of Sanctification and Grace inherent. *Mr. Mather on the Types, p. 30.*

Rev. 7. 9, 13, 14.-----
These are they which came out

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Scriptures, that the Righteousness which justifies us in God's Judgment is not in our selves, but all in Christ. — That altho by the Grace of Sanctification infused, God do make him righteous and holy in some measure, that was before altogether unholy and wicked: Nevertheless we affirm, that by and for this Holiness the best of Saints living never were nor shall be justified in God's sight, that is, pronounced just and innocent before the Tribunal of his Justice. — The second Error about this Point is of the *Arminians*, with whom also the *Papists* agree. — 'Tis this, That we are justified by Faith *sensu proprio*, that is, the Act of believing, *non credere*, is imputed to us for Righteousness; being accepted of God, and accounted unto us for that whole Righteousness of the Law which we were bound to perform: So that our very Faith is that Righteousness for which we are justified in the sight of God; *non quidem merito suo, sed propter gratiam acceptationem Dei*, i. e. not indeed for its own merit, but on the account of the gratuitous acceptance of God. The Authors of this Opinion are, *Faustus Socinus*, that unhappy *Heretick*, in his most blasphemous Book [*de Christo servatore*] and *Michael Corvetus*, a *Spaniard*,

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righteous as he: *Truth*. The Mediatorial Righteousness of Christ is so imputed to true Believers, as that for the sake thereof they are pardoned and accepted unto Life eternal, it being reckoned to them, and pleadable by them for these uses, as if they had personally done and suffered what Christ did as *Mediator* (not *Substitute*) for them, whereby they are delivered from the Curse; and no other *Atonement* nor *meriting Price* of *saving Benefits* can be demanded from them: nevertheless, this mediatorial Righteousness is not *subjectively* in them; nor is there a change of Person between them and Christ, neither are they as righteous as he, but there remain *Spots* and *Blemishes*, until Christ by his Spirit perfect that Holiness begun in all true Believers, which he will effect before he bring them to Heaven, p. 31.

That our Justification is our absolution from the Guilt of Sin, and freedom from Obnoxiousness unto Punishment for it, and nothing else. Our Regeneration is the Condition of our Absolution, and in them both in several respects is our Regeneration. *Racov. Catech. Schliet. Socin. &c.* See Dr. O's Appendix to Mr. *Biddle*.

No Man is judged righteous by God, that is not first

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out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb; that is, the imputed Righteousness of Christ; it is yet more expressly plain, *Rev. 19. 8.* And to her was granted, that she should be arrayed in fine Linnen, clean and white; for the fine Linnen is the Righteousness of Saints. 1. There is a Righteousness in Christ, and imputed to Believers: This is the Righteousness of Justification. 2. There is a Righteousness inherent in Believers, but derived from Christ; and this is the Righteousness of Sanctification: Some have called them the *upper Garment of Justification*, and the *inner Garment of Sanctification*; they are both mentioned *Psal. 45. 13, 14.* the meaning is, the upper Garment of Justification, and the under Garment of Sanctification. Believers therefore, who are spiritual Priests, they should not clothe themselves with the filthy Rags of their own Righteousness, nor with the rotten Garments of counterfeit Graces, as Hypocrites and Justiciaries do; but get on this Priestly Attire, seek it of Christ, *Rev. 3. 18.* it is promised, *Rev. 3. 4, 5.* your Faith should rejoice and triumph in it, *Isa. 61. 10.* *Ibid.* p. 630.

1. The matter of our
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niard, in his second Book [de Lege & Evangelio] which Errors are confuted by Calvin in his Opuscula. A stiff Defender of this Opinion was Christophorus Ostorodius a Polonian, in his Disputations contra Georgium Tradelii, who for this and other pestilent Errors about the Article of Man's Redemption, was with his Companion Andreas Vaidonitus, banished the Low Countries, where he had seated himself, and published his Opinions. Arminius and his Followers have been chief Promoters of it: Arminius himself, as in other his Opinions, so in the publishing of this, used much closeness and cunning conveyance. In his private Disputations [Tit. de Justificatione] he seems plainly to condemn it, saying, that it is an abuse to say that *fides est causa formalis justificationis*, and an Error to affirm [that Christ hath deserved, *ut fidei dignitate & merito justificemur.*] In his publick Disputations he opens himself somewhat plainly, yet darkly enough [Thes. 19. de justif. Thes. 7.] these are his words, [*Fidei vero justificationis tribuitur, non quod illa sit iustitia ipsa qua rigido & severo Dei iudicio opponi possit, quamquam Deo grata: sed quod in iudicio misericordia triumphans supra judi-*

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first made righteous: he that is made righteous, is justifiable in Judgment and virtually justified (in Law.) To make a Man righteous before God that hath sinned, all these things must concur. 1. He must have a Mediator that must answer the ends of the Law that condemneth him, and so meriteth his Justification. 2. This Saviour must make him a pardoning and justifying Covenant, to convey the right of the purchased Benefits to him. 3. He himself (by Grace) must perform the Condition of that Covenant, accepting the free Gift believingly according to its nature and use. 4. Upon this the Covenant (by virtue of the foresaid Merit of the Mediator) must effectually justify him. Tho we have no Righteousness of our own, that is so denominated by the Law of Innocency, yet have we a Righteousness to plead for our Justification from its Sentence, which by our Mediator was performed to it, by which the Law-giver hath received Satisfaction; and we must have the personal subordinate Righteousness required by the Covenant of Grace: All that are made righteous, are esteemed and judged righteous, and used as righteous. As he died not for the Sins which we were never guilty of, and are

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Justification is Christ's Obedience, inherent in himself, and absolutely perfect, admitting of no degrees; the matter of our Sanctification is wrought within us, imperfect as to degrees, and admits of Wanes and Increases. The very Faith whereby we receive Pardon is but a Grain of Mustard Seed at first, it admits of degrees; but the Object apprehended, Christ and his Righteousness, is always the same; and as much of Christ's Obedience (even all) is given to every Believer, to the weak as to the strong; and hence it is they are once and together perfected in Justification, before they have all or half the measures of Sanctification, which the Lord will give them in his time.

2. The form, manner, and way of Justification is by God's free act of Imputation, reckoning and accounting of Christ's Obedience unto us; the form of our Sanctification is by infusion of Holiness, by the Spirit of Holiness, from Christ's fulness into our empty Hearts.

3. Justification causeth a relative Change, or it makes a change of Relation: Sanctification worketh in us a change of Qualities by the Creation of the new Divine Nature, and mortifying of our old

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judicium, absolutionem a peccatis obrineat, & gratiose in justitiam imputetur, cujus rei causa est tum Deus justus & misericors, tum Christus obedientia, oblatione & intercessione sua secundum Deum in beneplacito & mandato ipsius.] Here Faith it self is imputed for Righteousness; but 'tis not in God's severe Judgment, but in his Judgment of Mercy: Faith in it self is not worthy; but yet Christ by his Merits hath deserved that God will graciously accept of it. This Opinion published was quickly contradicted; whereupon *Arminius* makes known his Mind in plainer terms, *In declaratione sententiae ad Ordines Holland. & Westfrisiae*; he confesseth in the forenamed *Thesis* his meaning was, that [*ipsa fides tanquam actus juxta Evangelii mandatum praestitus imputatur coram Deo in sive ad justitiam, idq; in gratia cum non sit ipsa met justitia legis.*] And in his *Responsione ad 31. Artic. Art. 4.* he brancheth out his Opinion in distinct Propositions.

1. *Justitia Christi imputatur nobis*: Christ's Righteousness is imputed to us.

This he grants.

2. *Justitia Christi imputatur in justitiam*: Christ's Righteousness is imputed for Righteousness.

This he denies.

3. *To credere imputatur in justitiam*: That the Act of belie-

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are no Sins, so his Righteousness is not instead of that Righteousness which by his Grace we have, but instead of that which we have not; not instead of our being penitent Believers, and sanctified before we die, but instead of that perfect Innocency which we want; not that we are reputed perfect innocent Obeyers, because he was such, but that our want of it shall not hinder our Justification or Adoption, Grace or Glory. Christ hath done all his part, but he hath appointed (*lest his part should fail, and he come off with loss and shame*) us a necessary part which must be done by our selves.

What is it to be judged according to our Works, or what we have done in the Body?

Ans. To be judged is the genus; to be judged or condemned are the species: This openeth all the Controversy. It is not according to our Works as they are congruous to the Law of Innocency or Works, but as justifi-

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old corrupt Nature.

4. The parts of our Justification are God's not imputing of Sin, through his imputing of Christ's Sufferings, and his accepting of our Persons as righteous, by his imputing of Christ's active Obedience. The parts of our Sanctification are Vivification, or the creating, quickning, and begetting new Divine Qualities (resembling God's Nature) and Mortification of the old sinful Dispositions and Seeds of Sin. In our Justification, Christ's Obedience stands only upon account, and all our most sanctified Works and Righteousnesses stand by as Cyphers, and are to be esteemed as Loss and Dung.

Take Sanctification by it self, it is of great excellency and use: A good Work done in Faith by a Person justified, is better than all the glorious Deeds of Pharisees and Hypocrites; but bring it, and all that all the Saints can bring together before the Tribunal of God's strict Law and Justice for their Justification in that Court, and they and their Works will be damned to Hell for their inherent and adherent Imperfections. In our Justification we have that perfect Righteousness in Christ, which as it is his, is the Cause and Merit of our Salvation, and that gives a just right and title to the Kingdom: In our Sanctification we have the Cognizance and Badg of such as shall be saved,

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believing is imputed for Righteousness.

Thus he grants.

Whereas our Adversaries say, that Faith of its own dignity and desert, doth not obtain this Favour of God, to be esteemed for the perfect Righteousness of the Moral Law; but this comes to pass only by the Merits of Christ, who hath procured this Grace unto us, that God should thus accept our Faith. We answer, that this is affirmed, but 'tis not proved.

They speak a little more favourable than the *Romanists*, who make Faith it self to merit Justification; these will have it not to merit it, but to be graciously accepted for Righteousness. --- The word *Justification* may be taken either, 1. For the *absolution of a Sinner in God's Judgment*. 2. For the *declaration of a Man's Righteousness before Men*. This distinction is certain, and hath its ground in Scripture, which useth the word *justify* in both acceptations, for the quitting of us in God's sight, and for the manifestation of our Innocency before Men against accusation or suspicion of Faultiness. They apply this distinction for the reconciling the two *Apostles*: *S. Paul* speaks of *Justification (in foro Dei)* *St. James* of *Justification (in foro hominis)*. *A Man is justified by Faith without Works*, saith *St. Paul*; that is, in God's sight, a Man

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sified by the *Law of Grace*: Therefore it is not the *same Works* which *Paul* excluded from Justification, for we shall not be judged according to them. 2. And according to them, is as much as *James* meaneth, when he saith, *we are justified by them*.

It's all one, that is, the *Law of Christ* our Redeemer requireth sincere Obedience of all that shall be saved by his Blood and Merits from the Condemnation of the *Law of Innocency*; and accordingly Mens right to Christ and Salvation shall be judged of.

Their right to Life through Christ's Merits and free Gift shall be justified, who were sincerely penitent believing Obeys to the end, and no others. --- *What is Paul's drift in all his Disputes about Justification?* *Ans.* 1. Primarily, to prove the necessity of a Saviour's Sacrifice, Righteousness and Intercession to save and justify us, and that the doing of *Moses's Law*, how excellent soever esteem-

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saved, and inherit the Kingdom. The former is the ground why, the latter the Evidence whereby we know we have the Kingdom. --- In Justification we are meer Patients all along, through the Righteousness put upon us by God's pure Act and Account: In Sanctification we are after-Agents, *i. e.* after the first infusion of the Spirit's new-born Qualities; being acted, we act in the strength of Jesus Christ. Altho too many be willingly ignorant of these Distinctions, yet they are necessarily useful to deliver People from Popery, and artificial Babylonish Confusion, in and about this great Fundamental Truth of a believing Sinner's Justification. *Mr. Stalham Reviler rebuked*, p. 126, 127, 128.

Regeneration it differs from Conversion. Regeneration is a spiritual Change, Conversion is a spiritual Motion: In Regeneration there is a Power conferred, Conversion is the exercise of this Power: In Regeneration there is given us a Principle to turn, Conversion is our actual turning; that is, the Principle whereby we are brought out of a state of Nature into a state of Grace; and Conversion the actual fixing on God, as the *terminus ad quem*: one gives *posse agere*, the other *actu agere*. --- Conversion is related to Regeneration, as the Effect to the Cause: Life precedes Motion, and is the cause of Motion. --- In Regeneration,

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obtains *Remission of Sins*, and is reputed just only for his *Faith in Christ*, not for his *Works* sake. *A Man is justified by Works, and not by Faith only*, saith *St. James*; that is, in Mens sight we are declared to be just by our good *Works*, not by our *Faith* only: which with other inward and invisible *Graces*, are made visible unto Man only in the good *Works* which they see us perform. *Mr. Pemble of Justification*, p. 17, 18, 19, 33, 34, 35, 40, 41, 192, 193.

To this we are exhorted (*viz. Sanctification*) as a sound *Effect* of our *Justification*, *Rom. 6. 19, 22. 2 Cor. 7. 1. 1 Thess. 4. 4, 7. 2 Thess. 3. 13. 1 Tim. 2. 15. 1 Pet. 1. 2. Rom. 1. 4. Bernard. The-saur. Bibl.*

Abraham by this means was known and declared to be justified; and his *Faith* being effectual and fruitful by *Works*, was thereby known to be a true *Faith*, and not a dead *Faith*: for *St. James* speaketh not of the *Cause* of *Justification*, but by what *Effects* we may know that a *Man* is justified. True is the *Distinction* therefore even of the *School-men* themselves: *Christ* doth justify a *Man* *effectivè*, effectually by working his *Justification*: *Faith* doth justify a *Man* *apprehensivè*, apprehendingly, because it taketh hold of *Christ*, who is our *Justifier*: and *Works* do justify also, but *declarativè*, declaringly, because they

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esteemed by the *Jews*, would not justify without him.
2. To prove that the *Gentiles* may be saved by *Faith* without the *Law*, as well as the *Jews* by *Faith* with it: and that it bindeth not the *Gentiles*, and is abrogated to the *Jews*, and that the *Law* of *Christ* succeedeth it. He confuteth their trusting to the keeping of their *Law* instead of *Christ's* Righteousness, and the promise of *Grace*, and their obtruding their *Law* upon the *Gentiles* as necessary to *Salvation*.—*What is the drift of St. James?* That bare believing the *Gospel* to be true, will not serve to any *Man's* *Salvation*, without obeying *Christ's* *Commands*, nor will justify any *Man's* *Title* to *Salvation*, or prove him acceptable to *God*. It is the same *Justification* before *God* (and not only in *Conscience* or before *Men*) that *Paul* and *James* speak of, and the same instance of *Abraham* they bring, But by [*Works*] they mean not the same thing, as is before

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eneration, Man is wholly passive; In Conversion he is active: as a *Child* in its formation in the *Womb* contributes nothing to the first infusion of *Life*, but after it hath *Life*, it is active, and its motion natural.——*It differs from Justification*.—— They agree in the term to which, that is, *God*. By *Justification* we are reconciled to *God*; by *Regeneration* we are assimilated, made like to *God*.——*It differs from Justification in the nature of the Change: Justification is a relative Change*; whereby a *Man* is brought from a state of *Guilt*, to a state of *Righteousness*; from a state of *Slavery*, to a state of *Liberty*; from the *Obligation* of the *Covenant* of *Works*, to the *Privilege* of the *Covenant* of *Grace*; from being a *Child* of *Wrath*, to be an *Heir* of the *Promise*. *Regeneration is a physical Change, and real*, as when a dead *Man* is raised from *Death* to *Life*; 'tis a filling the *Soul* with another *Nature*, *Ephes. 2. 1*. The *Translators* have inserted those words, *hath he quickned*, because those words are put in the *5th* Verse; but methinks the words refer better to the *23d* Verse of the first Chapter, speaking of *Christ*, who fills all in all, and fills you too with a *spiritual* *Life*; or he passes from the *Power* of *God* in raising *Christ*, to his *Power* in raising us. 'Tis a change of *Nature*, and of that *Nature* whereby we are *Child*

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they shew that a Man is justified. Bp *Babington* on *Genesis*, p. 76.

Turn it against the *Papist*, that so unthankfully joineth Works with Faith, and Man with God in the matter of our Justification only; that Serpent: and only by looking, how plain to shew that only Christ, and only by Faith in him, we live and inherit his Heavenly Joys: *Tantum crede, absq; operibus, non ex operibus*, &c. without Works, not of Works, &c. plentiful is the Scripture in this Point. The antient Fathers are agreeable to the same, *Chryf. fecit justum peccatorem. S. Aug. solus Christus*, &c. only Christ without any ill Works, took upon him for us Punishment, that we by him without any good Works might obtain Grace. *Pigbins* a learned *Papist*, *Si formaliter*, &c. If we speak formally and properly, neither by our Faith nor our Charity are we justified, but only by the Righteousness of God in Christ, only by the Righteousness of Christ imparted or imputed unto us. *Bellarmino* himself ingeniously confesseth, *propter incertitudinem*, &c. for the uncertainty of our own Righteousness, and the fear of vain Glory, it is most safe to put our whole Trust and Confidence in the only Mercy and Goodness of God. *Lyra* also, a Man cleaving to the Church of *Rome* in this Point, saith, *Afferentes*, &c. they that affirm

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explained. — That which goeth before Pardon (and that as a Condition) goeth before Justification: But Repentance goeth before Pardon. — A radical Error is, that the Law of Innocency made to *Adam* is it that justifieth us, by its *fac hoc & vives*, as fulfilling it in *Christ*. — That *Christ* did obey and suffer, merit and satisfy, in so full and strict a representing and personating every one of the Elect, as that they did and suffered it in and by *Christ*, in the sense of the Law of Works, or in God's account: and that it was not in the third Person of a Mediator, to communicate the Effects freely as he pleased by another Covenant. And so that God's imputing Righteousness to us, is his accounting us to have done and suffered in Law-sense what *Christ* did. This is the root of all the rest, subverting the Gospel it self: And so that God accounteth us to be *innocent*, and never to have sinned

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Children of Wrath, not only by the first Sin, but by a Conversation according to the course of the World: And this quickning respects the change of that Nature which was prone to a worldly Conversation, and a fulfilling the desires of the Flesh. The first is a change of a Man's Condition, this is a change in a Man's Disposition. When a Man is made a Magistrate, there is a change in his Relation; when a Servant or Slave is made a Freeman, there is an alteration of his Condition: but neither the ones Magistracy, nor the others Liberty fills their Hearts with new Principles, or plants a new frame in their Nature: *Relation and Nature are two distinct things*. In Creation there is a Relation of a Creature to God, which results from the meer being of the Creature; but there is also the Nature of the Creature in such a rank of being, which is added over and above to its meer being. The Apostle in the *Verses* following the Text, speaks of Reconciliation, or Non-imputation of our Trespases, as distinct from that change wrought in us in the new Creation. In *Justification* we are freed from the Guilt of Sin, and so have a Title to Life; in *Regeneration* we are freed from the filth of Sin, and have the purity of God's Image in part restored to us. — *They differ in the Cause, and other ways: Justification* is

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affirm that Faith is not sufficient unto Salvation without the Law, are false Apostles, and so condemn Christ as unable to save. Cassander again, one of their own, in the Article of Justification, saith, That the Doctrine of the Protestants, touching Justification only by Christ, was ever held in the Church. Their *Anselmus* lastly most excellently, *In hac sola morte*, &c. Place thy whole Confidence in this Death alone, commit thy self wholly to this Death, shroud thy self altogether under this Death. If the Lord will enter into Judgment with thee, say, The Death of Jesus Christ our Lord I set between thee and me, O Lord. --- Good Works ever follow him that is justified, they go not before Justification. *Bp Babington on Numbers*, p. 86, 87.

Bitter-sweet.

Oh my dear angry Lord!
Since thou dost love, yet
Strike;
Cast down, yet help afford;
Sure I will do the like.

I will complain, yet praise,
I will bewail, approve;
And all my sour-sweet
days
I will lament and love.

Mr. Herbert's Poems.

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sinned by Omission or Commission from Birth to Death, and to have all that is required to merit Heaven, because we did it in Christ; and also to have suffered in Christ for our Sins, the Curse threatened to us, and (as the last Objector saith) eternal Damnation equivalently; and so we had Sin and no Sin: And Christ must die, and we must pray for the pardon of that Sin, which in God's account or imputation we never had. When the Text tells us that [Faith is imputed to us for Righteousness] and that [Righteousness is imputed to Believers] that is [They are accounted righteous according to the justifying Covenant of Grace, upon their believing in Christ for his meritorious Righteousness and Sacrifice, giving them by the new Covenant their gracious Relation to God the Father, Son and Holy Ghost, with right to further Grace and Glory] they tell us that [by Faith] is not meant [Faith] but [Christ's Righteousness] and by [Righteousness imputed to us] is meant [God's accounting us to have done all that Righteousness by Christ which he did for us.] Many more such human Inventions, corrupting our Faith (at least in notion) too many fight for, as if they were necessary Truths

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is the immediate Fruit of the Blood of Christ. Being justified by his Blood: Regeneration is by the immediate Operation of the Spirit, therefore called the Sanctification of the Spirit; the matter of that is without us, the Righteousness of Christ; the matter of the other within us, a gracious Habit; the form of the one is imputing, the form of the other is infusing, or putting into us: they differ in the end, one is from Condemnation to Absolution; the other from Pollution to Communion. In the immediate Effect, one gives us a right, the other a fitness. In their Qualities, the Righteousness of one is perfect in our Head and imputed to us. The Righteousness by Regeneration is actively in us, and aspires to Perfection. Mr. Charnock, Vol. 2. p. 70, 71, 72.

If thou beest in Christ, fear not Sin; for God from everlasting saw all thy Sins, and yet for all that he continued to accept thee in the Beloved. It altered his Mind not a whit; he was so much pleased with his Beloved, that tho in his own Pre-science he foresaw what we would be, yet having chosen us in his Son, he accepteth us in him; and so now that we actually exist and sin against him, he notwithstanding finds

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Q. Whether Repentance go before Faith?

The Papists.

Their Opinion is, that Repentance goeth before Justification by Faith, and that it is a way rather unto Faith and Justification in the remission of Sins: *Pœnitentia est. Bellarm. cap. 19.*

Argum. Act. 2. 38. Repent, and be baptized in the Name of Christ for the remission of Sins: Remission of Sins followeth Repentance: Ergo, Justification and Faith follow Repentance. Acts 8. 22. here Forgiveness followeth Repentance.

The Protestants.

Ans. 1. This place proveth not that remission of Sins followeth Repentance, because Baptism was given after Repentance: For Baptism doth not give remission of Sins, but it is a Seal only and Confirmation of our Faith in the remission of Sins.

2. Neither is remission of Sins obtained before God by the Act of our Repentance: but we are already, being once called, justified before God by the remission of our Sins, and imputation of the Righteousness of Christ; *Rom. 8. 30.* Justification immediately followeth our Calling;

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of God. *Mr. Baxt. Brev. Justif. Part 1. p. 7, 35, 49, 51, 68, 71, 72, 73.* In the Preface to this Piece *Mr. Baxt.* tells us, "That many worthy Men published the same Doctrine which I assert, especially *Mr. Gibbons* of *Blackfriars*, in his Sermon in the Morning Lectures at *St. Giles*. --- See what *Mr. Gibbons* says there, p. 389. A Sinner is then actually justified, when he is constituted or made righteous in Law. Righteousness is a Conformity to the Law, is righteous in the eye of the Law; he is ἐνοχός, within the protection of it; as he that transgresseth the Law, is εἰνοχός, guilty in the eye of the Law, and without the protection of it. Now the Law of the new Covenant runs thus, *He that believeth shall not perish*; so that a Believer keeps and fulfils this Law, and therefore Faith is imputed to him for Righteousness, *Rom. 4. 22, 23, 24.* because Faith in the keeping of the new Covenant, which therefore is called *the Law of Faith*, *Rom. 3. 27.* in opposition to the old Covenant, called there by the Apostle *the Law of Works*. As therefore *Innocency, or perfect Obedience* would have justified *Adam* had he stood by virtue of the Law of Works, or old Covenant,

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so much Contentment at home in his Son (having him by him) that he can patiently bear with us, and please himself in Christ: And so, tho he see thee sinful for the present, and foresaw thee sinful from everlasting, yet he still accepts thee in the Beloved: And the reason is, because Jesus Christ is more beloved of him than Sin is or can be hated by him. If ever Sin should come to have more interest for Hatred in the sight of God, than Christ hath for Love, thou mightest well fear; but he hath accepted thee in his Beloved, therefore be not thou afraid. *Dr. Goodwin on Ephes. Part 1. p. 95.*

Obj. But you will say, this comes nigh to *Blasphemy*, that *God loves his People in their sinning as well as in strictest Obedience*: And if so, who will care to serve him more, or to walk with him unto well pleasing?

Ans. There are few Truths of Christ, which from some or other have not received like Entertainment with this.

Terms and *Appellations* are at the will of every Imposer: things are not at all varied by them. The Love of God in it self is the eternal Purpose and Act of his Will.

This is no more changeable

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Calling; by Repentance and other Works that follow, our Calling is made sure, *2 Pet. 1. 10.* our Salvation finished, that is, assured to our selves; *Phil. 2. 12.* so then fear and trembling, which worketh Repentance, becometh not our Salvation, but only doth assure us of the same. So we must distinguish, as the Apostle saith, between the beginning of Faith and Justification before God, and the perfection and assurance thereof to our selves: Faith is the first whereby we are justified, and our Sins remitted before God; then followeth Repentance, whereby our Hearts are assured to our selves of this Remission.

3. *1st.* St. Peter saith to Simon that Hypocrite, not that he doubted of remission of Sins upon true Repentance, but that he doubted of Simon's true Repentance, as *v. 23.* *I see thou art in the gall of bitterness.* *2ly.* Or he saith it to shew unto Simon how difficult or hard a thing remission of Sin was. *3ly.* And tho remission of Sin be already decreed before God, yet it is not felt in the Heart, nor the Conscience assured thereof, till after effectual Repentance; as *Nathem* presently, when *David* had said *I have sinned*, saith, *The Lord also hath put away*

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whose tenor is, *Obey and live*, for then he had fulfilled that Law; and as his *Disobedience* actually condemned him by virtue of the same Law ---- *Disobey and die for it*, *Gen. 2. 17.* so now believing in Christ justifieth by virtue of the Law of Faith; for it is the keeping and fulfilling of the Gospel-Covenant, whose tenor is, *Believe in the Lord Jesus Christ, and thou shalt be saved.* And again, Unbelief actually condemneth by virtue of the same Law, *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.* That is, because the Unbeliever is ἀνομιᾶς, without the Protection of the Gospel or Law of Faith, he cometh not up to its Righteousness, he is condemned already, as a *Sinner*, by the Law of Works. ---- So that Faith justifieth us even at the Bar of the Law of Works, *Ratione objecti*, as it lays hold on Christ's Satisfaction, which is our legal Righteousness: it justifieth us at the Bar of the Gospel, or Law of Faith, *form dicit*, & *ratione sui*, as it is Covenant-keeping, or a fulfilling of the Gospel-Law; for he that keeps a Law is righteous, where that Law is judg; the Law-maker by his very making of the Law, makes him righteous, and the Judg that pronounceth according to the Law (for a Judg is ῥοδὸς ἔμψυχος) will infallibly pronounce

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able than God himself if it were, no *Flesh* could be saved: but it *changeth* not, and we are not consumed. What then! Loves he his People in their sinning? Yes, his People, not their sinning. Alters he not his *Love* towards them? not the *Purpose* of his Will, but the *Dispensations* of his Grace. He *rebukes* them, he *chastens* them, he *hides his Face* from them, he *smites* them, he fills them with a sense of Indignation; but *wo, wo* would it be to us, should he change in his Love, or take away his *Kindness* from us: Those very things which seem to be Demonstrations of the *change* of his Affections towards his, do as clearly proceed from Love, as those which seem to be the most genuine Issues thereof. But will not this incourage to sin? He never tasted of the Love of God, that can *seriously* make this Objection. The Doctrine of *Grace* may be turned into Wantonness, the *Principle* cannot. ---- Detestation of Sin in any may well consist with the *acceptation* of their Persons, and designation to Life eternal. *Dr. O. Communion with Father, Son and Spirit, p. 30.*

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away thy Sins, 2 Sam. 12. 13: This notwithstanding, David yet felt not the Comfort thereof in his Soul, for the which he prayeth, Psal. 51. 12. Therefore when remission of Sins is placed after Repentance, it sheweth the assurance thereof made unto our Hearts after Repentance, not the first Decree or Grant thereof with God; which goeth before Repentance.

Argum. 1. Justification goeth before Sanctification; for this is the Fruit of the other: but Repentance is part of our Sanctification, Renovation, or Regeneration, being called by St. Paul, *A walking in newness of Life*, Rom. 6. 4. Ergo, It followeth and cometh after our Justification. And seeing without Faith it is impossible to please God, Heb. 11. 6. how should our Repentance be acceptable to God, unless it proceeded of Faith? Faith then is initiate and begun in us before Repentance, which we deny not, by true Repentance and other fruits of Justification, to be strengthened and increased; as *Tertullian* faith of Patience, It both goeth before Faith, and followeth.---That Grace whereby we are justified, and made acceptable before God, is not a Quality inherent or dwelling in us, but we are

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nounce him so.----- Faith justifieth *vi legis late*, as it is our Evangelical Righteousness, or our keeping the Gospel-Law; for that Law suspends *Justification* upon believing. Faith pretends to no Merit or Virtue of its own, but professedly avows its dependance upon the Merits of Christ's Satisfaction as our legal Righteousness on which it layeth hold; nor can it shew any other title to be it self our Evangelical Righteousness, but only God's Sanction, who chose this Act of Believing to the honour of being the justifying Act, because it so highly honoureth Christ; so that, as a most judicious Pen expresseth it, the Act of Believing is as the Silver, but God's Authority (with little regard to his Attributes it seems with his Author, and his Silver-Pen Friend) in the Gospel-Sanction is the King's Coin, or Image stamp upon it, which gives it all its value as to Justification: Without this stamp, it (the Silver Metal of our material Righteousness) could never have been current, (unless the Authority of God had not by this Stamp hush'd to silence his infinite Righteousness, Justice, and Holiness, and thereby smothered the Law in all its demands) and if God had set this stamp on any other Grace, as Love, that then would have been current, and have justified us as Faith doth now.-----

Justification is a judicial Act

of

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Hence it follows that the Anger of God towards his sinning Elect is not an Hatred as opposite to Love, with which he before did follow them, but only a displicency and unchangeable Hatred against Sin, not their Persons, and sometimes a fatherly Chastisement. Hence God always loved the Elect, and always hated the Reprobate. *Rutherf. Exerc. Apolog. p. 47.*-----

The *Arminians* sufficiently detect themselves, who will have the Act of Justifying, which above they called an immanent Decree in God, to be a temporary Act coeval with the Work of Free-will, which is to feign God to be more mutable than *Prothems*, who fixes, refixes places, and rescinds hourly and yearly so many Volitions and Decrees. Sins are imputed or expiated in the Blood of Christ, and for them Satisfaction made to the Anger of God, or not; if so, then notwithstanding that God should impute Sins, the Elect is in favour with God, and a true Priece paid for Sins imputed. But what Justice is it to impute that for a Debt which is plainly paid? If not, then the Faith of the Elect after they believe, causes

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made just by the imputation of the Righteousness of Christ: That Righteousness which is in us is imperfect, and not able to justify us before God.

Argum. 1. St. Paul saith, He hath made him to be Sin for us that knew no Sin, that we should be made the Righteousness of God in him, 2 Cor. 5. 21. Out of this place this Argument may be drawn: As our Sins are made Christ's, so is his Righteousness made ours; but our Sins are not habitually inherent in him, but only imputed: Ergo, his Righteousness, and the Grace whereby we are justified, is not inherent in us, but imputed only.

Arg. 2. If we are justified by Faith only, then this justifying Grace is by Imputation only, not inherent in us; but Faith only justifieth; Ergo. The Proposition is thus proved: Faith justifieth either formally and actually as a Quality inherent, or instrumentally, or passively, as it apprehendeth the Justice of Christ; but it doth not justify as it is a Quality or Grace wrought in us; for the Apostle saith, *not of Works*: Therefore Faith as a Work in us justifieth not; for then other spiritual Graces, as Love, Hope, should justify as well as Faith. If Faith then only justify instrumentally, as it apprehendeth Christ, then doth the Proposition follow, that the Grace whereby we are justified

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of God, as Law-giver and Judge of the World, graciously discharging a Believer for the sake of Christ's Satisfaction from the Condemnation of the Law of Works, by the tenor of the Gospel-Law, or new Covenant, which requireth of, accepteth from, imputeth unto Sinners Faith in Jesus Christ as their Righteousness. -----

I infer against them [*i. e.* the Antinomians] that they are dangerously mistaken, in thinking that a Believer is righteous in the sight of God, with the self-same active and passive Righteousness *where-with Christ was righteous, (this has a hellish Fallacy in the wording of it, for the Obedience given by Christ to the Law both in its perceptive and sanction part did not constitute him righteous, being infinitely so in himself before any such Obedience, but that this and this only in the full, uncurtail'd, unsophisticated, and unremote matter thereof, is as such, the Justification of Believers before God)* as the Believers suffered in Christ, and obeyed in Christ, and were as righteous in God's esteem as Christ himself, having his personal Righteousness made personally theirs by Imputation. This is their fundamental Mistake, and from hence (*tanquam ex*

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causes that God should not impute Sin, for which as yet no Satisfaction is given to the Displeasure of God, and this were a Remission without shedding of Blood; or Faith must be the *λυτρον*, or Price for those Sins, which is absurd. But this is that the Arminians would have God not to have obtained a perfect Remission for the Elect, but that it is conditionally at hand for them if they shall believe, which yet overthroweth their own Doctrine; or that our Faith superaddeth something to the Satisfaction of Christ, by which it may be compleat, as if it were insufficient in it self. Hence it is also that no one before Death is truly justified; for God will always impute Sins to be committed, against which the Scripture cries out, which testifieth that we have Peace in this Life from Justification, and access unto God through Christ, *Rom. 5. 1, 2.* and Remission of Sins, *Ephes. 1. 7. Col. 1. 13, 14. Ibid. p. 65, 66.*

1 Cor. 1. 30. Who of God is made unto us Wisdom, and Righteousness, Sanctification, and Redemption.] Having nothing at all of your selves, God hath given you all in Christ, according to the Decree he made;

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justified is not inherent in us, but in Christ apprehended.

--- *Distinct.* 51. When we object that place of *St. Paul* against the Popish Doctrine of Merits, *We are justified freely by Grace*, Rom. 3. 24. They answer by a distinction, there are two Justifications; the first, which is only of Grace, and the second, wherein we proceed daily by good Works. *Rhemist. Annot. Sect. 3. Contra.* The Scripture speaketh but of one Justification, which Glorification followeth, Rom. 8. 30. *Whom he justified, them also he glorified.* If then this one Justification do bring us to Glorification, what need a second?

Again, their second Justification is nothing else but that which the Scripture calleth Sanctification, which issueth out from Justification, as the Fruits thereof: but Christ is both our Righteousness and Sanctification, 1 Cor. 1. 30. *Ergo*, He is both our first and second Justification, and so both are of Grace. Hear what one of the Popes hath confessed of this matter.

Qui Christum, &c. he that hath Christ by Faith, hath the Foundation, beside which none other can be laid, and upon this Foundation he may build wholesom Works, &c. There is then but one Justification, because there is but one Foundation by Faith; that which followeth is not another Justification, but a build-

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equo Trojano) issue out a throng of such false and corrupt Deductions and Consequences as these: That God sees no Sin in his Children, that Afflictions and Death are not properly Punishments (were they so, they would be proper Expiations) of Sin to Believers; that all future Sins are already actually forgiven, as well as past and present; (If not, then it is not God of his Grace, nor Christ by his Blood, but Regeneration as a Motive to the former, and as giving Efficacy to the latter, that blots them out.) That a Believer must not pray for the Pardon of Sin, but only for the Manifestation of it; (either Prayer gives a being to the Pardon of Sin in the Heart of God, or it does not; if it does, then the Purposes of God are not immanent, much less transient, and ratified [which indeed they are] but unsettled Acts in him, depending upon the lubricious and uncertain motions of his Creature; if it does not, then Prayer for the Pardon of Sin is not so properly for the begetting of it in God, but the manifestation and discovery thereof, which he does in removing the Vail of Unbelief by his Spirit; creating and maintaining in his People a discern-

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made, that he should be the source, and the root of all the spiritual Blessings conferred upon the Church; which are Wisdom by the Revelation of the Mystery of Salvation, Righteousness by his Satisfaction and perfect Obedience for our Justification, Sanctification by the gift of the Spirit of Regeneration, and Redemption both of Body and Soul from all Evil and Misery by the last and glorious Resurrection in virtue of our mystical Union with him. --- Phil. 3. 9. *Not having mine own Righteousness.*] That is, to be in Christ, to be found not in our own Righteousness, but clothed with the Righteousness of Christ imputed to us. *Assemblies Annotations.*

Rom. 4. Concerning this Person the Apostle affirmeth, that his Faith is counted for Righteousness. --- Some say the meaning of them is, that Faith as an Act, a Grace, a Duty, or Work of ours, is so imputed; others say, that it is Faith as it apprehends Christ and his Righteousness, which is properly imputed unto us, that is intended: So Faith they say justifieth, or is counted for Righteousness relatively, not properly, with respect unto its Object; and

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building upon by good Works.

Distinct. 52. There is Justice imputative, when the Righteousness of Christ is imputed unto us, and made ours by Faith: Justice inherent is that Justice that actually abideth in us; by this we are justified and truly made just, not by the other. *Rhem. Annot. Rom. 2. Sect. 4. Contra.* A Justice inherent we grant to be in faithful Men, but imperfect, it is not able to justify them before God. --- We acknowledg an inherent Justice in all faithful Men --- wrought in them by the Spirit of God, being now justified by Faith in Christ; but it is imperfect, not able to justify them before God; it is no other than Sanctification, which is a fruit of Justification.

But that Justice whereby we are just before God, not falsely accounted, but made truly just, is by the Righteousness of Christ only, which we apprehend by Faith: And of this our Justification by Christ there are two parts, the clear Remission of our Sins, and Punishment due thereunto; for in Christ we are freed from the Law of Sin and Death: the other part is the Imputation of the Righteousness of Christ: *By the justifying of one, the benefit abounded toward all Men to the Justification of Life.* And this is our Righteousness before God, and no other; it remaineth now to

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discerning and applying Faith, for both which they ought to pray; Mat. 13. 11. 1 Cor. 2. 9, 10, 12, 14. 2 Cor. 3. 14, 15, 16, 17, 18. chap. 4. 3, 4. Ephes. 1. 17, 18, 19, 20. Luke 17. 5. comp. Heb. 11. 1. A Prospective Glass gives not a being to that which I cannot discern without it.) That God loved Noah when drunk, Lot when so, and besides incestuous; David when acting Adultery and Murder; Peter when he was cursing and swearing, and denying Christ, with as high a love of Complacency and Delight, as when conversant in the most spiritual Exercises of Grace, &c. *Mr. Gibbons Morn. Exerc. Method. p. 389, 390, 391, 392, 393, 394, 395.*

And, seeing it will be the work of the day, to judg Men as Performers, or Non-performers of the said Conditions of the Law of Grace, therefore it is that the Scripture speaketh so much of inherent or performed Righteousness, and of Christ's judg Men according to their Works, that is, their Works which are the performance of that Condition. To be judg'd according to our Works, is to be justified or condemn'd according to our Works; for to be judg'd is the genus, and to be justified or con-

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and so acknowledg a Trope in the words. --- The sense of the whole with the former, is, *Unto him that worketh nor, but believeth in him that justifieth the ungodly, his Faith and Works are counted to him for Righteousness;* which is not only to deny what the Apostle affirms, but assign unto him a plain Contradiction. --- The design of the Apostle is, *That we are justified by the Righteousness which is of God by Faith in the Blood of Christ.* --- All Works are excluded. --- But Faith absolutely as a single Grace, Act, and Duty of ours, much more as it includeth Obedience in it, is a Work, and in the latter sense it is all Works. --- Wherefore I shall oppose some Arguments unto this feigned sense of the Apostles words.

1. To believe absolutely, as Faith is an Act and Duty of ours, and Works are not opposed; for Faith is a Work, an especial kind of working; But Faith as we are justified by it, and Works, or to work, are opposed. To him that worketh nor, but believeth: So Gal. 2. 16. Ephes. 2. 8.

2. It is the Righteousness of God that is imputed unto us: For we are made the Righteousness of God's

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to be proved by Scripture.

Arg. 1. Abraham believed God, and it was counted to him for Righteousness: And, blessed are they whose Iniquities are forgiven, and whose Sins are covered, and to whom the Lord imputeth no Sin, Rom. 4. Ergo, the Righteousness of Man consisteth not in any actual inherent Justice in himself, but in that his Sins are forgiven him, and the Righteousness of Christ applied to him by Faith.

Obj. We grant that Abraham was reputed righteous by his Faith, yet it followeth not, that to have Faith reputed or counted for Righteousness, is to have the Righteousness of Christ imputed by Faith: for Faith which is imputed for Righteousness, is not the Righteousness of Christ, but our own Righteousness. *Bellar. cap. 9.*

Ans. The Apostle here by Faith understandeth also the Object apprehended by Faith; as more plainly in these words, *The Righteousness of God by the Faith of Jesus Christ*, Rom. 3. 22. so that in Faith here reputed for Righteousness, we are not to respect the worthiness of the Act of believing in it self, but in respect of the Object: The Faith (saith the Apostle) of Jesus Christ. *Dr. Willet Synop. Pap. p. 721, 722, 926, 1321, 997, 998.*

The XII Error.

Infused or inherent Justice, is the formal cause of Justification.

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condemned are the species: Judging is justifying or condemning. That tho our Faith, Repentance and Holiness be no universal absolute Righteousness, yet they are that on which the judiciary scrutiny must pass, and will be the Question of the great Day, on which our Life or Death will depend, as on the Condition or moral Qualification of the Receiver. That in this sense all Men shall be judged by Justification or Condemnation according to their Works, or what they have done, that is, as they have performed the Conditions of that Law of Grace which they were under.

That therefore they that will be justified at last, must trust in Christ that redeemed them, and be careful to perform the Conditions of this Law of Grace, and both must concur. That that which is the Righteousness which must justify us in Judgment, is the same that must now constitute us just. It seemeth strange to some, to find the whole Old Testament, and all Christ's Sermons, and all the other Apostles, inculcating inherent and performed Righteousness, as that which Men must be judged about to Life or Death, and yet to find Paul so oft pleading against

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God in Christ, 2 Cor. 5. 21. *The Righteousness of God upon them that believe*, Rom. 3. 21, 22. But Faith absolutely considered, is not the Righteousness of God, God imputeth unto us Righteousness without Works; Rom. 4. 16. But there is no intimation of a double Imputation of two sorts of Righteousnesses, of the Righteousness of God, and that which is not so. Now Faith absolutely considered, is not the Righteousness of God.

1. That whereunto the Righteousness of God is revealed, whereby we believe and receive it, is not it self the Righteousness of God; for nothing can be the cause or means of it self: But the Righteousness of God is revealed unto Faith, Rom. 1. 16. and by it is it received, Rom. 3. 22. chap. 5. 11.

2. Faith is not the Righteousness of God which is by Faith: But the Righteousness of God which is imputed unto us, is the Righteousness of God which is by Faith, Rom. 3. 22. Phil. 3. 9.

3. That whereby the Righteousness of God is to be sought, obtained, and submitted unto, is not that Righteousness it self: But such is Faith, Rom. 9. 30, 31. chap. 10. 3.

4. The Righteousness which

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fication, whereby Men are justified in the sight of God.

The Confutation.

We do contrarily hold, that the material cause of Man's Justification, is the Obedience of Christ in suffering, and fulfilling the Law for us; but as for the formal Cause that must needs be Imputation, which is an Action of God the Father accepting the Obedience of Christ for us, as if it were our own. *Reason 1.* Look by what we are absolved from all our Sins, and by which we obtain eternal Life, by that alone we are justified: But by Christ's perfect Obedience imputed unto us we are absolved from all our Sins, and through it we are accepted of God to eternal Life, the which we cannot do by inherent Holiness: Therefore by Christ's perfect Obedience imputed unto us we are alone justified. This will appear to be true in the exercises of Invocation on God's Name, and also of Repentance: for in Temptation and Conflicts with Sin and Satan, Faith doth not reason thus; Now I have Charity and inherent Grace, and for these God will accept of me: But Faith doth more rightly behold the Son of God, as he was made a Sacrifice for us, and sitteth at the Right-hand of his Father, there making Intercession

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against Justification by Works. But if we will take the Scripture together, and not by incoherent scraps, the Reconciliation is evident. "Man is now sinful, and condemned by the first Law, and is now under a Law of Grace, that freely giveth Pardon and Life through a Redeemer, to those that believingly accept the Gift according to its nature, and consent by Repentance to turn to God, and live a holy Life in sincerity. Now God doth through all the Scripture tell us, That no one shall pass with God for a just Man, or be saved, that will not do this, but shall be condemned further for refusing it: And thus he that doth Righteousness is righteous, and all shall be judged according to their Works thus required by the Law of Grace. To deny this, is to deny the scope of the whole Scripture, and the Government of God. But Paul disputed against those that taught that the Gentiles must be profelyted and keep the Law of Moses, or else they could not be accounted just Men, nor be saved: And he proveth that

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which is imputed unto us is not our own antecedently unto that Imputation: That I may be found in him, not having my own Righteousness; Phil. 3. 9. But Faith is a Man's own: Shew me thy Faith, I will shew thee my Faith, James 2. 18.

5. God imputeth Righteousness unto us, Rom. 4. 6. And that Righteousness which God imputeth unto us, is the Righteousness whereby we are justified, for it is imputed unto us that we may be justified. But we are justified by the Obedience and Blood of Christ, Rom. 5. 19. v. 9. Heb. 9. 26. Isa. 53. 11. But Faith is neither the Obedience nor the Blood of Christ.

6. Faith, as we said before, is our own; and that which is our own may be imputed unto us: But the Discourse of the Apostle is about that which is not our own antecedently unto Imputation, but is made ours thereby, as we have proved; for it is of Grace. And the Imputation of what is really our own unto us antecedently unto that Imputation, is not of Grace in the sense of the Apostle: for what is so imputed, is imputed for what it is, and nothing else: for that Imputation is but the Judgment of

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cession for us: To him I say doth Faith fly, and is assured that for this his Son, God will forgive us all our Sins, and will also be reconciled unto us, yea and account us just in his sight, not by any Quality inherent in us, but rather by the Merit of Jesus Christ, *Rom. 5. 19.* 2. As Christ is made a Sinner, so by proportion such as believe are made Just: But Christ was by Imputation only made and accounted a Sinner for us, *2 Cor. 5. 21.* for he became a Surety for us, and a Sacrifice for our Sins, upon which all both the Guiltiness of God's Wrath, and Punishment for us was to be laid. Hence it is that he is said to become (*warden*) a Curse for us, therefore we again are made just only by Imputation. 3. The contrary to Condemnation is remission of Sins, and Justification is the opposite of Condemnation. *Rom. 8. 33.* *It is God that justifieth, who shall condemn?* Therefore Justification is the remission of Sin; now remission of Sins dependeth only upon this Imputation of Christ's Merits. 4. Albeit infused and inherent Justice may have its due place, its Praise, and also Deferts, yet as it is a Work of the Holy Ghost, it is not in this Life compleat, and by reason of the Flesh whereunto it is united, it is both imperfect, and infected with the dregs of Sin,

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“ the Gentiles being under the Law of Grace, “ may pass with God for “ just Men, and be saved, “ if they [*believingly accept the gift of Grace according to its nature, and consent by Repentance to turn to God, and live a holy Life in sincerity*] tho they keep “ not the Jewish Law: “ yea further, that tho “ the Jewish Fathers “ were obliged to keep “ that Law, it was as it “ belonged to the Covenant of Grace and of “ Faith; and that before “ that Law was given, “ Abraham and others “ were just, and saved by “ Faith, according to the “ universal Law of “ Grace; and that the “ Task of Works, according to the *Mosaical Law*, will of it self make “ no Man just or valuable, and consequently “ no other Task of “ Works, which would “ make the Reward to be “ not of Grace, but of “ Debt, and is opposed “ to, or separated from “ Redemption, and your “ free Condonation and “ Donation of the Covenant of Grace.] This is the plain drift of *Paul*. Works of Evangelical Gratitude, Love and Obedience according to the Law of Grace subordinate to, and supposing

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God concerning the thing imputed, with respect unto them whose it is. So the Fact of *Phineas* was imputed unto him for Righteousness: God judgeth it, and declareth it to be a righteous rewardable Act. Wherefore if our Faith and Obedience be imputed unto us, that Imputation is only the Judgment of God that we are Believers and obedient. *Dr. Owen of Justif. p 458, &c.*

----- And whereas it is added, that *he is blind who sees not, that this Righteousness of ours is subordinate unto the Righteousness of Christ*, I must acknowledge my self otherwise minded, notwithstanding the severity of this Censure. It seems to me, that the *Righteousness of Christ is subordinate unto this Righteousness of our own*, as here it is stated, and not the contrary; for the end of all is our acceptance with God as righteous: But according unto these thoughts, it is our own Righteousnesses whereon we are immediately accepted with God as righteous, only Christ hath deserved by his Righteousness, that our Righteousness may be so accepted, and is therefore as to the end of our Justification before God, *subordinate* there

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Iſa. 64. 6. Therefore before God's Judgment-seat it cannot claim this Prerogative, to absolve any from the Sentence of Condemnation.

The XIII Error.

There is also a second Justification, and that is obtained by Works.

The Confutation.

That Popish Device of a second Justification, is a fantastical Delusion. For, 1. The Word of God doth acknowledge no more but one Justification at all, and that absolute and compleat of it self. There is but one Justice, but one Satisfaction of God being offended; therefore there cannot be a manifold Justification. 2. If by reason of the increase of inherent Justice, Justification should be distinguished into several kinds or parts, we might as well make an hundred kinds or parts of Justifications, as two. 3. That which by order of Nature doth follow after full Justification before God, it cannot be said to justify: But good Works do by order of Nature follow Man's Justification, and his Absolution from Sin; because no Work can please God except the Person it self that worketh the same do before please him. But no Man's Person can please God, but such a one as being reconciled to God by the Merits of Christ, hath Peace with him.

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Redemption, and the free gift of Pardon and Life to penitent believing Accepters, are those that Christ, and *James*, and all the Scripture make necessary to Salvation; and our Consent and Covenant so to obey, is necessary to our first or initial Justification, and our actual Obedience to the continuance and confirmation of it. I verily think, that were their verbal and notional Differences discussed, and Men understood themselves and one another, it will prove, that this aforeſaid is the true meaning of almost all Christians, and that they agree in this sense, while they mischievously contend about ill or unexplained words. *Mr. Baxt. End of Doctr. Controv.* chap. 21. §. 46, 47, 50. Head 4, 5, 6, 7. §. 54, 55, 56.

So, what is meant *Rom.* 4. 6. by *imputing Righteousness without Works?* *Ans.* Plainly, reputing or judging a Man righteous without the Works, which *Paul* there meaneth. (*O ſapientissime!*) Whether imputing Christ's Righteousness to us be a Scripture-Phrase? *Ans.* Not that I can find. *Ibid.* chap. 22. §. 12, 15.

Faith justifieth constitutively, so far as it is it self our personal inherent Right-

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thereunto. ----- The *Papists* make them meritorious of it, at least of our second Justification, as they call it.

This, say some, ought not to be admitted, for it includeth *boasting*; Merit, and *boasting* are inseparable: wherefore say others, they are only *causa sine qua non*, they are the Condition of it; or they are our *Evangelical Righteousness* before God, whereon we are evangelically justified; or they are a *Subordinate Righteousness*, whereon we obtain an Interest in the Righteousness of Christ, or are comprized in the *Condition* of the new Covenant, whereby we are justified, or are included in *Faith*, being the form of it, or of the *Essence* of it one way or other; for herein Men express themselves in great variety. But so long as our Works are hereby asserted in order unto our Justification, how shall a Man be certain that they do not include *boasting*; or that they do express the true sense of these words, not of Works left any Man should boast? There is some kind of *Ascription* unto our
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him. 4. Such Works as are not agreeable to the Rule of legal Justice; they, before the Tribunal Seat of God cannot justify, but rather both in and of themselves, are subject to God's eternal Curse. *Mr. Perk. Golden Chain*, p. 156, 167, 158.

That which the Pontificians ascribe to Faith in the work of Justification, is either, that it is a work of Grace, preparing and disposing a Man to receive the Grace of Justification, or else that it is a Grace concurring with other Graces infused and inherent, as Hope and Charity, and such like, by which jointly a Man comes to be justified: otherwise they allow Faith no hand at all in Justification. *Council. Trid. sess. 5. cap. 8. can. 9.* and *II.* If any Man shall say that a Sinner is justified by Faith alone, &c. And if any Man shall say, that Men are justified either by the only Imputation of Christ's Righteousness, or by the only remission of Sins, excluding Grace and Charity which is shed abroad in their Hearts by the Holy Ghost, and is inherent in them; or also that the Grace whereby we are justified is only the Favour of God, let him be *Anathema*, or accursed. *Mr. Burton's Christian Bulmark*, p. 93, 94.

The right distinguishing of things the one from the other, when the nature and due bounds of every word is declared, would prove some Preservative against Errors and Heresies which commonly arise upon the

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Righteousness. ----- Faith is reputed our *subordinate, evangelical, personal Righteousness*; and supposing Christ's Merits and our Redemption by him, this Gospel-Righteousness is all that is required of us on our parts, instead of all that perfect Obedience which the Law of Innocency required: So that our Faith (taken in the Scripture-sense) is our *real Righteousness* related to the Condition of the new Covenant, and instead of a more perfect Righteousness of Innocency; for as much as after Christ's Redemption is required to be performed by our selves. This no Christians that are sober can deny, as to the thing.

And as to the Name, it is plain to the impartial, that will see that *Paul, Rom. 4. 22, 23, 24.* and *James 2. 23.* by Faith mean Faith it self indeed, and not only Christ the Object of Faith, as some affirm with too great scandal: Read over the Texts, and try what sense it will be, if you put [*Christ*] instead of [*Faith*] ----- And the same Spirit that saith, *He that believeth shall be saved*, saith also, *He that calleth on the Name of the Lord shall be saved*, *Rom. 10. 13.* *saved by hope*, *Rom. 8. 24.* *By the washing of Regenera-*

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themselves in this matter, which is *boasting*.

If any shall say that they know well enough what they do, and know that they do not *boast* in what they ascribe unto Works, I must say that in general I cannot admit it: for the *Papists* affirm of themselves, that they are most remote from *boasting*; yet I am very well satisfied that *Boasting and Merit* are inseparable. The Question is not what Men think they do, but what Judgment the Scripture passeth on what they do. *Ibid.* p. 332; 523; 524.

Q. *What is Justification?* *Ans.* Justification is an Act of God's free Grace unto Sinners, in which he pardoneth all their Sins, accepteth and accounteth their Persons righteous in his sight, not for any thing wrought in them, or done by them, but only for the perfect Obedience and full Satisfaction of Christ by God imputed to them, and received by Faith alone.

Q. *What is Sanctification?* *Ans.* Sanctification is a Work of God's Grace, whereby they whom God hath

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the ignorance of things while they are shuffled confusedly together; one thing being taken for another; or something being taken to be that it is not. I could shew this in sundry Particulars, one instead of all: [*Justification*] this word not rightly understood, what Errors hath it bred? Whilst some take it to be the making of our selves just, by infusion of Grace in the Hearts of the Elect; others, to be nothing else but a making of our Actions to become just and holy; whereas it is an Absolution of a Sinner from his Guiltiness, and pronouncing him righteous before God, when he believes in his Son Christ Jesus. *Mr. Wilson's Christian Dictionary, Pref.*

Judgment.

Almighty Judg, how shall poor Wretches brook

*Thy dreadful Look,
Able a Heart of Iron to appall,
When thou shalt call
For every Man's peculiar Book?*

What others mean to do, I know not well

*Yet I here tell,
That some will turn thee to some Leaves therein,*

*So void of Sin,
That they in Merit shall excel.*

But I resolve, when thou shalt call for mine,

*That to decline,
And thrust a Testament into thy hand*;*

*Let that be scan'd:
THERE THOU SHALT FIND MY
FAULTS ARE THINE.*

Herb. Poems, p. 182.

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eneration, Tit. 3. 5, & 6. by believing the Articles of the Creed, 1 Cor. 15. 2. Blessed are they that keep his Commandments, that they might have a right to the Tree of Life (that right is our Righteousness) and may enter in, &c. Rev. 22. 14. By taking heed to himself and to Doctrine, Timothy was to save himself and his Hearers, 1 Tim. 4. 16. Many such Texts I have elsewhere cited, which are all true, chap. 23. §. 14, 28, 29, 35. (I shall return to this Author what King James the First did to a raw blind Preacher coming out of his Pulpit, I thank thee Man for thy Text.)

The condition of our continued and consummate Right and full Possession, is the former Faith and consent continued, Repentance renewed when we knowingly sin, and sincere Obedience and Perseverance.

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before the Foundation of the World chosen to be holy, are in time, through the powerful Operation of his Spirit applying the Death and Resurrection of Christ unto them, renewed in their whole Man after the Image of God, having the Seeds of Repentance unto Life, and of all other saving Graces put into their Hearts, and those Graces so stirred up, increased and strengthened, as that they more and more die unto Sin, and rise unto newness of Life.

Q. Wherein do Justification and Sanctification differ?
Ans. Altho Sanctification be inseparably joined with Justification, yet they differ, in that God in Justification imputeth the Righteousness of Christ, in Sanctification his Spirit infuseth Grace, and enableth to the exercise thereof; in the former Sin is pardoned, in the other it is subdued: the one doth equally free all Believers from the revenging Wrath of God, and that

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Justice.

For where before thou still didst call on me,

Now still I touch

And harp on thee,

God's Promises have made thee mine :

Why should I Justice now decline ?

Against me there is none, but for me much.

Ibid. p. 135.

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Ibid. chap. §. 5.

Head 13.

True Conversion, and the performance of good Works, is a Condition required on our part before Justification. *Filii Armin.*

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that perfectly in this Life, that they never fall into Condemnation; the other is neither equal in all, nor in this Life perfect in any, but growing up to Perfection. *Assembl. larger Catechism.*

1. *Justice pleads.* I arraign before the Tribunal a Rebel, who was the glorious Work of thy Hands, the Center of thy rich Goodness, and a Counterpart of thy own Image; he is indeed miserable, whereby to excite thy Compassion; but he is not miserable, without being criminal: Thou didst create him in a state, and with Ability to be otherwise: The Riches of thy Bounty aggravate the blackness of his Crime.

He is a Rebel, not by Necessity, but *Will*; What Constraint was there upon him to listen to the Counsels of the Enemy of God? What Force could there be upon him, since it is without the compass of any Creature to work upon, or constrain the Will? Nothing of Ignorance can excuse him, the Law was not ambiguously expressed, but in plain words, both as to Precept and Penalty; it was writ in his Nature in legible Characters. Had he received any disgust from thee after his Creation, it would not excuse his Apostacy, since, as a Sovereign, thou wert not obliged to thy Creature: Thou hadst provided all things richly for him, he was crowned with Glory and Honour: Thy infinite Power had bestowed upon him an Habitation richly furnished, and varieties of Servants to attend him. Whatever he viewed without, and whatever he viewed within himself, were several Marks of thy Divine Bounty, to engage him to Obedience. Had there been some reason of any disgust, it could not have ballanced that Kindness which had so much reason to oblige him: However, he had received no Courtesy from the fallen Angel to oblige him to turn into his Camp. Was it not enough that one of thy Creatures would have stript thee of the Glory of Heaven, but this also must deprive thee of thy Glory upon Earth, which was due from him to thee as his Creator? Can he charge the difficulty of the Command? No: It was rather below than above his Strength: He might rather complain that it was no higher, whereby his Obedience and Gratitude might rather have a larger scope, and a more spacious Field to move in, than a Precept so light, so easy, as to abstain from one Fruit in the Garden. What Excuse can he have that would prefer the Liquorishness of his Sense before the Dictates of his Reason, and the Obligations of his Creation? The Law thou didst set him was righteous and reasonable; and shall Righteousness and Reason be rejected by the supream and infallible Reason, because the rebellious Creature hath trampled upon it? What! Must God abrogate his

his holy Law, because the Creature hath slighted it? What Reflection will this be upon the Wisdom that enacted it, and upon the Equity of the Command and Sanction of it? Either Man must suffer, or the holy Law be expunged, and for ever out of date: And is it not better Man should eternally smart under his Crime, than any dishonourable Reflections of Unrighteousness be cast upon the Law, and of Folly, and want of a foresight upon the Lawgiver? Not to punish, would be to approve the Devil's Lie, and justify the Creatures Revolt. It would be a Condemnation of thy own Law as unrighteous, and a sentencing thy own Wisdom as imprudent. Better Man should for ever bear the Punishment of his Offence, than God bear the Dishonour of his Attributes: better Man should be miserable, than God should be unrighteous, unwise, false, and tamely bear the denial of his Sovereignty. But what advantage would it be to gratify Mercy by pardoning the Malefactor? Besides, the irreparable dishonour to the Law, the falsifying thy Veracity in not executing the denounced Threatning, he would receive Encouragement by such a Grace to spurn more at thy Sovereignty, and oppose thy Holiness by running on in a course of Sin with hopes of Impunity. If the Creature be restored, it cannot be expected that he that hath fared so well after the breach of it, should be very careful of a future Observance: His easy Readmission would abet him in the repetition of his Offence, and thou shalt soon find him cast off all moral dependance on thee? Shall he be restored without any Condition or Covenant? he is a Creature not to be governed without a Law, and a Law is not to be enacted without a Penalty. What future regard will he have to thy Precept? or what fear will he have of thy Threatning, if his Crime be so lightly past over? Is it the stability of thy Word? What reason will he have to give credit to that which he hath found already disregarded by thy self? Thy Truth in future threatnings will be of no force with him, who hath experienced thy laying it aside in the former. 'Tis necessary therefore that the rebellious Creature should be punished, for the preservation of the honour of the Law and the honour of the Lawgiver, with all those Perfections that are united in the composition of it.

2. *Mercy doth not want a Plea.* 'Tis true indeed, the Sin of Man wants not its Aggravations: He hath slighted thy Goodness, and accepted thy Enemy as his Counsellor; but it was not a pure Act of his own, as the *Devil's* Revolt was: He had a Tempter, and the Devil had none: He had, I acknowledg, an Understanding to know thy Will, and a Power to obey it; yet he was mutable, and had a Capacity to fall. It was no difficult Task that was set him, nor a hard Yoke that was laid upon, yet he had a brutish part as well as a rational, and Sense as well as Soul; whereas the fallen Angel was a pure intellectual Spirit. Did God create the World to suffer an eternal Dishonour, in letting himself be outwitted by *Satan*, and his Work wrested out of his hands? Shall the Work of eternal Counsel presently sink into irreparable Destruction, and the honour of an Almighty and wise Work be lost in the ruin of the Creature? This would seem contrary to the nature of thy Goodness, to make Man only to render him miserable; to design him in his Creation for the Service of the Devil, and not for the Service of his Creator: What else could be the issue, if the chief Work of thy Hand, defaced presently after the erecting, should for ever

ever remain in this marred condition; what can be expected upon the continuance of his Misery, but a perpetual Hatred and Enmity of thy Creature against thee? Did God in Creation design his being hated, or his being loved by his Creature? Shall God make a holy Law, and have no Obedience to that Law from that Creature whom it was made to govern? Shall the curious Workmanship of God, and the excellent Engravings of the Law of Nature in his Heart be so soon defaced, and remain in that blotted condition for ever?

This Fall thou couldst not but in the Treasures of thy infinite Knowledge foresee; why hadst thou Goodness then to create him in an Integrity, if thou wouldst not have Mercy to pity him in Misery? Shall thy Enemy for ever trample upon the honour of thy Work, and triumph over the Glory of God, and applaud himself in the success of his Subtility? Shall thy Creature only passively glorify thee as an Avenger, and not actively as a Compassionater? Am not I a Perfection of thy Nature as well as Justice? Shall Justice ingross all, and I never come into view?

'Tis resolv'd already, that the fallen Angels shall be no Subjects for me to exercise my self upon; and I have now less reason than before to plead for them: they fell with a full consent of Will, without any motion from another; and not content with their own Apostacy they envy Thee, and thy Glory upon Earth as well as in Heaven, and have drawn into their Party the best part of the Creation below: Shall Satan plunge the whole Creation in the same irreparable Ruin with himself? If the Creature be restored, will he contract a boldness in Sin by Impunity? Hast thou not a Grace to render him ingenuous in Obedience, as well as a Compassion to recover him from Misery? What will hinder but that such a Grace which hath established the standing Angels, may establish this recovered Creature? If I am utterly excluded from exercising my self on Men as I have been from Devils, a whole Species is lost; nay, I can never expect to appear upon the Stage.

If thou wilt quite ruin him by Justice, and create another World, and another Man; if he stand, thy Bounty will be eminent, yet there is no room for Mercy to act, unless by the commission of Sin he exposeth himself to Misery; and if Sin enters into another World, I have little hopes to be heard then, if I am rejected now. Worlds will be perpetually created by Goodness, Wisdom and Power: Sin entering into these Worlds, will be perpetually punished by Justice; and Mercy, which is a Perfection of thy Nature, will for ever be commanded silence, and lie wrapt up in an eternal Darkness. Take occasion now therefore to expose me to the knowledge of thy Creature, since without Misery, Mercy can never set foot into the World.

Mercy pleads, if Man be ruined, the Creation is in vain; Justice pleads, if Man be not sentenced, the Law is in vain; Truth backs Justice, and Grace abets Mercy. What shall be done in this seeming Contradiction?

Mercy is not manifested if Man be not pardoned; Justice will complain if Man be not punished.

3. An Expedient is found out by the Wisdom of God to answer these Demands, and adjust the Differences between them. The Wisdom of God answers, I will satisfy your Pleas. The Pleas of Justice shall be satisfied in punishing, and the Pleas of Mercy shall be received in pardoning. Justice shall not complain for want of Punishment, nor Mercy for want of Compassion. I will have an infinite Sacrifice to content Justice; and the Virtue and Fruit of that Sacrifice shall delight Mercy. Here shall Justice have Punishment to accept, and Mercy shall have Pardon to bestow. The Rights of both are preserved, and the Demands of both amicably accorded in Punishment and Pardon, by transferring the Punishment of our Crimes upon a Surety, exacting a Recompence from his Blood by Justice, and conferring Life and Salvation upon us by Mercy, without the expence of one drop of our own. Thus is Justice satisfied in its Severities, and Mercy in its Indulgencies. The Riches of Grace are twisted with the Terrors of Wrath. The Bowels of Mercy are wound about the flaming Sword of Justice, and the Sword of Justice protects and secures the Bowels of Mercy. Thus is God righteous without being cruel, and merciful without being unjust; his Righteousness inviolable, and the World recoverable. Thus is a resplendent Mercy brought forth in the midst of all the Curses, Confusions, and Wrath threatened to the Offender; *Rom. 3. 24, 25.* Mr. Charnock, Vol. 1. p. 381, 382, 383, 384. Now shall follow some other Arguments out of Scripture to prove the Imputation as well of Christ's active as passive Obedience.

Arg. 1. The Apostle saith, *who was delivered to death for our Sins, and rose again for our Justification, Rom. 4. 25.* Here Remission of Sins and Justification are made two distinct things, tho in Use and Fruition never severed; and both of them are imputed unto us by Faith in Christ: and tho it be here answered, that we have both these by the Death of Christ, but the perfecting and manifestation thereof is referred to Christ's Resurrection; yet it remaineth still, that there is more in Justification than Remission of Sins, for otherwise the Apostle should commit a *Tautology*, a verbal Repetition of the same thing: And if the Resurrection of Christ must concur to our Justification, then more is required than his Passion only. *Arg. 2.* *Rom. 5. 19.* *As by one Man's Disobedience many were made Sinners, so by the Obedience of one shall many be made righteous.* Here many are directly said to be constituted just by Christ's Obedience. It will be answered that the passive Obedience of Christ is understood, in being obedient unto death. *Contra.* Yea the whole Obedience of Christ in his Life and Death, is here insinuated, as may thus appear.

1. Christ's Obedience is set against *Adam's* Disobedience, which was a Transgression of the whole Law; therefore Christ's Obedience must be understood to be general.
2. The Apostle speaketh of the Gift of Righteousness, *ver. 17.* but *donnum Justitiae*, the Gift of Righteousness is more than the taking away of Sins.
3. And the reigning of Righteousness is set against the Reign of Sin; but for Sin not to reign, and for Righteousness to reign, tho one necessarily followeth the other, yet they are in themselves diverse and different.
4. The Apostle useth the word *constituentur*, shall be constituted Righteous; therefore Justification is a settling or constituting of Men in the State of Righteousness before God, which is more than the Remission of Sins, which sheweth a Privation only, acquittal or riddance of Evil and Sin. *Arg. 3.* Add hereunto the place before urged against inherent Justice, that Christ is our *Righteousness, Sanctification, Redemption*; which place is thus well interpreted by Mr. Calvin: By Justice or Righteousness he understandeth that both Christ doth expiate our Sins by his Death, and his Obedience

is imputed to us for Righteousness: for seeing the Justice of Faith consisteth in the remission of Sins, and our gracious Acceptance, we obtain both by Christ, &c. Beside then the remission of Sins, there is the imputation of Christ's Righteousness that maketh us accepted with God. *Arg. 4.* Even Reason it self sheweth, that in Justification there is a Gift of Righteousness, beside remission of Sins: for in every change and alteration there are two things to be considered, from what we are changed, and into what, which are called, *terminus à quo*, & *terminus ad quem*; as when a thing is turned from black to white, there is the privation of Blackness, and the succeeding of Whiteness; and when in the Air Darknes is expelled, and Light received: so to make a Man just, there must be a remission of Sin, and a conferring of Righteousness. And unto Salvation belongeth Deliverance from Hell, and the possession of Heaven: the one we are freed from by the redemption from our Sins, the other is given us for the acceptance of Christ's Righteousness. We are not only freed from Condemnation, but we also are made Heirs with God: the Offender being absolved from the Sentence of the Judg, is not upon that honoured and rewarded: so that it standeth with the Law of natural Reason, and Course of Civil Justice, that two things must concur unto Justification, an *Ablation* of Sin, and *Collation* of Righteousness. *Arg. 5.* To the perfecting of our Redemption, and setting us in possession of Heaven, it was requisite, that both the Law should be fulfilled, which Man had transgressed, and the Punishment of the Law satisfied, that Man by his Transgression had deserved. The one Christ did by his Death, the other he wrought by his Life; and therefore the imputation of both is necessary: so St. Paul sheweth this to be one of the ends for the which Christ took upon him our Flesh, *that the Righteousness of the Law might be fulfilled in us*, Rom. 8. 4. But if it be here said, that both are not requisite in God's Justice, to keep the Law, and to pay the Punishment, God's Justice is satisfied, in that the Punishment is answered for transgressing the Law: *Answer.* True it is if we expected to receive no more in Christ than we lost in Adam, which was the loss of a terrestrial Paradise; to restore us to that we were in Adam, Satisfaction for the Punishment had sufficed; but to bring us to Heaven, a new Merit by Christ's perfect Obedience was to be procured, by the which Heaven is purchased. *Arg. 6.* If Christ's actual Obedience be not a part of our Justification, then some of Christ's Works had been superfluous, and not necessary. But it will here be said, that after Christ became Man, it was requisite, that he as Man should keep the Law, and as Man he was bound thereunto. *Answer.* Christ must not be considered as a particular or private Man, working for himself, but in the Person of a Redeemer, doing all he did for us: He saith indeed, *thus it becometh us to fulfil all Righteousness*: but why did it thus become him? as our Redeemer, to finish the work of our Redemption, for the which he was sent; as St. Paul directly saith, Gal. 4. *He was made under the Law, to redeem them which were under the Law*: He was to be obedient to the Law, and bound unto it, but for our sakes, to redeem us. This matter may be thus resembled, like as a Prince resolving to go himself into Captivity, to redeem his Subjects that are taken Captives, when he cometh to deliver them, will carry himself decently as becometh a Prince, yet all this was first undertaken for his Subjects. So Christ the Prince of Glory, coming into the World to redeem Man, being come, walketh in all Virtue and Holiness, as it became the Person of the Redeemer; yet all this was undertaken for us: so that *πρωτεύων*, originally Christ became obedient to the Law for us; *εποχούων*, consequently, he so was obedient in respect of his Per-

Person. *Arg. 7.* The Death and Passion of Christ was available, because of the Holiness of his Person: *we were redeemed with the precious Blood of Christ, as of a Lamb undefiled.* Christ could not have redeemed us, if he had not been most holy and innocent: Christ's Person cannot be severed then from his Obedience, from whence it taketh the value and force; the one being imputed unto us, the other must also. It will be answered here, that the Holiness and Obedience of Christ was a Preparation and Disposition unto his Passion; but it followeth not, that the one should be imputed as well as the other. *Answer.* It followeth necessarily: Like as a Prince should accept of an unspotted Lamb for a Captive; if he bring one that is blemished and spotted, it will not be accepted: the Captive then is delivered, because of the spotless Lamb which is offered; the Prisoner then is accepted, because of the spotless Gift: and so are we accepted of God, for the undefiled Lamb's sake: it is then his Innocency which maketh his Death, and us in his Death accepted. *Arg. 8.* The Papists themselves grant so much, *that Christ's Justice is imputed in respect of his Satisfaction;* but they utterly refuse *imputative Justice:* shall then Protestants join with Papists in overthrowing one of the greatest Points and Articles, wherein we differ from the Church of Rome, concerning Justification by the imputative Justice of Christ? We may here say, as *Jehu* the Prophet to *Jehoshaphat*, that joined with *Ahab* in Battle, *Wouldst thou help the Wicked, and love them that hate the Lord?* 2 *Chron.* 19. 2. *Dr. Willet Synop. Pap.* p. 1000, 1001. Let Mr. D. W's *Subscribers* and *Followers* look to this, who with the World ran wondering after the Beast, that had received his Power from the Dragon; *Rev.* 13. 3, 4.

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Head 7. *That inherent Sanctification, &c.*

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THE Condition of Man after the Fall of *Adam* is such, that he cannot turn and prepare himself by his own natural Strength and good Works, to Faith and calling upon God: wherefore we have no Power to do good Works pleasant and acceptable to God, without the Grace of God, by Christ preventing us, that we may have a good Will, and working with us when we have that good Will. *Article 10. Church of England.* [Mark, Reader, the Soundness of this Article; Special Grace not only from God, but by

ERROR 19. *That our Natures are so far from being able to believe in Christ, as from being able to fulfil the Law of Works, and be justified by it; they being equally impossible to us; and as much help is necessary to one as to the other.*

Contr. To be justified by the Law of Works, when we have once broken it, is a Contradiction, and a natural Impossibility; as it is to be at once a Sinner, and no Sinner. But so it is not for a Sinner to believe in Christ: the Impossibility

TRUE Holiness is that inward, thorough and real Change, wrought in the whole Man, of a formerly vile Sinner, by the Spirit of God, whereby his Heart is purged from the Love, and his Life from the Dominion and Practice of former Sins, and whereby he is in Heart and Life carried out after every Good. I call it a Change, and so it is, it is not from Nature, Custom, Education; it is not an Habit, Form, but a Change. *Christiani sunt non nascuntur, creantur non generantur;* and a mighty and manifest Change it makes,

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a Redeemer, must lay hold of a Sinner *previous* to any Work of his *as good*, and not only lay the *Foundation Stone* thereof, in *creating* a good Will, but the Topstone also of that Building in Faith and Holiness, by working with us, *when we have that good Will*. Hence it is that a bare Reformation will not pass for a *supernatural* Work of Regeneration.]

Works done before the Grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesus Christ; neither do they make Men meet to receive Grace, or (as the School-Authors say) deserve Grace of Congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the Nature of Sin. *Art. 13. Church of England.*

They also are to be had accursed, that presume to say, that every Man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his Life according to that Law, and the Light of Nature. For Holy Scripture doth set but unto us only the Name of Jesus Christ, whereby Men must be saved. *Artic. 18.*

None can come unto Christ, unless it be given unto him, and unless the

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possibility is but *moral* at most; which consisteth not in a want of *natural Faculties or Power*, but in the want of a *right Disposition or Willingness* of Mind.--And to fulfil the Law of God, and to be perfect for the future, is surely a far higher degree of *spiritual Grace* and Excellency, than to be a poor weak sinful Believer, desiring to fulfil it. Therefore our sinful Natures are much farther off from *Perfection* than from Faith.--And it is certain that in *rerum natura*, there is such a thing as a *proper Power* given by God, to do many things that never are done, and that *necessary Grace* (which some call *sufficient*) which is not eventually effectual: for such *Adam* had (such *Power* and such *necessary Grace* or *Help*) to have forborn his first Sin, which he did not forbear. And no Man can prove that *no* final Unbelievers have had such *Power* and *Help* to have believed, as *Adam* had to have stood. But it is certain that we have not such *Power* and *necessary Grace* to have perfectly fulfilled all the Law. *Mr. Baxter's Life of Faith, p. 337, 338.*

Error 21. *That Faith causeth (i. e. instrumentally) Justification as it causeth*

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it is therefore called a *new Birth, new Creation, a new Creature, Resurrection, &c.* Is there not a Change when a Child is born? when a dead Person is raised? a blind Man receiveth sight? This Change is *wrought*, it is neither natural nor acquired, or taken up by the *Power* of our own Free-will, or *Force* of others Persuasion, *Strength* of Reason, *Convictions*, *Resolutions* from within or without. Hence we are said to be *God's Workmanship*, *Ephes. 2. 10. To be wrought to the same thing, 2 Cor. 5. 5. In the whole Man, 1 Thess. 5. 23. The God of Peace sanctify you wholly; and I pray God your whole Soul, and Body, and Spirit, be kept blameless, &c.* So that if you ask where is the Seat of this Holiness? Is it in the Head? or Heart? or Conscience? or outward Man? I answer, in no one, but in all of them: it is as Leaven that leaveneth the whole Lump; it is as the Soul *tota in toto, & tota in qualibet parte*. The Understanding in a new sanctified Person is enlightened to discern *spiritual things*, which before he understood not; his Memory sanctified to retain what is good, and shut out what is hurtful; Conscience awaken'd to check for Sin, and excite to Duty; Will subdued to imbrace Good, resist

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Father draw him. And all Men are not so drawn by the Father, that they may come unto the Son. Neither is there such a sufficient measure of Grace vouchsafed to every Man, whereby he is enabled to come unto everlasting Life. *Artic. 32. of Ireland. Lambeth Artic. 7, 8, 9.*

All God's Elect are in their time inseparably united unto Christ, by the effectual and vital Influence of the Holy Ghost, derived from him, as from the Head, unto every true Member of his mystical Body. And being thus made one with Christ, they are truly regenerated, and made partakers of him, and all his Benefits. *Ireland, Artic. 33. A profound and solid Truth is held forth in this Article, viz. that Union with Christ by the indwelling of the Spirit, is that which precedes and is the Foundation of a real and saving Work of Regeneration.*

By inherent Righteousness we understand a supernatural Gift of sanctifying Grace, opposite unto original Sin, restoring and renewing that Image of God, which was defiled and broken to pieces by original Sin. Original Sin hath filled the Mind with Darkness, this infused Grace clears up on all sides with an Heavenly Light. That (viz. Original Sin) hath spotted

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causeth Sanctification, as much and as properly.

Contra. Faith causeth not Justification at all, but only in the condition of it: But Faith causeth the Acts of other Graces by a proper Efficiency; Believing is a proper efficient Cause of the Will's Volition, Complacency, Consent, tho' but a moral efficient, because the Liberty of the Will forbiddeth the Intellect to move it *per modum naturæ*; and the Will's Consent procureth other Acts, and physically exciteth other Graces: Because to love and desire, and fear, and seek, and obey, are Acts of our own Souls, where one may properly cause another: But to justify or pardon is an act of God; and therefore equally procureth our Right or Title to Justification, and to Sanctification, and *Glorification*; but it doth not equally effect them. *Ibid. p. 340.*

Direct. 21. Tho' sometimes the Spirit works so efficaciously, as certainly to cause the Volition, or other Effect which it moveth to; yet sometimes it so moveth, as procureth not the Effect, when yet it gave Man all the Power and Help which was necessary to the Effect; because that Man failed of that Endeavour of his own,

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resist Evil; Affections orderly placed, to love, fear, delight in, and to hate; and what is suitable to Holiness, and the whole outward Man for Speech, Actions, Behaviour, yea, Habit and Dress, is composed as becometh Holiness--By the Spirit of God] we may not ascribe it to the Virtue of Ordinances, or Worth of Instruments; *1 Cor. 6. 11. But ye are washed, but ye are justified, but ye are sanctified--by the Spirit of our God.* Art. Nature, Education, can do nothing here; *it is not by Might or Power, but by the Spirit of God, Zech. 4. 6. Mr. Sheffield's Morning Exercise Method. p. 521, 522, 523.*

It is impossible that any Sinner should be saved without Christ. *Qui saltem, &c.* He that promileth any Man Salvation without Christ, I know not whether he can have Salvation by Christ (tho' Mr. Baxter says otherwise of the Heathen) *Rom. 3. 20. Gal. 2. 16. Mr. Mather on the Types, p. 9.*

Some indeed would have this Regeneration, if they knew what they would have, or as to what may be gathered of their Minds out of their great swelling Words of Vanity, to be nothing but Reformation of Life, according to the Rule of the Scripture. But *Nicodemus* knew the necessity of Reformation of Life well.

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spotted or made foul the Heart of Man, with a Stubbornness against and Hatred of God and the Divine Law; this infused Righteousness softens the Heart, kindles and enflames it with a love of what is good. Lastly, that (viz. *Original Sin*) hath infected all the [*Dispositions*] or Affections, and the Appetite (or Desire) it self with Rebellion; this restored Holiness doth constrain those disturbed Affections into order, and disarms the rebellious Conspicence it self of its Dominion, and brings them as it were under a Yoke. *Dr. Davenant de Justif. Habit. cap. 3.*

Regeneration] new Birth after we be once born naturally, to be born again spiritually: *Tit. 3. 5. By the Laver of Regeneration, or by the washing of the New-birth.*--Regeneration is commonly put and used by Divines for Sanctification and Renovation; and then it imports and signifies as much as the Reformation of a Man; which consists in the mortification of Sin, and newness of Life: whereas if we speak exactly, and as the thing is, this renewing of our Nature is but an effect and fruit of our Regeneration, which properly is our Incorporation and Ingrafting into Jesus Christ by Faith, whereby we have our spiritual Being of Children

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own, which should have concurred to the Effect, and which he was able without more help to have performed. That there is such effectual Grace, *Acts 9.* and many Scriptures with our great experience tell us. That there is such mere necessity, uneffectual Grace possible, and something in being (which some call sufficient Grace) is undeniable in the case of *Adam*: who sinned not for want of necessary Grace, (but was it not for want of a Supply of necessary Grace, which he as a Creature, tho made perfectly holy, did absolutely stand in need of, and for which in the expectation thereof he had not so much as a Promise according to the full Tenour and Nature of that Covenant? Whence Luther well concludes, that he would rather be in Hell with a Promise, than with Adam in Paradise without one) without which he could not do otherwise. And to deny this, blotteth out all Christianity and Religion at one dash. By all which it appeareth, that the Work of the Spirit is such on Man's Will, as that sometimes the effect is suspended on our Concurrence; so that tho the Spirit be the Total of its own (here lies the knock)

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well enough, if he had never read either *Moses* or the Prophets. And to suppose that our Lord Jesus Christ proposed unto him the thing which he knew perfectly well, only under a new Name or Notion which he had never heard of before, so to take an advantage of charging him with being ignorant of what indeed he full well knew and understood, is a blasphemous Imagination. How they can free themselves from the Guilt hereof, who look on Regeneration as no more but a metaphorical Expression of amendment of Life, I know not. And if it be so, if there be no more in it, but as they love to speak, becoming a new moral Man, a thing which all the World, Jews and Gentiles, understood; our Lord Jesus was so far from bringing it forth more light, and giving it more perspicuity, by what he teacheth concerning Regeneration, the Nature, Manner, Causes and Effects of it, that he cast it thereby into more Darkness and Obscurity than ever it was delivered in, either by Jewish Masters, or Gentile Philosophy: for altho the Gospel does really teach all Duties of Morality with more Exactness and Clearness, and press unto the Obedience of them, on Motives incomparably more cogent than any.

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dren in the Kingdom of Grace, as by carnal Generation we have a natural being in the Kingdom of this World; *John* 1. 12, 13, 14. Regeneration may therefore thus be defined, it is a Work or Act of God's wonderful Power, begetting the Elect again to himself by the Ministry of the Word, through the Spirit, that of the Children of Wrath (by the desert of Sin) they might be made by Grace, through Faith in Christ, the Sons and Daughters of God: *Jam.* 1. 18. *Of his own Will begat he us by the Word of Truth, Tit.* 3. 4, 5, 6. Therefore the confounding of Regeneration with Sanctification, I do take to be an oversight: but I judg it a gross Error, to think our selves to have any stroke in our new Birth; so much as to assent to it, till of unwilling we be made willing.

To be Regenerate] To be born again by the Spirit, that we may be the Children of God: *Joh.* 3. 3. *Unless a Man be regenerate and born again, he cannot enter into the Kingdom of God.* Mr. Wilson's Christian Dictionary.

The Schoolmen do usually speak: *Aliho no Man is able by the Ministry of Men to know the Nature of Faith, if he never heard any thing of it; yet he may by God's help, if he live morally according to God's Law* so

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knack) proper effect, and of the Act of Man, in its own place and kind of Action; yet not simply a total Cause of Man's Act or Volition; but Man's Concurrence may be further required to it, and may fail. *Ibid.* p. 226.

Omnibus Spiritus sanctus gratia aliquali ipsis adest; quâ nisi abutuntur, ipsos regeneraturus est: i. e. The Holy Spirit is with some kind of Grace present with those, which unless they did abuse, he would regenerate. Mr. Baxter's Method. Theol. Part 3. p. 7. We nothing doubt but many things which God willeth, or that it pleaseth him to have done, do yet never come to pass---We grant that some of God's Desires are never fulfilled. ---It is in the power of Man to hinder the execution of God's Will. *Corvin.* It may be objected, that God faileth of his end; this we readily grant. *Remonstr. Synod.* The Spirit and Sanctification are promised on condition of Faith and Repentance----To have some moral Power to know, and desire, and practise some moral good, it seemeth is inseparable from Man in via---Most frequently I use the words (viz. moral Power) for such a degree of God's helping or healing Influence

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any thing that otherwise ever besel the Mind of Man to think or apprehend; yet if it must be supposed to intend nothing else in its Doctrine of the New-birth or Regeneration, but those moral Duties and their Observance, it is dark and unintelligible; I say, If there be not a secret mysterious Work of the Spirit of God, in and upon the Souls of Men in the Writings of the New Testament, but only a Reformation of Life, and the Improvement of Man's natural Abilities in the Exercise of moral Virtue, thro the application of outward means unto their Minds and Understandings, conducting and perswading thereunto; they must be greeted to be obscure, beyond those of any other Writers whatsoever, as some have not feared already to publish unto the World concerning the Epistles of Paul. But so long as we can obtain an acknowledgment from Men, that they are true, and in any sense the Word of God, we doubt not but to evince that the things intended in them are clearly and properly expressed, so as that they ought to be, and so as they are capable to be expressed; the Difficulties which seem to be in them arising from the mysterious Nature of the things themselves contained in them, and the Weakness of our Minds in apprehending

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so much as in him lieth to do; for then God will succour him either by himself, or by some other, to wit, either Man or Angel, by propounding of Faith unto him. For as in natural things, so in supernatural, God doth minister Grace when Man is not wanting to himself. I answer, that this is false: for if Grace be given to him which doth that which lieth in him to do by the strength of Nature, it is given either by Merit or Promise. Not by Merit, because there is no Merit before Faith; and we do nothing acceptable unto God before we have Faith.

August. cont. Jul. *Thou bringest in a kind of Men, which can please God without the Faith of Christ, by the Law of Nature. This is the cause why the Christian Church doth especially detest you.* And it is not given by Promise, because there is no Promise or divine Law to be found in the Scripture, that Grace should by and by be given unto him that doth that which lieth in him to do; it is also false to say, that God doth minister all things that make for the Felicity of Nature, or this present Life: For some are born leprous, blind, foolish, very poor, unmeet for this temporary Felicity; neither do they ever attain unto it. This Opinion also is against Experience: be-

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Influx or Grace, as is short of an Habit for Promptitude and Civility, but yet puts the Soul in such a Disposition, by which Man can do the Act (and it may come to pass without more Grace whether it do or not) which the Dominicans call *sufficient Grace*, and I rather call *necessary Grace*. *Baxter's Doctrinal End of Controv.* ch. 13. §. 30. ch. 9. §. 5, 11.

If we may conjecture upon Probabilities, it seems to me most likely, *that there is such a sufficient Grace or Power to repent and believe savingly in some that use it not, but perish.* *Ib.* ch. 13. §. 43.

Rom. 10. faith no more, but that no Man can believe in Christ without the Revelation of him by preaching or declaring, and that no Man that heareth, can be saved at all without believing in him, nor no Man saved at all without that Faith, which the Law that he is under maketh necessary to Salvation. But if all were damned that believed not that Jesus is personally the Christ, all before his Incarnation must be damned: *But if not all before*, then the same thing was never made necessary after to all that could not possibly hear of it. *Ibid.* ch. 16. §. 25.

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apprehending such things, and not from any Absurdity or Intricacy in the Declaration of them. And here indeed consists the main Contest whereunto things with the most are reduced. Some judg that all things are so expressed in the Scripture with a condescension to our Capacity, so as that there is still to be received an inexpressible Grandure in many of them beyond our Comprehension. Others judg on the other hand, that under a Grandure of Words and hyperbolical Expressions, things of a meaner and a lower Sense are intended, and to be understood. Some judg the things of the Gospel to be deep and mysterious, the Words and Expressions of it to be plain and proper: Others think the Words and Expressions of it to be mystical and figurative, but the things intended to be ordinary and obvious to the natural Reason of every Man.—Regeneration doth not consist in a moral Reformation of Life and Conversation. Let us suppose such a Reformation to be extensive unto all known Instances. Suppose a Man be changed from Sensuality unto Temperance, from Rapine to Righteousness, from Pride to the Dominion of irregular Passions, unto Humility and Moderation, with all Instances of the like nature which

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because many die in their Infancy, and many are foolish and mad all their Life long, upon whom we cannot say that this universal Grace is bestowed. It is also contrary to most plain places of Scripture; *Rom. 9. 18. Mat. 13. 11. John 3. 8. John 6. Acts 13. 59.*---We know that God's Grace is not given unto all Men.---Object. *The Promise of the Seed of the Woman is made in Adam to all and to every Man.* Anf. It is made to Adam's Posterity indefinitely, not universally. *When Salvation is promised to all Men, all Men are named for a part of Men.*

The Heads of the Nations, *Cain, Cham, Esau, &c.* knew the promised Messiah; but those which came after knew him not, neither had they the means how to know him. So *Isa. 52. 66.* *Me have they not known, of me have they not heard.* The Nations also next adjoining to the Jews peradventure heard something, and had Prolelytes; but the Nations afar off, seated in the uttermost

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ham was, besides the common Covenant of Grace renewed, 1. A Promise of peculiar Favour to his Seed increased to a political Society in *Canaan*, and differenced by special Mercies from all the People of the Earth. 2. A Promise that the *Messiah* should be of his Seed. This Covenant did not discovenant the rest of the World (*who were in this Author's Sense in the same Covenant of Grace with Abraham as to Salvation*) nor put them into any worse Condition than they were before.---As the Covenant of Peculiarity was not a separated State, but an additional Privilege and Reward to *Abraham* as under the Law of Grace alone, nor as under the Covenant of Peculiarity alone (for that was never alone) but as of one under both, even under the latter as a Reward for his special Fidelity in the former. And so it was a Seal of the Righteousness of the Faith in the common Covenant of Grace, which he had being yet uncircumcised, tho a Symbol also of his after Peculiarities, *Rom. 4. 1, 2, &c.* The common Covenant of Grace was the Soul as it were of this political Jewish Law; and therefore was really expressed in it, in the Decalogue and other Parts:

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which we can imagine; or are prescribed in the Rules of the strictest Moralists. Suppose this Change be laboured exact and accurate, and so of great Use in the World: Suppose also that a Man hath been brought and perswaded unto it, through the preaching of the Gospel, so escaping the Pollution that are in the World through Lust, even by the Knowledge of our Lord and Saviour *Jesus Christ*, or the Directions of his Doctrine delivered in the Gospel; yet I say all this, and all this added unto a Baptism, accompanied with a Profession of Faith and Repentance, is not Regeneration, nor do they comprise it in them. And I have extended this Assertion beyond what some among us, so far as I can see, do so much as pretend unto, in their confused Notions and sophistical Expressions about Morality, when they make it the same with Grace. But whatever there may be of actual Righteousness in these things, they do not express an inherent habitual Righteousness; which whosoever denies, overthrows the Gospel, and all the whole Work of the Spirit of God, and of the Grace of our Lord *Jesus Christ*.---For the Assertion laid down, I desire that those who despise and reproach it, would attempt an Answer to the ensuing Arguments whereby it is confirmed; with those other which shall be insisted on in our Description of the Nature of the Work of Regeneration it self; and that upon such Grounds and Principles as are not destructive of Christian Religion, nor in-

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termost Parts of the Earth, had no Affairs with the Jews, and no Profelytes. And therefore it is false which some affirm, to wit, that the choosing of the People of *Israel* was only a kind of greater Courtesy shewed to this Nation, or a more gentle entreating of it, and no peculiar and diverse Favour, whereby he shewed himself to be their Father and Redeemer only.

And to make or maintain a hidden and invisible Church among the Gentiles before the coming of Christ, is altogether to contend against the Word. *God is only known in Judah, Psal. 76.* The Israelites only are called *my People, Hos. 1.* And they only were *Christ's Sheepfold*: because Christ when he came made one Sheepfold of the Jews and Gentiles, *John 10. 10. Eph. 2. 14.* Mr. Perkins of *Predestination*, pag. 121, 122, 123, 125, 226, 227, 228.

The fourth Defect is the Opinion of *universal saving Grace*, appertaining to all and every Man;

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As it was the Soul of their State of *Peculiarity*, which was the Reward of *Abraham's* Faithfulness in the common Covenant: And their peculiar Promise to *Abraham's* Seed as the Nation's Blessing, with their Types and Prophecies, all led them to Christ more plainly than he was revealed to others. *Ibid. ch. 12. §. 4. Head 4, 5, 7, 12.*

That saving Grace differs in the degree, not specially as to the Essence of it from common Grace. This Mr. Baxter often urges in his *Method. Theolog.* Part 1. p. 52. Part 3. p. 274, &c.

That the Elect are saved from the *major* Gift of that Grace, or greater quantity thereof, whereof the Damned have a *minor* Part; and that as (*merè necessarium seu sufficientem vulgò dictum*) what is merely necessary; and as commonly called sufficient to their Salvation.

Adam after his Fall retained a Power of Believing, and so did all Reprobates in him: he did not lose (as they speak at the Synod) the Power of performing that Obedience, which is required in the New Covenant; he lost not a Power of Believing, nor a Power of forsaking Sin by Repentance: and Faith is called the

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productive of *Atheism*, before they are confident of their Success. If there be in, and required unto Regeneration, the infusion of a *new real spiritual Principle* into the Soul and its Faculties, of spiritual Life, Light, Holiness, and Righteousness, disposed unto and suted for the Destruction or Expulsion of a contrary inbred habitual Principle of Sin and Enmity against God, enabling unto all Acts of Holy Obedience, and so in order of Nature antecedent unto them; then it doth not consist in a mere *Reformation of Life* and moral Virtue, be they never so exact or accurate. Three things are to be observed for the clearing of this Assertion, before we come to the Proof and Confirmation of it. As, 1. That this Reformation of Life which we say is not Regeneration, or that Regeneration doth not consist therein, is a *necessary Duty* indispensably required of all Men. For we should take it here for the whole course of *actual Obedience* unto God, and that according to the Gospel. Those indeed by whom it is urged and pressed in the room of *Regeneration*, or as that wherein Regeneration doth consist, do give such an Account and Description of it, as that it is, or at least may be foreign unto true Gospel-Obedience, and so not contain in it one *acceptable Duty* unto God, as shall afterwards be declared. 2. That the Principle before described, wherein Regeneration as *passively* considered, or as wrought in us consists, doth always certainly and

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Man; which may be fitly termed the School of univerſal Atheiſm, for it pulls down the Pale of the Church, and lays it waſte as every common Field: it breeds a Careleſſneſs in the uſe of the means of Grace, the Word and Sacraments; when as Men ſhall be perſwaded that Grace ſhall be offered to every one effectually, whether he be of the Church or not, at one time or other, whereſoever or howſoever he live: as in the like caſe, if Men ſhould be told that whether they live in the Market-Town or no, there ſhall be ſufficient Proviſion brought them, if they will but receive it and accept of it, who would then come to the Market? Univerſal Grace hath three Parts; univerſal Election; univerſal Redemption; univerſal Vocation. Univerſal Election of all and every Man is a witteſſ Conciit: for if Men univerſally be appointed to Grace without exception; then there is no electing or chooſing

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the Work of God only, becauſe he requireth us to do it. *Grevinch. ad Ames*, fol. 183. *Rem. Declar. ſent. in Syn.* p. 107. *Rem. Apolog.* cap. 10. p. 112.

Thoſe things which are ſpoken concerning the infulſion of Habits before we can exerciſe the Act of Faith, we reject. *Epift. ad Wal.* fol. 67.

That the internal Principle of Faith required in the Goſpel, is a Habit divinely infulſed, by the Strength and Efficacy whereof the Will ſhould be determined, I deny. *Grevinch. ad Ames*, p. 324.

What matter is it in that, that a Man ſhould make himſelf differ from others? there is nothing truer; he that yieldeth Faith to God commanding him, maketh himſelf differ from him, who will not have Faith when he commandeth. *Rem. Apol.* cap. 14. p. 144.

I make my ſelf differ from another, when I do not reſiſt God and his divine Predetermination, which I could have reſiſted; and why may I not boaſt of this as mine own? That I could is of God's Mercy; but that I would, when I might have done otherwiſe, is of my Power. *Grevinch. ad Ames*, p. 253.

Sometimes God calleth this or that Nation, People, City, or Perſon, to the

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infallibly produce the Reformation of Life intended. In ſome it doth it more compleatly, in others more imperfectly, in all ſincerely. For the ſame Grace in nature and kind is communicated unto ſeveral Perſons in various degrees, and is by them uſed and improved with more or leſs Care and Diligence. In thoſe therefore that are adult, theſe things are inſeparable. Therefore, 3. The difference in this matter cometh unto this Head; we ſay and believe that Regeneration conſiſts in *ſpirituali Renovacione nature*, in a ſpiritual Renovation of our Nature; our modern *Socinians*, that it doth ſo in *moralis Reformatione vite*, in a moral Reformation of Life. Now as we grant that this *ſpiritual Renovation* of Nature will infallibly produce a *moral Reformation* of Life; ſo if they will grant that this moral Reformation of Life doth proceed from a ſpiritual Renovation of our Nature, this difference will be at an end. And this is that which the Antients intend by firſt receiving the Holy Ghoſt, and then all Graces with him. However if they only deſign to ſpeak *ambiguouſly*, improperly, and unſcriptural; confounding Effects and their Cauſes, Habits, and Actions, Faculties or Powers, and occaſional Acts, infulſed Principles, and acquired Habits, ſpiritual and moral, Grace and Nature, that they may take an opportunity to rail at others for want of better advantage, I ſhall not contend with them. For allow a new *ſpiritual Principle*, an infulſed

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choosing of some out of Mankind to Grace: and if some alone be appointed to Grace, as it must needs be in Election, then it is not Grace universal.--I cannot think that such a poisoning Cockatrice can lay such good Eggs, or that wild Crab-trees (such as all Men are in *Adam*) can bring forth sweet Fruits according to the Will of God, except God pluck them forth of *Adam*, and plant them in the Garden of his Mercy, and stock them, and graft the Spirit of Christ in them. Mr. Perkins's *Golden Chain*, p. 477, 478, 624.

Object. That there is an universal or sufficient Grace, derived upon all Men since the Fall of *Adam*, by virtue of which they may repent, believe, and be saved, if they will themselves.

Answer. That there is not any such free Will, or universal or sufficient Grace communicated unto all Men, whereby they may repent, believe, or be saved if they will themselves; *Jer.* 10. 23. *Psal.* 16. 9.

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the Communion of Evangelical Grace, whom he himself pronounceth worthy of it, in comparison of others. *Rem. Declar. sent. Synod.* It is said, *Acts* 18. 10. unto *Paul*, that God had much People in *Corinth*, and they were called so, because that even then they feared God, and served him with all their Hearts, according to that Knowledge they had of him, and so were ready to obey the preaching of *St. Paul.* *Corv.* 3. *Seet.* 27.

That Preparation and Disposition to believe, which Men attain by the Law, and vertuous Education, &c. *Rem. Act. Synod.*

That something which is in Sinners, whereby tho they are not justified, yet they are made worthy of Justification. *Grevinch. ad Ames*, p. 434.

Herein consisteth the Liberty of the Will; that all things required to enable it to will any thing, being accomplished, it still remains indifferent to will or not. *Armin. art. perpend.* fol. 11.

There is accompanying the Will of Man, an inseparable Property, which we call Liberty, from whence the Will is termed a Power, &c. *Remon. in Act. Synod.* fol. 16. All unregenerate Men have by virtue of their Free-will

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fused Habit of Grace, or gracious Abilities to be required in and unto Regeneration, or to be the Product or the Work of the Spirit therein, that which is born of the Spirit being Spirit; and this part of the Nature of this Work is sufficiently cleared: Now this the Scripture abundantly testifieth unto: *2 Cor.* 5. 17. *If any Man be in Christ, he is a new Creature.* This new Creature is that which is intended, that which was before described, which being born of the Spirit is Spirit. This is produced in the Souls of Men by a creating Act of the Power of God, or it is not a Creature; and it is superinduced into the essential Faculties of our Souls, or it is not a new Creature; for whatever is in the Soul of Power, Disposition, Ability, or Inclination unto God, or for any moral Actions by Nature, it belongs unto the old Creation, it is no new Creature. And it must be somewhat that hath a being and subsistence of its own in the Soul, or it can be neither new nor a Creature. And by our Apostle it is opposed to all outward Privileges; *Gal.* 5. 6. *ch.* 6. 15. That the Production of it also is by a creating Act of Almighty Power, the Scripture testifieth; *Psal.* 51. 10. *Ephes.* 2. 10. And this can denote nothing but a new Spiritual Principle, or Nature wrought in us by the Spirit of God. No, say some, a new Creature is no more but a changed Man. It is true, but then this Change is internal also; yes in the Purposes, Designs and Inclinations of the Mind.

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Iſa. 26. 12. *Job.* 15. 5. *chap.* 6. 44. *Pryn* *Anti-Armin.* p. 50.

This then is the Difference which God's Word teacheth us to put betwixt a regenerate and an unregenerate Man. The one is alive unto God, through Jesus Christ our Lord; *Rom.* 6. 11. and so inabled to yield himself unto God, as one that is alive from the dead, and his Members as Instruments of Righteousness unto God, v. 13. having his Fruit unto Holiness, and the end everlasting Life, v. 22. The other is a mere Stranger from the Life of God, dead in Trespasses and Sins, *Eph.* 4. 18. ch. 2. 1, 5. and so no more able to lead a holy Life acceptable to God, than a dead Man is to perform the Actions of him that is alive. He may live indeed the Life of a natural and a moral Man, and so exercise the freedom of his Will, not only in natural and civil, but also in moral Actions, so far as concerneth external Conformity unto those Notions of Good and Evil that re-

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will a Power of resisting the holy Spirit, of rejecting the offered Grace of God, of contemning the Counsel of God concerning themselves, of refusing the Gospel of Grace, of not opening the Heart to him that knocketh. *Armin. Art. perpend.* Grant all the Operations of Grace which God can use in our Conversion, yet Conversion remaineth so in our own free Power, that we can be not converted, that is, we can either turn or not turn our selves. *Corv. ad Bog.* fol. p. 263.

The Remonstrants do always suppose a free Power of obeying or not obeying, as well in those who do obey, as in those who do not obey: that he that is obedient, may therefore be counted obedient, because he obeyeth, when he could not obey; and so on the contrary. *Rem. Apol.* p. 70.

For if a Man should say, that every Man in the World hath a Power of Believing if he will, and of attaining Salvation, and that this Power is settled in his Nature, what Argument have you to confute him? *Armin. Anti-Perk.* fol. 272.

Mr. Baxter seemed formerly to acknowledg the Habits did precede Acts of Grace, which Mr. Durham on the Revelation,

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Mind. But is it by a real infusion of a new Principle of spiritual Life and Holiness? No, it denoteth no more but a new Course of Conversation; only the Expression is metaphorical, a new Creature is a moral Man that hath changed his course or way. For if he were always a moral Man, then he was never in any vitious way or course, as it was with him, *Mat.* 19. 18, 19, 20. then he was always a new Creature.

This is good Gospel at once, to overthrow original Sin, and the Grace of our Lord Jesus Christ. This Doctrine I am sure was not learned from the Fathers, whereof some used to boast: Nay, it is much more fulsome than any thing ever taught by Pelagius himself, who indeed ascribed more unto Grace than these Men do, altho he denied this Creation of a new Principle of Grace in us, antecedent unto Acts of Obedience. And this turning all Scripture Expressions of spiritual things into Metaphors, is but a way to turn the whole into a Fable, or at least to render the Gospel the most obscure and improper way of teaching the Truth of things that ever was made use of in the World. *Dr. Owen's Discourse of the Spirit*, p. 175, 176, 181, 182, 183.

Morality is not this new Creature Change. That is moral Honesty, Freedom from gross Vices, &c. I have before spoken something about it, shewing it insufficient, when I handled the necessity of Regeneration; we cannot speak too much against it.

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remain in his Mind: (in respect whereof the very *Gentiles*, *Rom. 2. 14.* themselves, which have not the Law, are said to do by nature the things contained in the Law:) he may have such Fruit, as not only common Honesty and Civility, but common Gifts of God's Spirit likewise will yield; and in regard thereof he may obtain of God temporal Rewards appertaining to this transitory Life, and a lesser measure of Punishment in the World to come: yet until he be quickned with the Life of Grace, and married to him who is raised from the dead, *Rom. 7. 4.* he cannot bring forth fruit unto God, nor be accepted for one of his Servants.

This is the Doctrine of our Saviour himself, *John 15. 4, 5.* Nothing, that is, nothing truly good and acceptable unto God. This is the Lesson that *St. Paul* doth every where inculcate: *Rom. 7. 18. 1 Cor. 2. 14. Heb. 11. 6. Tit. 1. 15.* Now seeing the end of the Commandment is Charity,

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tion, p. 107. takes notice of, tho in his latter pieces he expressly recants the same, saying, that he was once of Mr. *Pemble's* Judgment, that Habits went before Acts of Grace, but now was of another Mind, and has fallen in expressly with *Grevincho-vius*, whom once he condemned.---However take Mr. *Durham* before cited in his own words concerning him.---“Learned *Baxter*, in his excellent “*Treatise of the Saints everlasting Rest*, Part 3. “doth otherwise express “the Doctrine of the difference and trial of saving and common Grace, than what hath been usually rested in among practical Divines, which doth necessitate us some way to insist a little further in the clearing thereof: “he hath these Assertions; 1. That it is not the Law but the Covenant, that can clear the Sincerity of Grace as saving, to wit, as it is accepted by the Covenant as the fulfilling of the condition thereof. “2. He saith, that God hath not in the Covenant promised Justification upon any mere Act, or Acts, considered without their degree and suitability to their Object, &c. “3. There is no Act, “con-

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it, it being a soft Pillow from whence many slide insensibly into Destruction. How many upon this account think themselves new Creatures, who are yet deeply under the Image of *Satan*; and tho they have blown off some dust from the Law of Nature, yet never had a Syllable of the Law of Grace writ in their Hearts? Nay, the Image of the Devil may be more deeply engraven in a Soul, whose Life is free from an outward taint. Profane Men express more of the Beast; a civil and moral Conversation may have more of the Devil and Serpent within, in spiritualized Wickedness. (1.) *Yet Morality is to be valued.* 'Tis a comely thing among Men, a Beauty to humane Societies, Satisfaction to natural Conscience, Security to the Body, Example to others; Men are to be applauded for it, and encouraged in it. 'Tis a Fruit of Christ's Mediation, left for the preservation of humane Societies, without which the World would be a mere *Bedlam* and *Shambles*: The Works of Kindness, Justice, Mercy, Love, Pity, &c. are useful and commendable. 'Tis a thing which our Saviour loved, yet not with such a Love as eternally to reward it; he looked upon the young Man with some Affection, *Mark 10. 21.* but scarce upon the Pharisees without Anger and Disdain. (2.) *Yet we must not set the Crown belonging to Grace upon the head of it, and place it in a Throne equal to that of the new Creation.* 'Tis too amiable for Men to be beaten

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rity, out of a pure Heart, and of a good Conscience, and of Faith unfeigned, 1 Tim. 1. 5. Seeing the first beginning from whence every good Action should proceed, is a sanctified Heart, the last end the seeking of God's Glory, and Faith working by Love must intercur between both: the moral Works of the unregenerate failing so foully both in the beginning, middle, and end, are to be accounted Breaches rather of the Commandment than Observances, Depravations of good Works rather than Performances. For howsoever these Actions be in their own kind good, and commanded of God, yet they are marr'd in the Carriage, that which is *bonum* (or good) being done *bene* (or well;) and so tho in regard of their *matter* they may be accounted good, yet for the manner they must be esteemed vicious.

The Pelagian Hereticks were wont here to object against our Forefathers (as the Romanists

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considered in its mere nature and kind, which a true Christian may perform, but one that is unsound may perform it also, &c. From which he draweth, that wicked Men may really rely on Christ, have Recumbency on him, love God, &c. and that they may have Sin as Sin, and as displeasing to God. *Ibid.* 4. He asserts, that the Sincerity of saving Grace as saving, lieth materially, not in the bare nature thereof, but in the degree; not in the degree considered absolutely in it self, but comparatively as it is prevalent against its contrary, that is, when Love adhereth more to God than any other thing, and such like, which he endeavoureth to show both in the infused Habits, and in the Acts of saving Grace. And p. 235. doth assert, That in loving God and Christ as Mediator, there is no more than a gradual Difference between the Regenerate and Unregenerate: and in the end, he doth load the common Opinion with many dangerous Consequents.

Omnes Peccatores sub spe salutis possibilis Deus obligat, ad officia quadam præ-

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beaten off from it; yet with just Reason we may persuade them to arise to a higher elevation. 'Tis a curious Plant, a delightful Picture, an useful Artifice, but not a vital Principle; a Glow-worm is a lovely Light, yet it is not a Star. We preis not Men to throw off Morality, but to advance it, to exchange for Christ, that their moral Virtues may commence Christian Graces. 'Tis an elevation near the Kingdom of God, not a Translation into the Kingdom of God: 'Tis Nature improved, Nature renewed; 'tis a well coloured Picture without a Principle of Life; an outward Resemblance, not an inward Power, 2 Tim. 3. 5. a form of Godliness. As a change is made upon Cloth in the draught of a Picture, but no change in it by the conveyance of Life---You may have *Adam's* Morality with *Adam's* Corruption; a freedom from gross Vices, with a heap of spiritual Sins in your Hearts, as *Adam* had; but not a true Righteousness without the new *Adam*, the quickning Spirit. Therefore the highest Morality without a new Creation is but *Flesh*: all Men out of Christ agree in a fleshly Nature. 'Tis the highest thing in the rank of *Flesh*, but it is not yet mounted to Spirit. Water heated to the highest pitch is but Water still; and Morality in the greatest elevation of it, is but refined *Flesh*; an old Nature in an higher form. A profane Man reduced to a philosophical Morality, is purified *Flesh* reduced to some Sweetness, endued with a fresh

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nists do now adays unto us) both the Examples of the Heathen, who being Strangers from the Faith, did notwithstanding (as they said) abound with Virtues: and as Paul's Testimony also concerning them, Rom. 2. 14, 15. by which they laboured to prove, that even such as were Strangers from the Faith of Christ, might yet have a true Righteousness; because that these, as the Apostle witnessed, naturally did the things of the Law. But will you hear how St. Augustine took up Julian the Pelagian, for making this Objection: *Herein hast thou expressed more evidently that Doctrine of yours, wherein you are Enemies unto the Grace of God which is given by Jesus Christ our Lord, who taketh away the Sin of the World: bringing in a kind of Men which may please God without the Faith of Christ, by the Law of Nature. This is it for which the Christian Church doth most of all detest you.* And again, *be it far from us to think, that*

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prestanda & Media utenda, in ordine ad fidem & poenitentiam, & inde salutem suam obtinendam. -- At fœdus hoc beneficia illa sub conditione fidei & poenitentiae tantum donat: & conditionem hanc prestare, eatenus justum esse: & justitia hæc quæ consistit in conditionis præstatione, est conditio juris nostri ad fœderis beneficia: & est conformitas nostra ad eam legis gratiæ partem, quæ conditionem justificationis & vitæ instituit. Mr. Baxter's Method. Theol. Par. 3. p. 217, 310. Compare this with, *tenendum est veram conversionem præstationemque bonorum operum esse conditionem prærequisitam ante justificationem.* Filii Armin. Prefat. ad cap. 7. ad Rem. i. e. Conversion and the performance of good Works, is in their apprehension a Condition pre-required to Justification. Which (saith Dr. Owen) if it be not an Expression, not to be parallel'd in the Writings of any Christian, I am something mistaken: the sum of their Doctrine then in this Particular concerning the Power of Free-will, in the State of Sin and Unregeneration, is, *That every Man having a native inbred Power, believing in Christ, upon the Revelation of the Gospel, hath also an Ability of doing so much good, as shall*

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fresh Colour, but wanting Life as much as before: It is an old Nature new mended, (or vampt) but a new Creature is Christ formed in the Soul. Moral Virtue colours the Skin, renewing Grace enlivens the Heart: that changeth the outward Actions, *this* the inward Affections: that paints the Man, *this* quickens him: that is a change indeed in the Flesh, not of the Flesh into Spirit; 'tis a new Action, not a new Creation.--It must needs be differenced from the new Creature, because its Birth is different. Moral Virtue is gained by humane Industry, natural Strength, frequent Exercises: 'Tis made up of Habits, engendered by frequent Acts (Mr. Baxter's new Creature) But Regeneration is a Habit infused, which grows not upon the stock of Nature, nor is it brought forth by the strength of Nature: for Man being Flesh, cannot prepare himself to it. That may be the Fruit of Education, Example, *Philosophy*; *this* of the Spirit: that is a Fruit of God's common Grace, *this* of his special Grace: that grows upon the stock of Self-love, not from the Root of Faith, and a divine Affection: that is like a wild Flower in the Field, brought forth by the strength of Nature; *this* like a Flower in the Garden, transplanted from Heaven, derived from Christ, set and watered by the Spirit. And therefore the other being but the work of Nature, cannot bear the Characters of that Excellency which the Affections planted by the Spirit do: that is the Product

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true Virtue should be in any one unless he were righteous, and as far, that one should be truly righteous, unless he did live by Faith: for the just doth live by Faith. Now which of them that would have themselves accounted Christians, but the Pelagians alone, or even among them perhaps thou thy self alone, would say that an Infidel were righteous, would say that an ungodly Man were righteous, would say that a Man mancipated to the Devil were righteous? Altho he were Fabricius, altho he were Fabus, altho he were Scipio, altho he were Regulus. And whereas Julian hath further demanded: *If a Heathen do clothe the Naked, because it is not of Faith, is it therefore Sin?* St. Augustine answereth absolutely, *Inasmuch as it is not of Faith, it is Sin: not because the fact considered in it self, which is to clothe the Naked, is a Sin; but of such a Work not to glory in the Lord, none but an impious Man will deny to be a Sin.* For howsoever, in it self this natural Compassion be a good Work,

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procure of God, that the Gospel be preached unto him, to which, without any internal Assistance of Grace, he can give assent and yield Obedience: the preparatory Acts of his own Will always proceeding so far, as to make him excel others, who do not perform them, and are therefore excluded from further Grace. Which is more gross Pelagianism than Pelagius himself would ever justify: wherefore we reject all the former Positions, as so many Monsters in Christian Religion. Dr. O's Display of Arminianism, p. 136. All Mankind was put into a proper Capacity of Salvation, by the initial Covenant of Grace with Adam and Noah: But now by reason of the Sins of their following Parents, are rendred less capable of Salvation, tho not altogether incapable, for they have too much forfeited and lost the Grace of that Covenant; but notwithstanding the Covenant is not made null, or abrogated; neither hath the whole Grace of the Covenant ceased unto them: Therefore they yet remain under a more remote Capacity of Salvation, but not under the nearest----But whosoever shall hear the Gospel of Christ incarnate; they are judged by this more perfect Covenant, either as Contemners of it unto Death,

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of Reason, this of the Spirit: that is the awakening of natural Light, *this* the breaking out of spiritual Light and Love upon it: *that* is the excitation of an old Principle, *this* the infusion of a new: *that* arising from Sleep by the jog of Conscience, *this* arising from Death by the breath of the Spirit, working a deep Contrition, and making all new---It differs from the new Creature, in the immediate Principle of it and its tendency. *That* is a cleansing the outward Flesh in the fear of Man, out of Reverence to Superiours (as 'tis said of Jehoiash, he did that which was right, while he was under the awful Instructions of Jehoiada, 2 Kings 12. 2.) *This* is a perfecting Holiness in the fear of God, 2 Cor. 7. 1. *That* is an outward Reformation from the hearing of the Word; some Acts materially performed from the newness of the thing, John 5. 35. *This* from a judicious and hearty Approbation of the Law and Will of God. *That* ariseth from a natural Love to Reason, Justice, Equity; *This* consists of Love to God. *That* avoids some Sins, because they are loathsom; *this* because they are sinful: *That* tends not to God for himself, but for something extraneous to him: *This* is an acting for self, not for the Praise of God.

The Actions of unregenerate Morality, as well as loathsom Profaneness, are to gratify the Flesh in some part

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Work, yet he useth this good Work amiss, that useth it unbelievingly, and doth this good Work amiss, that doth it unbelievingly; but whose doth any thing amiss smother sweetly. From whence it is to be gathered, that even those good Works which Unbelievers do, are not theirs, but his who maketh good use of evil Men: but that the Sins are theirs, whereby they do good things amiss; because they do them not with a faithful, but with an unfaithful, that is, with a foolish and naughty Will, which kind of Will no Christian doubteth to be an evil Tree, which cannot bring forth but evil Fruits, that is to say, Sin only: for all that is not of Faith, whether thou wilt or no, is Sin. Dr. Usher's Answer to the Jesuits Challenge, p. 516, 517, 518, 519, 520.

The Doctrine of universal Grace, baptizeth Man's natural Freedom with the name of Grace: for what else is universal Grace, but the very natural Abilities of Man's Will? If it be Grace in Truth as well as in Name, how then is it derived unto

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Death, or as faithful unto Life---But they who never have heard the Gospel, neither could hear it, if they sincerely perform the Conditions of the Covenant of Grace made with Adam and Noah, they shall be saved; but if otherwise, condemned. And these things are seen clear to me from the Word of God--from the Law of Charity towards God and our Neighbour we are bound to think, that some of all Nations of the Earth truly perform the Conditions of the initial Covenant; and thence certainly are saved, because the performance of that Condition is not made impossible unto them. Mr. Baxter's Method. Theol. Part 3. p. 22.

It cannot be proved by any Man, that no Man believeth by that sufficient Motion, which doth not necessarily determine his Will; seeing many preparatory Acts are done by such a Motion. And it is probable that it is oft so. But the Certainty of this, or when and how oft it is so, no Man can know. But by which degree of Grace soever the Effect be produced, still God's Will is the chief Cause of it; which can procure the Effect infallibly, (i. e. if it would I suppose) when it doth not necessitate: yea, and his Premotion or Impression called sufficient; is incomparably

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of it: They all meet in that point; as the clearest Brooks as well as the most rapid and muddy Streams run to feed the Sea---That Restraints are not this new Creature. Restraining Grace, and renewing Grace, are two different things; the one is a withholding, Gen. 20. 6. I withheld thee from sinning against me. The other an enlivening with a free Spirit against it. ---A serious fit of Melancholy, or a sudden start of Affection, is not this Work of the new Creature. 'Tis an Habit, a Law writ in the Heart; not a transient Pang, or a sudden Affection; not a skipping of Fancy, or a quick sparkling of Passion, but a new Creature, a divine Frame spreading it self over every Faculty: Knowing God in our Understandings, complying with him by our Wills, aspiring to him by a settled and perpetual flame of our Affections rising Heaven-wards, like the Fire upon the Altar, conforming our selves to him in the whole Man, a denial of whole self for God.

'Tis not a working of the Imagination, or a melancholy Vapour, which may quickly be removed, or a flash of Joy and Love; but a serious Humility, a constant Grief under the Remainder of Corruption yet unextirpated; a perpetual Recourse to God, and Delight in him through Jesus Christ. Mr. Charnock, Vol. 2. p. 106, 107, 108, 109, 110.

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to all Men in the same Geometrical Proportion or Degree; when as all other Graces are peculiar unto some, and unequally distributed unto most that have them?

There is not a Text in Scripture, not a Pelagian or Arminian now in Nature, that can shew me either Warrant or Example of any one saving or common Grace, that was ever yet in the same Equality conferred upon all Men; and shall we begin to forge such Graces now? But to pass on further, and to search into the very depth and bottom of this pretended Grace, I would demand of any Arminian this one Query, Whether this universal sufficient Grace (which I take to be nothing else but a Power or Faculty in the Will to regenerate and transform the Soul, or to embrace Christ Jesus, and apply his Merits when the Gospel offers them) be a native and inherent Faculty of the Will? or only an adventitious, acquiste, or infused Quality not born, not procured with it? If the former only, it

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comparably more the cause than Man's Concourse is; tho' God leave some part of the Causation to Man's Free-will. But when the Effect doth not (from the flagging, as I guess, of Man's Causation) that is, when Men believe not, it is *Man's Will by Omission and Resistance* that is the chief Cause, and culpable, and not God's Omission, or non-determination. The same degree of divine Impress or Motion, which prevaileth with a Soul predisposed by common Grace, is not enough to prevail with some others that are ill or indisposed: Tho' God's absolute Will and answerable Operation would prevail with any, how bad soever.---Q. *Whether sufficient Grace to believe, which giveth the mere Power of Believing, to Infants or Adult be ever lost?* Ans. These Questions suppose that there are these several sorts of Graces disputed of by Divines: 1. *Common Grace.* 2. *Power to believe and repent.* 3. *Actual Faith and Repentance* by that called *Special Vocation.* 4. *The Habit of Love, and all Grace called Sanctification* (to pass by relative Grace, as Justification, &c.) 5. *Confirmation* of these Habits. And we now speak only of the second: And the very Being of that Grace is controverted, whether God ever give

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Peter telleth of some that escaped the Pollutions of the World through the Knowledge of Christ: It is an Expression of Men that fall away, whom he calleth afterward *Swine* and *Dogs*, unchanged for all this. Nature remaineth corrupt; yet through the knowledge of Christ, through the Dictates of the Holy Commands of Christ they leave these Sins, refrain from what they have a mind to. Yea, when they are thus sick, they have no mind to their Sins, that's more; yet it is but Nature improved still. For if you should be sick in Body, or in old Age, you will say of all your Pleasures, *We have no pleasure in them*, Eccl. 12. 1. So when a Man is sick in his Conscience, he is dead to all the Pleasures in the World, and yet this is not Mortification, the Lusts are not killed; for when he grows well again, his Lusts grow well with him, and gather up their crumbs.--In doing a Man shall have a great deal of Joy: for as the Heathens in doing according to the Light of their natural Conscience, had *Peace*, they had an excusing; so it is said, *Rom. 2. 14.* So if a Man in this case shall do good Duties, and reform his Life, the Holy Ghost will give him Joy. No Man shall do any thing for God, but he shall have a Reward, Joy to encourage him. You know the *Stony Ground*, they received the Word with Joy. Now then all Nature being thus wrought

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is verily then, no Grace but Nature: If the latter, then it must either be an acquiſite, derivative, or an inſufed Quality. If acquiſite either by Art or Industry of our own; then it can be neither univerſal, nor ſufficient, it being proportionably, originally in none; acquiſitely in few, ſince few Men ſeek it, fewer purchaſe it. If derivative, not from our Parents, not from Adam; for then it were not Grace, but Nature; not from Chriſt or from his Spirit, for they derive Grace only to their living and believing Members, not generally unto all, and that by means which are neither common nor effectual unto all, not immediately. If by Inſuſion only without means, I pray what Scripture proves it? If any, then ſhew it; if none, let none believe it: but if it be thus generally inſufed, then tell me how or when; whether with the Soul or after it? whether in the Embrio, Infancy, Childhood, Youth, or riper Age of Men? If with it, then certainly as a native Faculty

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(beſides the natural Power) a moral Power to believe, to any that never do believe? And, 1. it is certain by *Adm's* inſtance, that he gave him a Power to have perfectly obeyed, when he did not. 2. And therefore no Man can prove that now he giveth no Man a moral Power to believe, that doth not. 3. But it ſeemeth moſt probable that he doth, becauſe his Government and Man's Nature are not *tota ſpecie* changed. 4. And it is certain that ſtill all Men have Power to do more good than they do. 5. And even the *Dominicans* grant this Sufficiency of Grace. 6. But yet for my part, I am not certain of it. But if there be ſuch a Power given, which never acteth Faith (which I think moſt probable) it is either in the *Adult* or *Infants*: If in the *Adult*, no doubt it's loſt; for they that will not believe (to the laſt) retain not ſtill the moral Power in their Rebellion. But in the caſe of *Infants*, I think thoſe of them that die before the uſe of Reason, loſe it not, nor any of the *Elect* that live to full Age. But as to others, after long doubt, How far *Infant-Grace* is loſeable, this ſeemeth now the moſt probable Solution to me, *viz.* there is a Grace that reacheth but to a moral Power to repent and believe, before Men have the

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upon, a Man falling thus a doing and reforming, and finding himſelf thus kindly uſed to encourage him, Self-flattery in a Man makes up a Concluſion, that he is in a State of Grace. And the Principles of Nature being thus wrought upon by the Holy Ghoſt, thus doth a Man to be a Profeſſor of Religion, lancheth forth, walketh on ſtrongly; and yet all is but the Principles of Nature improved, and but an Underwork of the Spirit, that which indeed is the Point in hand. If there be ſuch Principles in Nature which the Holy Ghoſt works with, raiſeth and elevateth ſo as he need not put in new Principles, but only ſtir Nature; the Holy Ghoſt begetteth indeed, but Fleſh endeth. Then, my Brethren, ſuch a Work as this doth not hold proportion with what the Text here ſpeaks of, wherein a Man is raiſed up from Death to Life, as Jeſus Chriſt was; *Ephes.* 1. 19, 20. or whereby he is made a *Workmanſhip, created to good Works*, as *ch.* 2. 10. for in all this working (if you mark it) there is but an artificial kind of working in compariſon. As for example, to expreſs the difference to you between one and the other; Go take an old piece of Cloth, by drefſing of it you may raiſe a new tuft upon it out of the old Piece, and it will ſeem new; but yet it is but the ſame Principle newly raiſed up. But come to the Work of Regeneration, what is it? It is not

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culty conjoined with the Soul, undistinct from that whereby it wills all common civil things; and so a natural Power, not a Grace. If after it, I dare presume no prying Arminian can tell me how, or when. If in riper years, in Youth, or in Childhood only, then Infants want it who depart this Life, and so it is not universal. If in the very Womb or Infancy of all Men, then God bestows it when and where it is but useless, and so doth things in vain: since Infants (specially those that die before discretion) cannot tell how to act it, or to embrace Salvation by it. If in neither of all these Reasons, then not at all, and so there is no such Grace. All which being laid together, will evidently discover this *Pelagian*, *Popish* and *Arminian* Grace, to be in truth mere Nature, and so unable of it self to change Mens Hearts, to engender saving Grace, or purchase or imbrace Salvation, as our *Arminians*, *Papists*, and *Pelagians* dream.---To wind up all in brief, if there be such a Freedom of Will, or Sufficiency of Grace imparted unto all Men, whereby they may be saved if they will, why then were not the means of Grace and Salvation, from the very Creation, to this present, alike imparted to all, without

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Act or proper *Habit*: such Grace to persevere did put *Adam* in a present State of Life, or acceptation with God, this Grace *Adam* lost: accordingly such Grace that containeth but this *moral Power* in an Infant's Disposition (with relative Grace of Pardon) is sufficient to prove his *Right to Salvation*, if he so die; because he is not bound to the *Act*, nor capable of it; and even the *Adult* upon the *Act* have right to acceptance of it; and to the Spirit to cause the *Habit*, in order of Nature, before they have the *Habit*: therefore Infants may be in a state of such *Right and Life* before the *Habit*, tho they shall not possess *Glory* without it. And yet the *Adult* are not in a state of such *Right* by the mere *Power* before the *Act*, because the *Act* it self is made necessary to their Justification, but so is it not to *Infants*: so that *Infants* and *Adult* may receive a mere *Power* to repent and believe, and lose it after (at age) by actual Sin, tho this be a loss of a State of *Justi-*

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a dressing of the old Garment, but it is a putting off the old Man, and putting on the new, that is the Expression, *Ephes.* 4. 22, 23, 24. To dress the old Garment, to dress old Nature, and make it seem new; here is not a work now proportionable to the Creation. Here is but raising up the Principles there already; but to put it off, and to put on the new Man in all holy and gracious Dispositions suted to the spiritual part of the Word, this is by Creation, to put on the new Man which after God is created, &c. Go, take any Man that hath had never so high a Work, where only the Principles of Nature have been wrought upon and improved, wound up to the highest; if God turn this Man truly to him, there needeth as much Power yet to do it, after all this that I have mentioned, as to create a World, as to raise up Christ from the Dead. Dr. Goodwin on *Ephes.* Part 1. p. 353, 354, 356.

Faith and Repentance are the principal converting Graces, and said to be the principal Conditions of Justification, and to be (at least in Habit) antecedent to it: Hence it must follow that Man hath a Power of his own to repent and believe; both because the Law of Grace cannot require him to perform those Conditions of Justification which are impossible to him, and which it self doth not promise shall be wrought

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out which it was impossible for them to be saved? Yea, why then are not all, or most Men saved? Is it because they will not, or because they cannot save, convert or help themselves? If the latter of these two, you then yield up the Cause; if the former only, because they will not: I answer, *there is no Man whatsoever* so desperately prodigal of his own Soul, or so desirous of Damnation, but he unfeignedly desires to be saved, and would certainly save himself at last, if *his Power to effect were equal to his Will*: Therefore it is not want of Will, but Power, that bereaves them of Salvation. If you believe not this, believe the Truth himself, who speaks it: *Many* (saith he) *shall strive to enter, and shall not be able*. But admit it rests thus merely in Mens Wills: from whence, then springs this Inequality in their Wills, that one Man is thus unwilling to be saved, when another wills it? Is it because one Man's Will is naturally more corrupted and depraved than another's? This were to deny either the Universality or the Equality of original Corruption, which is equally derived unto all Men in the self-same measure, without any difference of degrees. Is it because there is an Insufficiency or Inequality

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Justification to the one sort (their Sins of Nature being pardoned) but not to the other (who are not pardoned without the Act) and it followeth not hence, that the Grace of *habitual Sanctification* is lost in any; *Adam* had such a Holiness as might be lost. And why may we not say, that *Infants first Grace* is of such a sort or degree? 2. And yet that none are saved without more; but that upon this first degree they have a Right to Salvation, and that their further Holiness shall be given them whom God will, as part of their Salvation, to which they have right at farthest at Death, in the same time and manner as perfect Holiness and Mortification of Sin is given to Believers that are till Death imperfect. A *loseable degree of Holiness* like *Adam's*, may be the way to *more* in all that so die. Mr. *Baxter's End of Doctrinal Controversy*, ch. 15. §. 17, 18, 19, 20. ch. 26. §. 3, 4, 5, 6. ch. 19. §. 22.

In the room therefore of such despised Prayers, I shall supply

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wrought in him, and also because the continuance of these Graces, and the reviving them when decayed, yea recovering them when lost, all depend upon Man's own diligence altogether, being the compleat condition of Life. And there is the same reason that the beginning as well as the progress of Grace should be from our selves, and more, seeing it is harder to begin a good Principle and Practice, than to improve and continue it. Moreover, the late plausible opinion of the Sameness of special and common Grace being the same in their physical Nature, differing only morally, is directed to be subservient to this Doctrine. By common Grace we understand those Inclinations or Dispositions in Men towards God before Conversion, before they can prevail with themselves to give up themselves to God. By special Grace we mean those efficacious Dispositions whereby a Man is fully determined to love and please God. Now to say these are the same in their physical Nature, or in *specie physica*, is to say, they are the self-same Quality both in kind and number (in the same Subject) which was before Conversion, and is after; and that they differ morally, or *specie morali*. This only is meant, that it is not accounted or accepted with God for saving Grace for any part of the Condition of the New-Covenant, till it wholly turn and

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quality in the Grace you speak of, to check and conquer the Obstinacy, the Perverseness of Mens Wills? then there is no such sufficient universal Grace as you pretend, since it is not sufficient or alike in all. Certainly if Mens Wills were equal, and their Graces equal, and their Desires equal, their Accomplishment of eternal Happiness and Salvation (which is essential and connatural to the Wills of Men) would be proportionable, since the self-same things in the same degrees, admit no Equality in their genuine and native Operations: And if so, then all Men by this Doctrine should be saved, and so God's eternal Justice, Hell and Devils were in vain. Mr. Pryn Anti-Arminianism, p. 85, 86, 88.

They (the Papists) say not, that a Man by his Free-will only is able to live well, or to obtain eternal Life: for *Bellarmino* proveth at large, that a Man hath no Power of himself, without the special Assistance of Grace, either to believe, or to prepare himself to receive Grace, or to love God, or to will any thing appertaining to Salvation, without the help of God's Grace. This then is their Opinion, that tho the Will of Man be not able of it self only to do any thing

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ply them (viz. these *Arminians*) with an ancient Form that is better suted unto their Principles, *Thou knowest, O Lord, how holy, how innocent, how pure from all Deceit and Rapine are the Hands which I stretch forth unto thee; how just, how unspotted with Evil, how free from lying are those Lips wherewith I pour forth Prayers unto thee, that thou wouldst have Mercy on me.* This Prayer *Pelagius* taught a Widow to make, as it was objected unto him in the *Dispositional Synod*, that is at *Lydia in Palestine*, cap. 6. only he taught her not to say that she had *no Deceit in her Heart*, as one among us doth wisely and humbly vaunt that he knoweth of none in his: So every way perfect is the Man. And yet altho he taught her so to plead her own Purity, Innocency and Righteousness before God, yet he doth it not, as those whereon she might be absolutely justified, but only as the condition of her obtaining Mercy. See *Dr. Owen's Discourse of the Spirit*, p. 266.

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and engage the Heart to God, tho before it was a truly gracious Qualification not arising to that acceptable degree. Now then I demand, whether Man by his own Power doth ripen this common Grace to be effectual, and so saving, or not? If it doth (which surely these Authors intend) then he hath Power to convert himself; if he hath not, but God worketh that saving degree in him, then the same Quality numerically is partly natural, wrought by Man's natural Power, and partly supernatural, wrought by the divine extraordinary Power. One part is within the reach and compass of Nature, and so natural; the other is beyond the reach of Nature, and so supernatural. But this is absurd, for that which is properly natural, and that which is supernatural, do certainly differ, not only morally but physically, yea not only *specie* but *genere physico*. Mr. *Troughton's Lutherus Redivivus*, p. 55, 56, 57.

It could not stand with God's holy Wisdom, to leave those he was pleased to choose unto Salvation to the Conduct of their own Understanding and Will, with such other Helps as they have in common with other Men; and thereon to hang the whole of his great Design: for by such a Course it would not only be *frustrable*, but *certainly defeated*.--That whatever things are requisite to Salvation, are given of God freely to all the

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in spiritual Actions, yet being aided and assisted by Grace, it may: so that they attribute part to Grace, part to Free-will: the first Motion and stirring of the Heart, they say, is only of God; and here the Will worketh nothing at all; then it is the part of Free-will to apprehend Grace offered, to give consent unto it, and to work together with it. *Trident. Concil. Sess. 6. cap. 5. can. 4.*

The Rhemists also thus define the matter; *The our Election, Calling, first coming to God, be not wholly or principally upon our Will or Works, yet our Will or working of any Good to our Salvation, is the secondary Cause: God's special Motion, Grace, Assistance, is the principal, Rom. 9. Sect. 4.*

This then is their meaning, that God's Grace and Man's Free-will do work actively together: as the Rhemists note, *The Gentiles, tho they believed especially by God's Grace and Preordination, yet they believed also by their own Free-will. Rhem. Act. 13. Sect. 2. Dr. Willet Synop. Pap. p. 956.*

It was another Heresy of the Pelagians, that God to this end gave Grace to Men: *That what they are commanded to do by their Free-will, they may more easily accomplish by Grace.* What

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compared with his piece of Justification, p. 17, 18. Now let us set a Knave to catch a Knave, an Arminian Position illustrating the Baxterian.

They (that is the Arminians) are of opinion, that an unregenerate Man hath Power of believing and repenting. The Arminian Conference at the *Hague*, p. 272.

do affirm, that Conversion doth go before Faith, and that Man doth help somewhat to his own Conversion before he hath Faith---they say that the Will keeps her own Liberty of Believing, or not Believing, of Repenting or not Repenting. And they will not have the Vivification and reviving of our Will in our Regeneration, to consist in this, that of being naturally evil, it is made good by the infusion of some Virtue, but that by the Illumination of the Understanding and amendment of the Affections, *the Will is made able to put forth that Faculty of willing or nilling, which is ingrafted in it.* (Herein lies the very secret Retiredness of all

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the Elect; and wrought effectually by the divine Power, as the necessary means of that Salvation, to which he hath appointed them.--Our Assertion is, *That the new Creature is God's Workmanship entirely and alone.* This the Scripture seems evident for: But being a Truth unacceptable to Nature; and there being some, who owning the Name deny the Thing; we must the more intently look to the proof of it: And our Argument for it is this; That the new Creature must be wrought either by a divine Power, or by a natural Power, or by the Concurrence of both together. *It cannot be wrought by a natural Power; 1. Because it is a Creature; and of all Creatures the noblest and most excellent. All the Virtuosi in the World are not able to make an Atom: They may refine and sublimate things that are, but cannot give the least being to that which is not.* How then should the natural Man give being to the new Creation? To suppose such a thing, would be a degrading to the Divine Nature, a setting the Image of the heavenly below that of the earthly: for he that builds is worthy of more Honour than the thing that is built by him. 2. Nothing can afford [that] it. hath not in it self: Now every Soul in Nature is Darknes, and possess'd with an habitual averſion from God: And Light is not brought out of Darknes, nor a clean thing out

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What else now do the Rhemists say, giving this Note, *Man was never without Free-will, but it is made more free by Grace?* Rhem. *John* 8. Sect. 2. So then Grace in their Judgment helpeth Man only more especially, fully, freely, that is, more easily to believe: Whereupon it followeth, that they may believe without Grace, tho not so especially. *Ib.* p.959.

Now, Lastly, the Holy Martyrs have sealed this Doctrine with their Blood. That blessed Man Mr. *Bradford* confesseth Belief only to be God's Gift: whereas *Friar Alphonso*, disputing with him, held on the other side, that the Act of Believing is in Man's Power. *Fox*, p.1619. There were divers Persons, to the number of twenty, persecuted in the Towns of *Winsor* and *Middlesam* in *Suffolk*, Anno 1556. for maintaining this Article with others, That Man had no Free-will of himself unto Good. *Fox*, p. 1913. See also for this matter, *Arausican. Concil.* 2. *Can.* 7. *If any Man say, that by the strength of Nature Man can think or choose any thing that appertaineth to eternal Life, or consent unto the preaching of Salvation, without the illumination of the Spirit, he is seduced with the Spirit of Heresy: for Christ saith, Without me ye can do*

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all their seemingly fair, yet rotten Concessions) The same Men do affirm, that sufficient Grace is given to all Men, even to unregenerate and Heathen Men, to whom the Name of Christ hath not come, whereby they may obtain Faith, if they will --they think that God doth exact and require nothing from Man, to the performing whereof he would not give him sufficient Power; otherwise (say they) God should gather where he hath not scattered: They say therefore, that God is bound to give to all Men the Power of fulfilling that which he commandeth, and of believing in Christ.--*He (Arminius)* p. 275. *To be able to believe is in Nature, to believe is of Grace:* therefore to be able to believe is not of Grace. There is indeed naturally in Man a possibility of having or receiving Faith; but it is not in him by Nature to be able to believe; for these things do very much differ. The first notes the Susceptibility and Possibility of receiving Faith: the other signifieth the

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out of an unclean: No Man will expect Grapes from Thorns: the Product will be according to that of which it is produced, *Mat.* 7. 18. *John* 3. 6. Therefore the new Creature being a divine thing, cannot be educed of natural Principles. 3. The natural Man is not only void of all Virtue and Property that tends to Regeneration, but is opposite thereto. To be grafted into the true Olive-Tree, is contrary to Nature: He is Enmity against God: and Enmity being a Principle incapable of Reconcilement, it cannot be supposed it will help to destroy it self. *They will not so much as seek after God, nor take him into their Thoughts.* Satan they follow with natural Motion. But as for the Word of the Lord, they profess stoutly, they will not hearken unto it; so desperately wicked are the Hearts of Men: *Psal.* 10. 4. *John* 8. 44. *Jer.* 44. 16. *ch.* 2. 25. *ch.* 17. 9. They are even made up of fleshy Lusts, which war against the Soul, and whatever hath respect to its happy Restorment. This Enmity is maintained and animated by the Darkness that is in them, which all Men in Nature are filled with, or with false Lights, which are equally pernicious and obstructive to this Work: By reason whereof the most glorious Objects, tho just afore them, are hid from their Eyes; they do not, nor they cannot discern the things which are of God,

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do nothing. Ibid. p. 960.

I affirmed, That there was no distinction in Faith, but in the Persons believing: In which, I confess, I did err; now I freely acknowledg, that temporary Faith (which, as *Bernard* witnesseth, is therefore feigned, because it is temporary) is distinguished, and differeth from that saving Faith, whereby Sinners apprehending Christ, are justified before God for ever; not in measure and degrees, but in the very thing it self. Mr. *William Barret's* Recantation at *Cambridg*, cited by *Fuller*, in his History of the *Unversity of Cambridg*, p. 150.

GRACE.

My stock lies dead, and no increase
Doth my dull Husbandry improve:
O let thy Graces without cease

Drop from above!

* If still the Sun should hide his Face,
Thine House would but a Dungeon
(prove,

Thy Works Nights Captives: O let
(Grace

Drop from above!

The Dew doth every Morning fall,
And shall the Dew outstrip thy Dove?
The Dew, for which Grass cannot call,
Drop from above.

Death is still working like a Mole,
And digs my Grave at each remove:
Let Grace work too, and on my Soul
Drop from above.

Sin is still hammering mine Heart
Into an Hardness, void of Love:
Let suppling Grace, to cross his Art,
Drop from above.

* That as special Grace is wholly from above, so its continuance and evidence, must come from above.

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the active Power and Faculty of Believing, which surely is not in Man by Nature, but is only from Grace.---The *Arminians* will have the efficacy (of Believing) that is, the efficiency and working Power of it, to depend on Free-will. *Arnoldus* against *Bogermannus*, p. 263, 274. All the Operations of Grace, which God doth use, to work our Conversion, being granted, yet the Conversion it self doth remain so free in our Power, that we may not be converted, that is, that we may convert, or not convert our selves. *Grevinchovius*, p. 198. I say, that the effect of Grace, after the ordinary and usual Rule, doth depend on some Act of Free-will, as on a foregoing Condition, without which it is not.

The same Man, p. 203, 204. doth say, that there can no other common Cause be given of the whole (why this Grace should be effectual, rather in Paul or Peter than in another) than the Liberty of the Will ---The *Arminian*

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1 Cor. 2. 14. They have false Conceptions of every thing; call good evil, and evil good; put Light for Darknes, and Darknes for Light: and the most excellent things are commonly farthest off from their Approbation. It's a known Experiment, that the more spiritual any Truth is, the more will carnal Reason object against it; How can these things be? John 3. 9. and how can this Man give us of his Flesh to eat? ch. 6. 52. By all the Understanding that Men have before Conversion, they are but more strongly prejudiced against the Truth: Acts 17. 18. 1 Cor. 1. 19, 20, 21, 22, 23. This Enmity is further confirm'd and fix'd by the Naturality of it. If it were an adventitious Quality, it might possibly be separated. And that it is natural, appears, in that the Unversality of Mankind is infected with it: It is not here and there one; but all and every one: Jews and Gentiles are all under Sin: Rom. 3.

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O come! for thou dost know the way.
Or if to me thou wilt not move,
Remove me where I need not say,
Drop from above.

Mr. Herbert's Poem, p. 52.

The Hold fast.

I threaten'd to observe the strict decree
Of my dear God with all my Pow'r
(and Might :
But I was told by one it could not be ;
Yet I might trust in God to be my
(Light.

Then will I trust, said I, in him alone.
Nay, ev'n to trust in him was also his :
We must confess that nothing is our
(own ;
Then I confess that he my Succour is.

But to have nought is ours, not to
(confess
That we have nought. I stood a-
(maz'd at this,
Much troubled, till I heard a Friend
(express
That all things were more ours by
(being his.

What Adam had, and forfeited for all,
Christ keepeth now, who cannot fail
(or fall.
Ibid. p. 137.

Where is my God? what hidden place
Conceals thee still?
What Covert dare eclipse thy Face?
Is it thy Will?
O let not that of any thing :
Let rather Brass,
Or Steel, or Mountains be thy Ring,
And I will pass.
Thy Will such an Intrenching is
As passeth Thought :
To it all Strength, all Subtilties
Are things of nought.

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Conferrers at the Hague in the third and fourth Articles, do so speak as if they were of the same opinion with us: for there they profess, that *Man hath no saving Faith from himself, and that the Grace of God is the beginning, the proceeding and the finishing of all good, and that all good Actions are to be ascribed to the Grace of God in Christ.* But the subtle Men, when they say that a Man hath not from himself, they understand that he hath it not from himself alone: And when they say, that every good Work is to be ascribed to Grace, they are very wary lest they should say *to Grace alone.* Then also in the word *Grace,* they lay a Snare, and being the Apes of the *Pelagians,* they feign a certain Grace which is common to all, which doth extend it self as far as Nature: Also they distinguish Grace from the use of Grace; for indeed they will have Grace to be from God, but the use of

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9--18. *Gen.* 6. 13. *Jer.* 10. 14. *Pf.* 51. 3. It also grows up with them, *Psal.* 58. 5. and the longer it lives the worse it is, and the more impregnable; *Rom.* 8. 7. And tho at times they look another way (like Bullets of Stone or Lead, which acted by a foreign Power, are mounted into the Air) their upward Motion quickly ceaseth, because it was not natural; they come again to their Center of their own accord, and there they will live and die: As was verified in *Saul, Ahab, Agrippa,* and others. The new Creature cannot be the Product of natural Power, because every thing is received and improved according to the nature of that which receives it. Plants and other Creatures turn all their Nourishment into their own Species and Property. A Vine and a Thistle both planted in one Soil, have the same Sun, Dew, Air, and other Influences common to both; yet, each one converts the whole of that it receives into its own

Thy

Grace

D d 2 Sub-

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Thy Will such a strange distance is,
 As that to it
 East and West touch, the Poles do kiss,
 And Parallels meet.
 Since then my Grief must be as large,
 As is thy space,
 Thy distance from me; see my charge,
 Lord, see my case.
 O take these bars, these lengths away;
 Turn, and restore me;
 Be not Almighty, let me say,
 Against, but for me.

Ibid. p. 157.

Concerning Free-will, as it may peradventure in some case be admitted, that Men without Grace may do some outward Function of the Law, and keep some outward Observances or Traditions: so as touching things spiritual and appertaining to Salvation, the strength of Man being not regenerate by Grace, is so infirm and impotent, that he can perform nothing neither in doing well or willing well, who after he be regenerated by Grace, may work and do well, but yet in such sort, that still remaineth notwithstanding a great imperfection of Flesh, and a perpetual Repugnancy between the Flesh and the Spirit. And thus was the original Church of the antient Romans first instructed: From whom see how far this latter Church of Rome hath degenerated, which holdeth and affirmeth, that Men without Grace, *viz.* Regeneration, may perform the Obedience of the Law, and prepare themselves to Grace by working, &c. (*Here Mr. Baxter's Habit of Grace must dance attendance as to its effectual Form, upon our pre-acting of Grace.*) Fox's *Acts and Monuments*, p. 25.

Another Error also may be noted in the Papists, touching the efficient or

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Grace to be in the Power of Man's Free-will. With the like Craft they say, that the Power of Believing is from Grace: for they presently draw back what they have reached forth, while they say, that to believe it self is of Man's Free-will; and that Grace is given to Man to believe if he will. But whensoever they will have a kind of special Grace to come to that general Grace, they make the use of this special Grace to depend on Free-will; and they roundly, and without any Circumstances affirm, that the Efficiency and working Power of Grace doth depend upon it. We shall also see, that that universal and sufficient Grace common to all Men, is natural Gifts and Notions that are naturally ingrafted, and that they clothe Nature with the goodly name of Grace, (which thing also Pelagius did) which thing, when they do with their greatest cunning, yet their dissembling is never

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Substance and Kind. You may plant and prune, and dig and dung an evil Tree, bestow what cost and pains you will upon it, it does all but enable the more pregnant Production of evil Fruit: Just so doth the natural Man, even *turn the Grace of God into Lasciviousness*, Jude 4. Tit. 1. 15. Psal. 119. 67. 2 Chron. 28. 22. Good *Josiah his Heart melts at the preaching of the Law, he humbles himself, and falls to Reforming*, 2 Chron. 34. 27, 31. but wicked *Jehoiakim, he cuts the Roll in pieces, and burns it*, Jer. 36. 23. Thus Sin (*i. e.* corrupt Nature) *works Death by that which is good*, Rom. 7. 8, 10. — *The new Creature is not wrought by the Concurrence of divine and natural Power [together] for the Holy Ghost needs no assistance in his Work: who and where is he that stood up for his help, when he moved on the Waters, and brought forth this World into a Form?* Job 38. 4. *When he weighed the Mountains in Scales, and* the

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or formal Cause of good Works. For albeit they all confess in their Books, that *gratia Dei gratis data*, is the chief and principal Cause thereof, and worketh in us *Iustitiam primam* (as they call it) yet the good Works after Regeneration, they refer to other subordinate Causes under God, as to Free-will, or to *Habitum virtutis*, or *ad integra naturalia*, and nothing at all to Faith, whereas Faith only next under God is the Root and Fountain of all Well-doing: as in the Fruits of a good Tree; albeit the Planter or the Husbandman be the principal Agent thereof, and some cause also may be in the good Ground; yet the next and immediate Cause is the Root that maketh the Tree fruitful. In like manner the Grace of God, in a soft and repentant mollified Heart, (*by the aforesaid Grace made such*) planteth the Gift of Faith. Faith as a good Root cannot lie dead or unoccupied, but springeth forth, and maketh both the Tree fruitful, and also the Tree thereof to be good, which otherwise had no acceptation nor goodness in them, were it not for the goodness of the Root from whence they spring. So Paul, altho he had certain Works in him, such as they were, before his Conversion;

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never so wary, but that their *Pelagian* Ears and Errors do appear; and altho they do imitate the Speech of Truth, yet their Vizard doth often fall from them unawares, and their Ulcers being pressed, do presently cast forth stinking Corruption. Yet *Vorstius* here doth differ from his Master: for when *Arminius* saith, that no Man is converted, and doth believe in Act, by that universal Grace alone, which is common even to the Reprobates, but that there is also some special Grace required; *Vorstius* on the contrary side doth affirm, *Collocat. cum Piscat.* p. 57. That some are converted by universal Grace (which he calleth the lesser Mercy) that is, without special Grace, which he calleth more than sufficient and superabounding Helps: Therefore if this Man be believed, some Men come to Salvation by that Grace alone which is common to all Heathen Men--The *Arminians*, who in the Question of Grace and Free-will do so dress and

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the Hills in a Balance? Isa. 40. 12, 13, 14, 15. He that made all things of nothing, cannot be supposed to need the aid of any. As Man had nothing to do in the Conception of Christ's humane Nature, but *the Power of the most High* was alone in that Work; so also it is in *forming Christ in us*. Why should he call in the aid of another, unless deficient of himself? And he must greatly be streightned that takes in the help of an Enemy----If the Holy Ghost had need of Help, the Flesh affords not the least, for the natural Man is *without Strength*.

The best natur'd Man in the World, until regenerated, is but *Flesh*; and all *Flesh is Grass, and the Glory of it as the Flower of Grass, which fades in a Moment*: It is *an Arm that hath no Strength*. And it is not only so in it self, but it renders weak and impotent whatever relies upon it, or may be used by it, for any spiritual end. A Straw in the hand of a Giant will make no deeper Impression, than if in the hand of a Stripling. The Law it self, *which was ordained to Life, is made weak through the Flesh*, Rom. 8. 3. ---If we should suppose the Flesh able, in any respect, to give assistance in this Work, the Holy Ghost would none of it: suppose a possibility of Conjunction, what would be the issue of it? *When the Sons of God went in to the Daughters of Men, Giants were born of them*, Gen. 6. 4. If Creatures

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on; yet had he no good Works before the Grace of Christ had rooted Faith in him. So *Mary Magdalen* the Sinner, and *Zacharias* the Publican, so all the Nations of the Gentiles began to bring forth Fruit, and especially good Fruit, when they began to be ingrafted in Christ, and to receive the Root of his Faith, whose Fruits before that were all damnable and unfavorable, &c. *Ib.* p. 23.

Nature cannot help any thing at all to that which is beside or against Nature; like as the wild Olive doth not prepare it self the better to be planted or grafted into the right Olive. This then is an evident place, *Rom.* 11. 24. to convince the *Pelagians* of these days, the *Papists*, whereby a Man even before Grace, may make himself more fit and capable of Grace: but this is contrary to the saying of our blessed Saviour, *John* 15. 5. where he useth the like Comparison which the Apostle doth here, making himself the Vine, and us the Branches; *Without me ye can do nothing* Dr. *Willet* on the *Romans*, p. 527.

Object. That every Promise runs with a Condition; and therefore if I have not the Condition, how can I believe the Promise? God hath promised, *Blessed are they that hunger and thirst*

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and trim up *Popery*, as the *Papists* do *Pelagianism*, do often use that distinction of sufficient and effectual Grace; but with such a floating Speech, and affected Ambiguity, that it is hard to know what is effectual Grace with them.---*Arnoldus* saith, *Man if he be not wanting to himself, may convert himself.* The Reader therefore shall mark how pestilent this Doctrine is (which the *Arminians*, restrained as it were with shame, do scarce at any time utter without Ambiguities) *That the Grace of God is effectual* (that is) *efficient and working, it is to be attributed to Free-will; and the Efficiency of the Grace of God is subjected to the Will of Man.* By which Speech they mean this, that God doth save Man, if Man himself will, for this it is to depend on Man's Will---But in the term of sufficient Grace, they do not only differ one from another, but every one of them differeth from himself: for they will have sufficient Grace to believe, and Power of Believing to be given to all particular Men: and yet the same Men say, that no Man can believe in Act, and use well this universal Grace, without special Grace. O your faithful Stability! can that be called sufficient Grace, which doth never bring forth that effect for which it is given, unless some other special Grace come to it? Is that a sufficient Cause which

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tures of several kinds should couple together, what can be produced, but a Monster in Nature? Such Monsters (in Spirituals) are Hypocrites and temporary Believers; in whom there is something begotten on the Will of Man, by the common striving and inlightnings of the Spirit, which attains to a kind of Formality, but proves in the end a lump of dead Flesh; it never comes to a new Creature; as you see in *Herod* and *Agrippa*. An Owl's Egg, tho' hatch'd by a Dove or Eagle, will prove but a Night-bird: The Seed of the Bond-woman will be carnal, tho' *Abraham* himself be the Father of it.---*That the new Creature is the Product of Divine Power alone,* *John* 1. 12. (1.) *It is born not of Blood;* it belongs not to, nor is brought forth in, any as they are Men, made of Flesh and Blood; nor as they are *Abraham's Seed* according to the Flesh, *Rom.* 9. 7. Nor, (2.) is it born of the Will of the Flesh, the carnal or sensual Affections have nothing to do in the spiritual Birth: Nor, (3.) of the Will of Man. The rational Faculties, by

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thirst after Righteousness, for they shall be satisfied. There is a Promise of filling, but it is with a condition of hungering. *Blessed are the meek, for they shall inherit the Earth. Blessed are the pure in Heart, for they shall see God, &c.* If I have not the Condition annexed to the Promise, how dare, or how can I believe the Promise?

Ans. 1. The Condition is not the way to get the Promise, the Promise is the ground of Faith, and the way to get the Condition; because the Promise is the Motive Cause that moves the Soul to get the Condition. Now the Mover must be before the Moved; then if Belief of the Promise move thy Soul to get the Condition of the Promise, then Belief of the Promise must be before that the Soul can keep the Condition of the Promise.

Saul made a Promise to David; 1 Sam. 18. that he should be his Son in Law in one of his two Daughters, upon condition that he should give him an hundred Fore-skins of the Philistins. Now David did first believe the Promise; and thereby he was allured to fight valiantly, to keep the Condition; to get an hundred Foreskins of the Philistins. So Psal. 116. *I believed, and therefore did I speak.* He believed God's Promise, and then he

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which doth never work alone? or is it any thing less agreeable to Reason, than with Arminius, to make one kind of Grace, which is sufficient, by which the Sinner may be converted, but is not converted; and another which is effectual, by which the Sinner is converted? Is it not of the same Power and Faculty to be able to do, and to do? to be able to see, and to see? Surely a Giddiness hath seized on these Men, while they study for Subtlety.---Arminius against Perkins says, p. 259, 260. *The Gentiles while they were made destitute of the Knowledge of God, yet God hath not left them without a Testimony, but even at that time he made known unto them some Truth concerning his Power and Goodness, he also preserved the Law engraven in their Minds; which good things if they had rightly used, at least from their Conscience, he would have given them greater Grace, according to that saying, To him that hath shall be given---Hear the words of Arnoldus, p. 105, 106. Aliho many Nations are destitute of the ordinary preaching of the Gospel, yet they are not precisely excluded from the Grace of the Gospel, but always the good things which are offered in the Gospel, do remain equally propounded to them as to the rest who do enjoy the Privilege of the preaching of it, so that they perform the Conditions of the Covenant.*

For

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by which Men are set above the rank of other Creatures; these do not contribute towards our divine Sorship: *But, (4.) It is of God, i. e. it is his Work alone;* and the natural Man has nothing to do in that Birth, he is perfectly unactive in it, even as dry Bones in causing themselves to live; *Ezek. 37. 5, 9, 14. or as Lazarus in reviving himself; of whom it is said, he that was dead came forth bound hand and foot, John 11. 44.* which was such a demonstration of divine Power, that the Pharisees themselves acknowledged, *If they now let him alone, all Men will believe in him, v. 48.* (And if it were not so, the Lord alone should not be exalted) And with this falls in that other beloved Disciple James, ch. 1: 18. *Of his own Will begat he us, i. e. by his own divine Power, 2 Pet. 1. 3.* He forms and brings forth the new Creation, without any assistance from the old, or co-operation of it. Peter he also tells us, *It is born of incorruptible Seed, 1 Pet. 1. 23.* And John again, that it is born of the Spirit, John 3: 8. which is plainly, to be of the Offspring of

God.

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he spake with condition. So we believe, saith the Apostle, and therefore do we speak. First the Soul believes; and then every Action of a Christian, wherein it moves to the keeping of the Condition, springs from this Root. Nay Beloved, a Man cannot keep any condition in the Bible without Faith; he must believe.

2. Faith is the enabling Cause to keep the Condition. Dost thou think to get Weeping, Mourning, and Humiliation for thy Sins, and then thereby to get the Promise to thy self? Then thou goest in thy own Strength; and then in God's account thou dost just nothing: *John 15. 5. Without me ye can do nothing*, saith Christ; therefore first lay hold on me; believe in me, abide in me.

What, do you first think to pray, to mourn, to lament, and bewail your Sins, to do this and that in turning your selves, and sanctifying of your selves? Indeed you may stumble about these things, but you can never do any of them indeed and to the purpose: *Without me ye can do nothing. I had fainted*, saith

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For he saith, that Salvation is no less propounded to Heathen Men, than to Christians, so that they fulfil the Conditions of the Covenant. These Conditions are Faith and Repentance; but how should he believe in Christ, who is ignorant of Christ? how should he repent, to whom God hath not given the Spirit of Regeneration? Thus is the Reader openly deluded—But when they come to explain the Nature of this universal Grace, they do very little differ from the Pelagians; for Pelagius, lest he should seem to be an Enemy to Grace, doth ascribe to it every good Work that is done by Men. But by Grace he did understand Nature it self, because it had been made and created of God. But according to Arminius, Nature is one thing, universal Grace is another: Nevertheless, he will have sufficient Grace to be given to all and particular Men, and that Nature is in no Man to whom God doth not give sufficient Grace to obtain Faith, and by Faith Salvation; whence it cometh to pass, that, according to Arminius, sufficient Grace doth extend it self as far as Nature. Pelagius doth confound Nature with Grace; but Arminius doth join Nature and Grace together, so that Nature is in none, to whom Grace is not given, &c. *Peter du Moulin's Anatomy of Arminianism*, p. 254, 255,

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God. Of like tenour is that of the Prophet, *Thou hast wrought all our Works in us*, Isa. 26. 12. and that of Paul, *We are his Workmanship*, Ephes. 2. 10. As also that of the Psalmist, *It is he that hath made us (and not we our selves) his People*, Psal. 100. 2. We find it here, and in John expressly, both negatively and positively; as purposefully and for ever to exclude whatever is in Man, from being so much as thought contributory to the new Creation; and that the whole Work might be father'd upon God only: which is indeed the natural result of all those Scriptures which speak of his Work under the Notion of a Creature; which necessarily implies, that the whole of it, both Matter and Form, is from the Creator: (for in truth a Creature's Foundation is nothing besides the good pleasure of God.) It may further be noted, that in James, the Father of Lights is said to beget it; and in the Galatians, Jerusalem which is above, is said to be the Mother of it: And in John (as afore) that it is born of the Spirit: And if Father and Mother, Begetter and Bringer forth, are both in Heaven; what shall the Man of Earth found his Pretensions upon, as to the Parentage of the new Creature? And further,

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faith the Prophet, unless I had believed to see the Goodness of the Lord in the Land of the Living, Psal. 27. 13. Mr. Fenner's Discourse of the Nature of prevalent Prayer, p. 277.

Before effectual calling, a Man was without Christ, and had no Interest in Christ, no Communion or Fellowship with Christ, he was altogether dead in Trespasses and Sins, a cursed Creature, a damned Creature, in the state of Sin and Condemnation; whatever Parts or Gifts he had, all were no better than may be in a Reprobate; Eph. 2. 12. Before that time you were without Christ, Aliens and Strangers from the Commonwealth of Israel: May be you were civil, but you had no Union with Christ; tho you were constant Hearers of the Word (which is a laudable thing) yet you had no Union with Christ; may be you were decked with admirable Qualities and Jewels, as the Prophet shews; a Man may be decked with golden Virtues, and afterwards turn to Dross; a Man may have admirable things in him, before he hath this: but there was no-

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256, 257, 260, 261, 312, 314, 315, 319, 320, 321, 322.

Mr. Daniel Williams, in his Gospel Truth stated, &c. p. 110, 111. would perfwade us that Man both hath many things to do in order to Salvation, and that he can do them--his Words are these: "Sinners have much to do, in order to Salvation. There be few Leaves in the Bible but argue this: It's the Scope of all the Revelations of God to Men since the Fall.---What meaneth the Holy Ghost when he saith, In so doing thou shalt save thy self, and them that hear thee? 1 Tim. 4. 16. Sure the Argument is not strong, if it be true, we can (note that he says can) do nothing for Salvation.---Doth it not (i. e. the Proceedings of Christ's Tribunal at the day of Judgment) proceed on the Difference in Mens Carriage and Tempers? See the Parable of the Talents.

One of Mr. Pool's Continuators in his English Annotations upon Jer. 18. 11. tells us, that "there is no Man but hath a Power to do much more than he doth do, and so much as may serve to avert temporal Judgment; and altho no Man without special Grace, beyond the outward means of Grace, hath a Power to do what ever God requireth in or-

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ther, it is worthy of Remark. 1. What sort of Instruments were mostly used in this Work; not the learned but illiterate Men: And of these, such most eminently, as had neither Elegancy of Speech, nor majestick Presence: And the end of this was, that it might appear, and Men might be convinced, that their Faith stood not in (was neither made nor maintained by) the Wisdom of Men, but the Power of God; 2 Cor. 10. 10. 1 Cor. 2. 3, 4, 5. 2. The natural Unaptness of the Persons (commonly) wrought upon, to receive those high-born Principles: not many of the wise and noble; but the poor, base, and foolish, (i. e. in comparison of others) And why these? Truly, it was to make good the Truth that's here asserted, viz. That no Flesh might glory in his Presence, 1 Cor. 1. 26, 27. And yet likewise take notice, that the wise and noble were not excluded; witness the Wife of Herod's Steward, Joseph, Nicodemus, and Sergius Paulus, Acts 13. 7. a prudent Man: which further illustrates the Power of God, in that he did, by those weak and contemptible means, bring in also such as these. 3. The Scriptures so emphatically ascribing the Work unto God: which kind of Ascription

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thing of God in a Man, nothing of Christ in a Man, no saving Operation of God's Spirit at all in a Man, no Union with Christ. This is the first Passage of a Man from Death to Life, from Nature to Grace, from the Devil to God; *we are passed from Death to Life* (saith the Apostle) This is an allusion to a Man's effectual Calling, afterwards a Man brings forth the Fruits of Life, and is alive to God; but when a Man is first effectually called, there is his Passage from Death to Life, he was a Man dead before. Now this effectual Calling therefore is the first Work that is wrought in a Man, because it is the first Passage of a Man from Death to Life; it is a transition from Sin, Hell, and Damnation, to be in Christ; therefore mark how *Peter* speaks, when he had a hope that his Hearers were effectually called, *Acts 8. 40. Save yourselves* (saith he) *from this untoward Generation.* As who should say, this is your first parting from the World, the first shaking of hands, and bidding them farewell, if you be effectually called as

you

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der to his Salvation, yet he hath Power to do so much, as if he doth, no instance can be given of any to whom, so doing, God denied his special Grace, enabling him to do whatsoever God requireth of him in order to eternal Life. [This is *gratis dictum*, and as dangerous as false; for to name no more, the instance of the foolish Virgins, *Mat. 25.* is a pregnant Testimony against the same, who according to the Scope and Design of the Parable did to their very utmost, as far as common Grace in its just and genuine Acceptation might be expected. Against whom nothing was objected, but the *Lord's not knowing of them*, and that not in reference to their Non-improvement of what they had, but their not having of that which was a requisite inherent Qualification for Communion and Fellowship with the Bridegroom, *viz. special Grace*, or Oyl in their Lamps: For we find them reckoned upon as Virgins, and that truly in a sense, as well as the wife, *i. e.* pure from the Pollutions of the World, but not only morally so, but a religious Profession and Worship, the word [*Virgins*] in Scripture figuratively importing Churches, and consequently Members—Did they sleep? so did the wife. Did the wife awaken at the Bridegroom's coming? so did

did.

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tion were very improper, if *Faith and Holiness* were things so common, and easily attained; and the natural Man so able and virtuous an Engine in that Work, as most Men imagine. *Paul* stiles it, *The Faith of the Operation of God*, *Col. 2. 12.* *Isaiah* makes it dependant on the *Arm of the Lord* [revealed] *i. e. made bare*, and put forth to the utmost: our Saviour, he attributes to *God the Father* as [*Lord of Heaven and Earth*] and *Paul* again, to the *exceeding Greatness of his mighty Power*, *even the same by which he raised Jesus Christ from the dead*; even then when the Sins of all his People lay upon him; and all the Malice, Strength, and Subtilty of the Powers of Darkness, were up in Arms against it; which was indeed the highest Indication of divine Power that ever was put forth, or shall be—The Soul is not turned to God by a Twine-thread; nor doth the Lord content himself with *wishing* and *woulding* that it might be so, after the manner of Men, who either are *indifferent* in the thing, or have not wherewith to effect their Desires: Nor merely by propounding, moving and striving, by moral Suasions, Instructions, Threatnings, and the like (which are of little avail

avail

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you seem to be, come out from among them, and save your selves from this untoward Generation; this is the first bursting of the Bonds between you and Sin, the first breaking the League between you and carnal Company; *now save your selves from this untoward Generation*, make it appear you are called: this the Apostle shews, *Gal. 1. 13.* that before he was called he had nothing in him at all; you have heard, saith he, how in times past, beyond measure, I persecuted the Church, &c. I confess I had goodly things in me, and I profited in the Jewish Religion above many my Equals in my own Nation, being more zealous for the Traditions of my Fathers; I was marvelous strict and forward, and for the Letter of the Law; I was marvelous zealous and blameless: there were excellent good things in me; but I had nothing of Christ all this while, but when it pleased God, *who separated me from my Mother's Womb, and called me by his Grace, &c.* As you should say, now here was the first dawning of that blessed Light in my Heart,

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did the foolish. Did the wise prepare by trimming their Lamps to meet their Bridegroom? So did they---The Inference of such an Exposition (the Methods of some in their pretended Zeal for Reformation this day, being duly considered) may be doubly dangerous. As, 1. That where Endeavours are by the Assistance of common Grace truly improved, that then (or therefore which is worse) special Grace shall be communicated; this lays, tho very insensibly, a Foundation for the Doctrine of *Merits* at least interpretatively so, by a *disposing Congruity*, tho not positively in terms. 2. That Men upon the using of their utmost Endeavours, may conclude that they have attained unto special Grace, not knowing indeed what it is: for as the Light of common Grace is of another kind than that of special Grace, and cannot discover it; so when discovered by the peculiar Operations of the Spirit, no greater Enemy against it than this moral Brat, or a Professor reformed by common Grace, witness the devout Women, and their Carriage towards the Apostles, *Acts 16.*

This lays a Foundation for carnal Security; *Phil. 3.* Sow me two Bushels of Oats over and over again, with the greatest Industry and Sweat imaginable; I should

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avail with a dark Understanding, and fixed Enmity, which every natural Man is acted by) but by the putting forth of a *Power invincible*, a Power that will not be said nay; but what it *wills*, that it *will do*; what it undertakes, it goes through with. To do a thing *effectually*, is to do it *perfectly, thoroughly, successfully*: that is, so to use and apply the means, that the end designed is surely brought to pass: And this notwithstanding all the Weakness, Averseness, and Repugnancy of the carnal Mind against it. *Mr. Cole's practical Discourse of God's Sovereignty*, p. 150, 155, 156, 157, 158, 159, 161, 162, 163, 171.

I know all Men will pretend that Holiness is from God, it was never denied by *Pelagius* himself. But many with him would have it to be from God in a way of *Nature*, and not in a way of *special Grace*. ---I can and do commend moral Virtues and Honesty as much as any Man ought to do, and am sure enough there is no Grace where they are not; yet to make any thing to be our *Holiness* that is not derived from Jesus Christ, I know not what I do more abhor. An Imagination hereof dethrones Christ from his Glory, and overthrows the whole Gospel. But

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now begun that to appear when God called me by his Grace, and first revealed his Son in me, then was the Deed done, and never till then: so also he shews that he was a curst Creature living in Iniquity; it may be himself, and his Companions, took him to be as good a Man as any was in all Israel; but see how he casts his own Water, *Tit. 3. 3. We ourselves also were sometimes foolish, serving divers Lusts, &c.* But after that the Kindness and Love of God appeared, &c. From thence he began to be in the state of Grace, when God called him out of that bad state, when God made a breach between him and his old Courses; when he made the first Rent, and Division, and Revoke, then Grace began to appear, from that time forward I was in Christ: thus you see that effectual calling is the first Work of God in a Man's Soul, it is the first bringing of a Man to Christ, and the first making of a Man to put him on. *Mr. Fenner's Discourse of effectual Calling, p. 22, 23.*

That there is a vast and great internal Difference between those that are sincere indeed, and the closest Hypocrites; or, there are certain Qualifications within, and Operations of God upon the Souls of the faithful, which make a very great difference between them and the closest Hypocrites. 1. That the Lord doth make this inward difference; *Ephes. 5. 8. You were Darkness, now are Light. Ch. 2. 1. You were dead, now are alive.* 2. 'Tis so great, that the Faithful do see it: *1 John 5. 18, 19. Tit. 3. 2, 3. 2 Cor. 13. 5. Col. 1. 12, 13.* 3. 'Tis so great, that others cannot receive it when 'tis offer'd, they are so far from having it in them, or counterfeiting, or making this inward Work, that they cannot receive it; no not when the Spirit itself comes to work it; *John 14. 17. The Spirit of Truth which the World cannot*

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be an Ass to expect a Crop, nay, so much as one Grain of Wheat from the same.]

Whether God doth not offer the saving Benefits of the Covenant upon official terms, as, *Believe, and thou shalt be saved?* This I affirm, and the Doctor denies.

Whether the beneficial Privileges of the Covenant be not suspended on terms of Duty? as, Doth not God forbear to pardon us till we believe?

This I affirm, and the Doctor denies. *Mr. Daniel Williams's Gospel Truth stated, p. 51. Head 2, 3.*

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we have a sort of Men who plead that *Heathens* may be eternally saved, so large and indulgent is their Charity, &c. *Dr. Owen's Discourse of the Spirit, p. 322, 363.*

That all those previous Dispositions wherewith our Hearts are prepared by Virtue of common Grace, do not at all enable us to concur by any vital Operation, with that powerful blessed renewing Grace of Regeneration, whereby we become the Sons of God. Neither is there any Disposition unto Grace so remote, as that possibly it can proceed from a mere Faculty of Nature, for every such Disposition must be of the same Order with the Form that is to be introduced, but Nature in respect of Grace, is a thing of an inferior Allay, between which there is no Proportion: A good use of Gifts may have a Promise of an Addition of more, provided it be in the same kind.

There is no Rule, Law, or Promise, that should make Grace due, upon the good use of natural Endowments. *J. O. D. D.*

cannot receive: it doth receive propheticall Gifts, and common Graces; but there is a higher and more divine Work which they cannot receive; *Rom. 8. 7. 'Tis not Subject, nor can be Subject to the Law of God,* where the Holiness of God appears. 4. 'Tis so great, that they cannot understand it what it is spiritually, only in fancy; *1 Cor. 2. 14. Neither can he know them:* and hence Men lie groping all their Life for Grace, and ask and have not, because they know not the thing that they would have: *John 4. 10. If thou knewest thou wouldst ask, and he would give.* A Beast cannot conceive what Life a Man leads.---*Use 1. Of Confutation to the Papists,* who in their Writings seek to shame the Churches of Christ, saying, that they deny all *inherent Righteousness or Graces,* making a Man just by the Righteousness of Christ, and in the mean while to remain like a Carcase or Ghost, or a Sepulchre full of Rottenness within. Three or four of these Archers that have shot these Arrows I have met with, whereby they wound the Heart of Profession, and keep the People in a professed Enmity and Opposition against the ways of God's Grace: Now we do not only deny this, but we profess that the Lord doth not only of the Riches of his Grace accept us in Christ, but out of the same Love sends down the Spirit of Grace, not only to make us civil and moral, or hypocritical, but that the Lord works thereby such a change as is not to be found in the most refined Hypocrites breathing. And we profess, tho our Justification doth not consist in this, yet whoever hath not this, is not justified (whatever he may imagine) in the sight of God. And the Lord grant the Churches of the Lord Jesus may never open the Mouths of those Blasphemers of his Name, in denying all Righteousness in our selves at all; deny it to justify, deny it not altogether. *Use 2. Of Confutation of an old Arminian Error;* for they hold and maintain an *inherent Righteousness,* but that there is no difference between the Graces of Believers and Hypocrites, only in their continuance, and that that is by chance too, and doubtful, *viz.* if they hold on; and for this purpose cite many Scriptures, three especially, that of *Ezek. 18. 24. If the righteous Man forsake,* &c. which is spoken of rotten pharisaical Hypocrites falling far short of what the Saints have. And the Parable of the Seed, *Mat. 13. They all sprang up:* where it is manifest the Soil was naught, out of which they that fell away did grow. And *Heb. 10. 29. Blood wherewith they were sanctified,* which is meant of such as had some inward enlightning, and lasting; and external Profession really, not in appearance only in them, yet not any saving and effectual Work: but thus by making Grace common they make it vile, and under a colour of making all Men watchful, they destroy all Faith in God's Faithfulness and Promise, especially until a Man come to die. Divines have many strong Arguments against them, and shew however there may be Decays and Relapses, Winter-Seasons of the Saints, yet ever there remains in them *the Seed of God,* *1 John 3. 9. John 4. 14.* The main ground of this their Conceit hath been double. 1. False Observation, in beholding many fall off that were not Stars, but Snuffs, glorious Professors for a time.---2. A great mistake of the Work of Grace, together with their own experience; for they conceiving Grace to be but a mean thing, and not understanding it, because they never felt it in themselves, hence make no difference between one Man and another, and hence maintain Apostacy from Grace.---I grant indeed a Man may fall away from Grace, considering Grace without Christ to keep it.---*Use 3.* Hence we see the difference between the Graces of Hypocrites and Saints doth not only lie in the efficient Cause, *viz.* the Spirit of Christ barely considered in it *self,* for then there should

should be no difference at all; for there are not two Spirits, and the same Spirit that works in the faithful, the same Spirit is in the faithful to work many strange Works in them, 1 *Cor.* 12. 3, 4. neither doth supernatural Power of the Spirit distinguish (I mean that which is above the strength of Nature, nor that which is above the use of Nature, for Nature crooks all God's Works to it self) for the Gifts of Prophecy and common Joy are above the strength of mere Nature, but the difference lies in the Work it self. As 'tis in Creation, the least Spire of Grass hath the same Power to make it, that made Heaven and Angels; is there no difference then? Yes, it lies in the very Work or Effect of that Power. And as 'tis in a Cedar and a Fly, there is more Excellency in the former in some respects, but the latter hath another Life, which the other hath not: so the meanest Believer is better than the most glorious Hypocrite. And look how it was with *Saul*, when he was anointed King, there was a new Spirit come upon him, the Spirit of a King, which common Subjects had not: So when God makes us Kings and Priests unto Christ, there comes another Spirit upon us, which common Men have not. I know there is the Spirit it self in the Saints, as 'tis not in other Men; but how is it there? I know 'tis there by Faith, but not only by this, but by certain peculiar Effects which are not in other Men. As 'tis with the Soul, 'tis in the Body, hence works a Life which is not in any brute Creature, so 'tis here. And hence 'tis said, *The World cannot receive him*, John 14. 17. Mal. 3. 2, 3. *Who is able to bear his coming, because he comes to purify, &c.* yet still the Spirit, barely considered in it self, puts no difference, unless it be in respect of the Work it self. O therefore look to it, do not say, I have now the Spirit and Christ. But what doth Christ work there? *John* 15. 1, 2. There are but two sorts of Branches there, fruitless and fruitful; the difference is in the very Fruits of them, &c. Use 4. O then Terror to them that content themselves with common Works, and so think their Estates good. You have been terrified, confessed, and repented; *Judas* did so. You have reform'd many things, and take delight to draw nigh to God in Ordinances; those Hypocrites did so, in *Isa.* 58. You have seen nothing in your selves, the Devils do so. You have had great Ravishments, and seen the Glory of Heaven, of Saints; *Balaam* did so. You have beheld and seen the Lord Jesus, as if present on Earth: many saw him, heard him, and were lifted up to Heaven by him, and shall see him at last in Glory indeed: O but my Desires are good! many shall seek, and shall not enter. O therefore consider of your State, and tremble, and set before thee all the Mercy the Lord embraceth his People with! and say, O that Mercy for me! and follow him till he hath done it. Mr. *Shepherd* of *N. E. Parable of the ten Virgins*, Part 1. p. 131, 132, 134, 135, 136.

What was the intention of the Maintainers of these strange Assertions amongst us, I know not: Whether the Efficacy of Error prevailed really with them, or no; or whether it were the better to comply with Popery, and thereby to draw us back again unto *Egypt*: but this I have heard, that it was affirmed on knowledg in a former Parliament, that the Introduction of *Arminianism* amongst us, was the issue of a *Spanish Consultation*. It is a strange Story that learned *Zanchius* tells us, how upon the death of the Cardinal of Lorraine, there was found in his Study a Note of the Names of divers German Doctors and Ministers, being Lutherans, to whom was paid an annual Pension, by the assignment of the Cardinal, that they might take pains to oppose the Calvinists, and so by cherishing Dissention, reduce the People again to Popery. Dr. *Owen's* Preface to his *Display of Arminianism*. Not far unlike the private

vate pensioning of some little Emiffaries this day, whose leather-ftretch'd Confeiences have rendred them devoted and profelyted Creatures for the Work.

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Head 8. *That the Doctrine of Assurance, &c.*

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THERE is a two-fold Assurance: 1. A Sun-shine; 2. A Moon-shine Assurance. The first is that full Assurance in *Heb. 10. 22.* The Moon-shine is that of the Word, *to the which we do well that we take heed, 1 Theff. 1. 5. 2 Pet. 1. 18.* The first is given but to few, and that but seldom; and that either upon some great Duty to be performed, or some new Condition of Life to be entred into, or upon some great Sufferings to be undergone; of which one faith, *The hour it comes is but seldom, and the stay of it is short.* The second is that we must trust to, a relying upon the sure Word of God, by the Faith of Adherence, when we want the other, the Spirit of full Assurance. Mr. Dod's first Sheet, Head 22.

He gives this Reason why many of God's People lived uncomfortably, because they shut their Ears against what God said, and they opened their Ear to what carnal Reason, Satan and the World said, where they should shut it: but (said he)

--- **I**F we may conjecture upon Probabilities, it seemeth to me most likely, that *there is such a sufficient Grace or Power to repent and believe savingly* in some that use it not, but perish---no Man hath perfect Assurance, that is the highest degree in this Life: for if *all our Graces be imperfect*, our Assurance must needs be imperfect.----More have true hopes of *Salvation*, than have assurance of it, or of their Title to it, for *hope may be exercised upon Probabilities*, and most usually it is so. Mr. Baxter's end of *Doctrinal Controversy*, ch. 13. §. 43. ch. 24. §. 8, 11.

Faith is not an Assurance or inward Perswasion that Christ is ours, and our Sins are pardoned. Men may have this Perswasion (mark the word, Reader, *this Perswasion*; that which Dr. Crisp speaks of, is a Perswasion from God) who do not savingly believe; they in *Mar. 7. 22.* had this (what, this Perswasion from God which the Doctor speaks of, and this confident Author vilifies!) when they cried, *Lord, Lord,* open

THE immediate end of the Exercise of this Diligence is, that we may attain to the full assurance of hope.----The Hope here intended is a certain assured Expectation of good things promised, through the accomplishment of those Promises, accompanied with a Love, Desire and Valuation of them. Faith respects the Promise, Hope the thing promised; wherefore it is a Fruit and Effect of Faith; it being the proper acting of the Soul towards things believed as good, absent, and certain. Wherefore where our Faith begets no Hope, it is to be feared it is not genuine; and where our Hope, the Evidence or Assurance of our Faith, it is but *Presumption*. Now this Hope concerns things absent and future, for as our Apostle saith, *If we already enjoy any thing, why do we hope for it?* And this is the order of these things. God hath in his Promises declared his Goodness, Purpose and Grace, in the great things he will do unto all Eternity for Believers; namely, that they shall be perfectly delivered from every thing that is grievous or

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he) the Psalmist was wiser, *Psal. 85. 8.* he would hear none of them all, *I will hear what the Lord will speak.* Mr. Dod's second Sheet, Head 14. He used to say, that the Knowledge of two things would make one willing to suffer or die, *viz. what Heaven is, and that it is mine.* Yes said one, if a Man were sure; to whom he answered, *Truly Assurance is to be had, and what have we been doing all this while?* He used to say, they that hope to go to Heaven (as most do) and have not Evidence for it, were like to a Man, that passing by some great House and Estate, would say, This is mine. But being bid to shew his Title, would say some body must have it, and why not I? such is most Mens Title to Heaven. He would often say in his Sicknes, *I am not afraid to look death in the face, I can say, Death where is thy Sting? Death cannot hurt me,* &c. Heads 34, 35, 40.

Those that are effectually called, tho they be uncertain, yet they believe they shall be certain; and they follow hard after God, till he give them assurance, and they build upon it, that they shall have it one day, and this builds them up: as it was with Mr. Moore
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open to us! (It is much that upon the grounds of our Author's Divinity they were not opened unto, for to my knowledg they pleaded the performance of more splendid Conditions than I think our Author will be ever able to produce, if it were but the casting out of Devils, unless he begin impartially at home first) neither did the foolish Virgins seem without it, *Mat. 25. 1, 2.* (as relying upon their pre-requisite Preparations, short of an Union with Christ, and a Reception of the Unction of the Holy One, the Anointings of the Spirit of Christ, the true Oyl of that Olive Tree, or special Grace) yea, it's what (*i. e.* this Perswasion or Assurance from God) the most profligate Sinners grow secure by, to their own Destruction; and this (particular Assurance and special Perswasion the Doctor speaks of) upon the general Word of Grace. 2. Many true Believers have not this Perswasion (it is true such as renders the most profligate Sinners secure) let common Experience be consulted. 3. Such as have had assurance do (by the Doctor's Opinion) fall into the Sin of damning Unbelief; and especially if they conclude that they have not this Interest: (All

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or evil in Sin or Trouble, and be brought into the full enjoyment of everlasting Glory with himself. In these Promises Faith resteth on the Veracity and Power of God. Hereon the Soul considereth those *good things* which are so promised, and now secured by Faith, as yet absent and unenjoyed. And the actings of the Soul towards them in Desire, Love, Valuation, and certain Expectation of them as believed, is this *Hope*. There may be a pretence of *great Hope* where there is no *Faith*, as it is with the most. And there may be a profession of great Faith, where there is no true Hope, as it is with many. But in themselves these things are inseparable and proportionable. It is impossible we should believe the *Promises* aright, but that we shall hope for the *things promised*. Nor can we hope for the *things promised*, unless we believe the *Promises*. And this discards most of that *pretended Hope* that is in the World. (*As the hope of such that arises from such a Faith of Christ, as absolutely overthrows the whole design of God by him*) it doth not proceed from, it is not resolved into Faith in the Promises, and therefore is *Presumption*.

Yea none have *greater Hopes* for the most part than such as have no *Faith*
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of *Norwich*, a Reverend Divine, in all his Sermons for the most part, he would in one Passage or other move his People to get assurance: in the end he sickned himself, and called for all the good People in his Parish, and told them, You know what Doctrine I have delivered to you; and amongst the rest this was one that I frequently beat upon, that you would labour to be assured: now I must tell you, that I never had assurance to my self, but I did ever look for it, and now by the Mercy of God I have it; and as I preached this Doctrine to you when I was living, so now I say unto you, being a dying Man, labour to get Assurance: so that he did verily believe that he should have it in the end, tho as yet he had it not; and this stayed his Soul to go on in all his ways: as *David* when he was cast down, and had much ado to keep his hold, and had no Assurance at that time; *Why art thou cast down, O my Soul? Why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my Countenance, and my God,*

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(All the actings of Unbelief in Believers themselves are of a damning Nature, for they tend to make God a Liar, tho their personal State and Interest be safe and unalterable: Therefore says Christ unto *Peter*, when under the prevalence of carnal Reasonings, *Get thee behind me Satan*) a sad doom on many pious Souls (especially such who have been at the expence of two hundred Pounds a Year for pious Uses, out of other Mens Purfes). 4. This Perswasion (as coming from God, which the Doctor still asserts) should suppose an Interest in Christ (and this it effectually does, *My Beloved is mine, and I am his*) and doth not give it (that's true, because it was from Eternity, and in time revealed from Faith to Faith) it's a fallè Conclusion, that Christ is mine before he is so (and it is an eternal Truth, that if he be not mine before I come to be perswaded of it, he never will be) and must the great term of Life be a *Lie*? (which must by this Author certainly be, if we offer to conclude from God's own Perswasion that Christ is ours) We are to examine our selves whether we be in the Faith,

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at all. The great Use, Benefit and Advantage which Believers have by this Grace, is the *supporting of their Souls under the Troubles and Difficulties which they meet withal upon the account of the Profession of what they do believe*, Rom. 5. 4, 5. 1 Cor 15. 19. 1 Thess. 1. 3. Hence in our Christian Armour it is called the *Helmet*, Eph. 6. 17. The *Helmet of Salvation*, that is, the *Hope of Salvation*, as it is expounded, 1 Thess. 5. 8. Wherefore an assured Expectation of these things so infinitely above and beyond what they (the *Hebrews*) lost or underwent at present, was absolutely necessary as to their Supportment, so to their encouragement unto a continuance in their profession--There is the *full assurance of this Hope*. Hope hath its degrees, as Faith hath also. There is a *weak* or a *little Faith*, and a *strong* or *great Faith*. So there is an *imperfect* and a *more perfect Hope*. This *full Assurance* is not of the nature or essence of it, but an *especial degree* of it in its Improvement--There is such a degree attainable as is always *victorious*, which will give the Soul Peace at *all times*, and sometimes fill it with Joy. This therefore is the *assurance of Hope* here intended: Such a *fixed, constant, prevailing Perswasion proceeding from Faith in the Promises, concerning the good things promised, our Interest in them, and certain enjoyment of them, as will support us and carry us comfortably through all the Difficulties and*

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God, Psal. 42. 11. tho he were cast down and dejected, this was his stay, *I shall yet praise him*, &c. he did verily believe he should rejoice in his holy Name, and overcome those Distresses, and have the Lord's Mercy sealed to his Soul, and have his Mouth filled with his Praises, *Why art thou cast down, O my Soul? I shall yet rejoice in his holy Name; I shall yet shew forth his Praises; I shall yet be able to apply his Promises, and be able to say he is my God and my Redeemer.* Mr. Femer of *Effectual Calling*, p. 19.

It is the first Extract of Election, and Predestination unto eternal Life; *Rom. 8. 30. Rev. 17. 14. The King of Kings, Lord of Lords*: and they that are with him are called and chosen, he puts them both together; what a marvellous Comfort (and consequently ground of Assurance) is this to those that know they are effectually called of God! Election and Vocation are individual Companions, and cannot be separated one from the other, &c. *Ibid.* p. 25.

[Assurance] That infallible Certainty which an elect Soul hath by Faith.

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Faith, (by our predi- posing Qualifications hammer'd out upon the Anvil of a naturally enlightned Conscience, enforced by the maul of a Pelagian, Arminian, and Socinian compounded Matter, commonly and artificially called, a *causa sine qua non*) and so whether Christ be in us, (*i. e.* before he be ours as precedent to our Union with him, or we united unto him as antecedent unto his being formed in us) before we assure our selves that he is in us, *2 Cor. 13. 5.* (*i. e.* that we make sure of his Image in us, by adapting Conditionalities, before ever we have actually applied our selves unto, or experimentally received him, either or jointly by his Spirit, Word, and Grace) And where hath God made this Proposition, *My Sins are laid upon Christ*, to be the Object of saving Faith? (He hath made it in *Zech. 12. 10. They shall look upon me whom they have pierced*) This Proposition is not God, nor Christ, nor any part of Scripture, unless you suppose a general Redemption, and that to the actual pardon of every Sinner: (*It is the Language of the Father, Son, Spirit, Scripture, and.*

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Troubles we have to conflict withal. And without this it is not possible that we should carry on our Profession to the Glory of God and the Gospel in the times of Affliction and Persecution; for altho the least degree of sincere Hope will preserve from utter Apostacy, yet unless it be confirmed and fortified, and so wrought up unto this full Assurance, it cannot be, but that great and sore Trials, Temptations and Persecutions will at one time or another make such Impressions on our Minds, as to cause a manifold failing in the Duties of Profession, either as to matter, or to manner; as it hath fallen out with not a few sincere Believers in all Ages. Object. 1. *Whereas there are degrees in spiritual saving Graces and their Operations, we ought continually to press towards the most perfect of them.* Not only are we to have Hope, but we are to labour for the assurance of Hope. It is one of the best evidences that any Grace is true and saving in its nature and kind, when we labour to thrive and grow in it, or to have it do so in us. This the Nature of the new Creature, whereof it is a part, inclineth unto; this is the end of all the Ordinances and Institutions of the Gospel, *Ephes. 4. 13.* Hereby alone do we bring Glory to God, adorn the Gospel; grow up into Conformity with Christ, and secure our own eternal Welfare.

Observ. 2. *Hope being improved by the due Exercise of Faith.*

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Faith of her own Salvation, and of the Promise of Grace, that it is true, and belongeth to her self; *Heb. 10. 22.* Draw near in assurance of Faith, *Rom. 4. 21.* The Papists are Enemies to this Assurance: they grant a probable and conjectural, but deny infallible Assurance: because Man's Will (say they) is mutable; whereas our Assurance depends upon the unchangeable Will of God.---Full Assurance] a certain and strong Perswasion of our own Salvation by Christ; *Rom. 4. 21.* Being fully assured, *Col. 2. 1.* A Speech borrowed from Ships which be carried with full Sails. *Mr. Wilson's Christian Dictionary.*

That in every true Faith there is an Assurance and Perswasion of that which it believeth, but not a full Assurance, for this is proper to a strong Faith. 2. That weak Christians should not be discouraged because they be not fully assured, so as they strive towards it: for the measure of true Faith is differing, and God looks not to the Quantity, but to the Truth of Faith. *Mr. Wilson on Roman.*, p. 253.

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and all the Redeemed of God, that by one Offering he hath perfected for ever them that are sanctified, even the unborn Elect, who were particularly, personally, nominally upon the Breast and Shoulders of this blessed High-Priest, when he made his Soul an Offering for them, in their stead, and for their Sins, as lying charged with the same, *Heb. 10. 14.* and therefore said to be compleat in him, *Col. 2. 10.* This was an actual Redemption, Price, and consequently Pardon in the sight of God, for them, and not spun out in its Essence or Matter, Being or Time; or dependant [unless manifestatively] upon our Believing, Repenting, &c.) And as the word of Grace promiseth Pardon to none but a Believer (who by believing sees he was pardoned, and that his Faith is a Fruit of his State in the sight and judgment of God; as to you that believe Christ is precious, not essentially in himself, or officially as to what he had done, or is in doing, but manifestatively and experimentally so, to them that believe he is the Power and Wisdom of God) so the Spirit speaks it to none but to the Believer, as a Believer. It is by Faith, as the Doctor speaks, that this Perswasion and Assurance comes in; the Spirit speaks not this Language to the Elect, Redeemed, and Justi-

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Faith and Love, will grow up into such an assurance of Rest, Life, Immortality and Glory, as shall outweigh all the Troubles and Persecutions that in this World may befall us, on the account of our Profession or otherways. There is nothing in the World so vain as that common Hope, whereby Men living in their Sins do make a reserve of Heaven when they can continue here no longer. The more it thrives in the Minds of any, the more desperate is their Condition; it being only an endless Spring of Encouragements unto Sin. Its beginnings are usually indeed but small and weak; but when it hath been so far cherished as to be able to defeat the Power of Convictions, it quickly grows up into *Presumption* and *Securify*. But this Hope which is the Daughter, Sister, and Companion of Faith, the more it grows up, and is strengthened, the more useful it is unto the Soul, as being a living Spring of encouragements unto *Stability* in Obedience. For it being once confirmed, it will on every occasion of Trial or Temptation give such a *present Existence* in the Mind unto future certain Glories, as shall deliver it from Snares and Fears, and confirm it in its Duty. *Dr. Owen on the Hebrews*, ch. 6. p. 120, 121, 122.

To be assured of a Mercy, is better than the enjoyment

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Paul was most sure of God's Grace, and his Justification thro Faith; he is perswaded that nothing can separate him from the love of God in Christ, *Rom.* 8. 38. but he doth acknowledg, that he is not justified by his faithful Labours in the Gospel, or any other Works of his own, altho he were clear in Conscience. *Dr. Willet Synop. Pap.* p. 923.

Hence it appears that it was the judgment of the primitive Church that Men should believe the Forgiveness of their own Sins---First of all here comes a common fault of Men to be rebuked. Every one will say, that he believeth the remission of Sins, yet no Man almost laboureth for a true and certain Perswasion hereof in his own Conscience: and for proof thereof propound this Question to the common Christian; Dost thou perswade thy self that God gives remission of Sins unto his Church? The Answer will be, I know and believe it. But ask him further: Dost thou believe the Pardon of thine own Sins? And then comes in a blind Answer, I have a good hope to God-ward, but

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Justified ones, but such as unto him whom he giveth the ears of Hearing, or Believing. *Mr. Daniel Williams's Gospel Truth stated,* &c. p. 63.

That Faith admits of Fears and Doubtings, is charged to be a Doctrine of the first Reformers, by the Reverend Mr. Lobb, in a late Piece of his, where Column-wise he opposes it to his own created Antinomian Notions. What sort of Reformers he means, as to the Reality and Justice of his Charge, unless it be such as have adhered to the Rhemish Annotations, I am at a loss; but if he designs herein, the first Protestant Orthodox Reformers, I must needs say, that he has cast as foul and unjust an Aspersion upon them, as could have dropt from the Pen of the most adulterating Papist, as equally reflecting thereby upon the soundness of their Doctrine, as upon their Understanding in its discriminating Ability to distinguish not only between Truth and Error, but also between things of a different nature, yea of an essential Enmity one to the other. That Fears and Doubtings may be where true Faith is, is not to be denied; but that Faith admits of Doubtings, such Fears as produce Doubtings in the Soul, is contrary to the Design of God in giving

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of a Mercy. Doubts of losing a Mercy, eat out the Heart: and a Man in that case is as much troubled with the fear of wanting, as he can be comforted with the sense of enjoying.---The first part of that great Blessing we receive by Christ, consists in our Deliverance from Evil, or in a freedom from perishing. The second consists in the conveyance of Good to us, as Pardon of Sin, Grace, and Glory. But the third (which is the height of all) consists in our everlasting assurance to enjoy all this. *Adam* had a good Estate, but he was not assured of it; the Blessings we have by Christ are built upon a Foundation, which can never be shaken. *Mr. Caryl* on *Job*, ch. 5. v. 24.

So we may answer these places; *Prov.* 28. 14. *Blessed is the Man that feareth always.* *Phil.* 2. 12. *Work out your Salvation with fear and trembling.* These seem to call Christians to live in a doubtful Condition, or in a state of Trepidation, always fearing: but their intention is, not to keep the Soul from being settled by Faith in Christ, but from being highfown in any opinion of our selves: or the Spirit speaks thus, not to put us upon doubts of our standing, but to preserve us from falling. For these Cautions are so far from opposing Assurance, that they strengthen it.

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I cannot tell, I think no Man can say so much: for God faith to no Man, *Thy Sins are pardoned*. But this is to speak flat Contraries, to say they believe, and they cannot tell: and it bewrays exceeding Negligence in matter of Salvation. Mr. Perkins on the *Creed*, p. 507, 508.

Faith is called an *Evidence*: Hence we learn, that the nature of Faith stands not in doubting, but in a Certainty and Assurance. The *Romish* doubting of the Essence of Faith is as contrary to true Faith, as Darkness to Light. Mr. Perkins on *Heb. II. I.*

Here I might take occasion to tax the comfortless Doctrine of Popery, which maintains there can be no other ordinary Knowledge in this particular, touching the Pardon of Sins, but that which is out of opinion and guess. If any Man (say Papists) have any other Certainty herein, it is to be imputed to some extraordinary Revelation, than thought to proceed out of the ordinary and usual Course which God takes with his Children. Surely, if the Assurance in this matter be but imagin-

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ving Faith, contrary to the Nature and Office of Faith in it self and Operations, contrary to the Scripture where we find the most eminent of the Servants of God met with sharp Reproofs for entertaining such Fears as are inseparable from Doubtings; and contrary to the experience of his People in all Generations.

See what Mr. Troughton says of these *Baxterians* in his *Lutherus Redivivus*, Part 1. Assurance of eternal Life is a fruit of Adoption; but this likewise is rendred impossible. 1. Assurance, by the signs and evidences of true Grace, is impossible; seeing tho we have true Grace, and are sure we are sanctified, yet this Grace may be lost, and our inchoate Justification repealed. 2. Assurance, by the special Testimony, or sealing of the Holy Spirit, is accounted but a fancy of weak Women, and some few injudicious affectionate Men: for Justification, and all the fruits of it, depending wholly upon the condition of final Perseverance, it is not proper nor probable, that any should have a special witness of the Spirit that they shall be saved, lest it should hinder them in their diligence; nor is it sutable to a conditional Covenant. And if any should indeed have such a

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The way not to be afraid is thus to fear; nor are any so sure as they who thus tremble. They that are working out their Salvation with fear and trembling, may know without fear and trembling that they shall be saved: And they that thus fear always, may be assured that they shall be above fear for ever. But say some, the Preacher speaks out against this Knowledge, *Eccle. 9. 1. No Man knoweth Love or Hatred*. It is true, not by all that is before him: We cannot know Love and Hatred from the Works of God without us; but we may know Love and Hatred by the Work of God upon us, or by the workings of God within us. We cannot fetch an Evidence that God loves us out of our Chests and Money-bags; nor can we read any Assurance or a Conveyance for Heaven, in the Assurances and Conveyances of our Lands: but we may fetch this Evidence, and read this Conveyance from, and in the Covenant of Grace, received by Faith, witnessed and sealed to our Hearts by the Holy Spirit. Mr. Caryl on *Job 13. 18.*

Because of the *Immutability* of God's eternal Purpose in our *Predestination*, and his effectual *gracious Operations* in the pursuit, and for the execution thereof, the *Elect* of God shall infallibly be carried through all, even the most dreadful Opposi-

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ry, the Joy that followeth it, can be no better than a mere conceit: and it were strange to think that *David* prayed to have his Fancy fed with a Supposition. If *David* could by his Prayer obtain no more than a superficial refreshing, proceeding out of an opinion that he was purged; surely he should have been more vexed with the fear of mistaking, than it was possible for him to be confirm'd with the strength of his Conceit.

This is one of the grand Abominations of Popery, that it brings up the Souls of Men in a kind of continual Suspence. It can never bring a Man to that Joy and Gladness which *David* here did pray for. The main grounds of it do put the Heart quite out of heart in seeking to enjoy it. Haply it will give thee leave to wish it, but it will give thee no hope at all to obtain it. Mr. *Hieron* on *Psal.* 51. p. 194, 195.

I said, that no Man in this transitory World is so strongly underpropp'd, at least by the Certainty of Faith, that is, unless (as I afterwards expounded it) by Revelation, that he

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Testimony, it is a prophetic, extraordinary Revelation, not to be accounted an ordinary fruit of Faith, as saith the Apostle, *Eph.* 1. 13, 14. When you believed you were sealed with that holy Spirit of Promise, who is the earnest of our Inheritance, &c. It is pretended by some; that the sealing of the Spirit is no more than his Image, or Resemblance wrought upon the Soul in sanctifying Grace, as the Wax carrieth the resemblance of the Seal: If so, this Sealing could not be the earnest of our Inheritance, being so mutable a thing as Grace is supposed to be in this Life by these Authors. Nor could the Spirit be said to seal us to the day of Redemption, when he only giveth us an Impression of his own Likeness, which may be lost before the day of Redemption come. Besides, they do but strain the Allusion of a Seal; for tho every Seal makes some Impression; yet every Seal is not an Image or Resemblance of him that useth it; nor is every Image a Seal. The proper nature of a Seal is to be something that may give an authentick Confirmation to our Word or Promise: 'tis not the Impression, but the Institution of the Seal, for such an use it is to be regarded; and therefore if the Testimony

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ons that are made against them, and be at last safely landed in Glory. And there is no greater Encouragement to grow and persist in Holiness, than what is administered by this Assurance of a blessed end and issue of it. --- Those who have had experience of that *Spiritual Slumber* and *Sloth* which *Unbelief* will cast us under, of these Weaknesses, Discouragements and Despondencies; which *Uncertainties*, *Doubts*, *Fears*, and *Perplexities*, of what will be the issue of things at last with them, do cast upon the Souls of Men, how *Duties* are discouraged, *spiritual Endeavours* and *Diligence* impaired, *Delight* in God weakened, and *Love* cooled by them, will be able to make a right Judgment of the Truth of this Assertion. Some think that this Apprehension of the *Immutability* of God's purpose of *Electi- on*, and the *Infallibility* of the Salvation of *Believers* on that account, tends only to *Carelessness* and *Security* in Sin; and that to be always in Fear, Dread, and Uncertainty of the end, is the only means to make us watchful unto *Duties of Holiness*. It is very sad, that any Man should so far proclaim his Inexperience and Unacquaintedness with the nature of *Gospel-Grace*, the *Genius* and Inclination of the *New Creature*, and the proper *Workings* of *Faith*, as to be

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ought to be assured of his own Salvation. But now I protest before God, and acknowledge in my own Conscience, that they which are justified by Faith, have Peace towards God, that is, have Reconciliation with God, and do stand in that Grace by Faith; therefore that they ought to be certain, and assured of their own Salvation even by the Certainty of Faith it self.--I added, that Forgiveness of Sins is an Article of Faith, but not particular, neither belonging to this Man nor that Man; that is (as I expounded it) that no true faithful Man either can or ought certainly to believe that his Sins are forgiven: But now I am of another mind, and do freely confess, that every true faithful Man is bound by this Article of Faith, (to wit, *I believe the Forgiveness of Sins*) certainly to believe that his own particular Sins are freely forgiven him: neither doth it follow hereupon, that that Petition of the Lord's Prayer (to wit, *Forgive us our Trespases*) is needless; for in that Petition we ask not only the Gift, but also the

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mony of the Spirit be excluded from being an authentick Seal and Token of our Right to Life, it is excluded from being a Seal at all. *Ibid.* p. 69, 70, 71. See Mr. Chauncy against Mr. Dan. Williams, Debate 15. Of the way to attain Assurance, p. 317. As followeth:

Neonom. *But when a Believer is examining his Heart and Life by the Word, the Holy Spirit enlightens the Mind there to discern Faith and Love, and such other Qualifications, which the Gospel declareth to be the infallible signs of Regeneration: and he adds such Power to the Testimony of Conscience for the Truth and In-being of these Graces, as begets in a Soul a joyful sense of its comfortable State, and some comfortable Freedom from those Fears which accompany a doubting Christian: And according to the Evidence of these Graces, Assurance is ordinarily strong or weak.*

Arminon. I observe now, tho you would let the Spirit have no hand in the Evidence of Faith, yet you need its help to enlighten about Signs and Qualifications: I pray, how doth the Spirit enlighten here? Is it by any objective Revelation, or by any inward Dictate or Intimation? And cannot the Spirit as well enlighten the Mind

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able thus to argue, without a check put upon him by himself, and from his own Experience. It is true, were there no difference between Faith and Presumption, no difference between the Spirit of Liberty under the Covenant of Grace, and that of Bondage under the old Covenant; no Spirit of Adoption given unto Believers, no filial genuine Delight in and Adherence unto God, ingenerated in them thereby, there might be something in this Objection. But if the Nature of Faith, and of the new Creature, the Operations of the one, and the Disposition of the other, are such as they are declared to be in the Gospel, and as Believers have experience of them in their own Hearts; Men do but bewray their Ignorance, whilst they contend, that the Assurance of God's unchangeable Love in Christ, flowing from the Immutability of his Counsel in Election, doth any way impeach, or doth not effectually promote the Industry of Believers in all Duties of Obedience.--Suppose a Man that is on a Journey knoweth himself to be in his right way, and that passing on therein, he shall certainly and infallibly come to his Journeys end, especially if he will a little quicken his speed, as occasion shall require: Will you say, that this is enough to make such a Man careless and negligent,

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increase of Faith. Mr. Fuller's History of the University of Cambridge, p. 150, 151.

This Recantation was by the *Doctors* pre-emptorily enjoined Mr. Barret, that on May the 10th, 37th Year of Queen Elizabeth's Reign, Annoque Domini 1595. immediately after the Clerum, he should go up into the Pulpit of St. Maries (where he had published these Errors) and there openly in the face of the University, read and make this Recantation; which by him was done accordingly, but not with that Remorse and Humility as was expected: for after the reading thereof, he concluded thus, *Hac dixi*, as if all had been *oral* rather than *cordial*: yea, soon after he departed the University, got beyond Sea, turned a Papist, returned into England, where he led a Lay-man's Life until the day of his Death. *Ibid.*

Rom. 10. 6. *Say not in thine Heart, Who shall ascend, &c.* 1. The Apostle sheweth the contrary effects of the Law and Gospel: they which depend upon the Righteousness of the Law are continually in doubt,

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to behold Christ in the Promise by an Act of Faith, as to behold Faith and Love in our selves? 2. You will not admit the Declaration of the Gospel received and embraced by Faith to Evidence, but that it seems the Heart and Life must be examined by the Word as a Rule. So that Assurance must be wrought by the Word as a Law, not as a Gospel, so far as you are come up to a Conformity to the Rule, not a Testimony of your Interest in the Grace of the Gospel. 3. You had need have the light of the Spirit to find an infallible sign in you too, tho they be declared in the Gospel. *Hypocrites* pretend to them, and you cannot tell whether you are any better than a *Hypocrite*, without an infallible Voice of the Spirit, (according to your Doctrine) for you must know that you shall persevere in those Qualifications, and it's impossible for a Man to be assured till Death, or can be assured of his Perseverance till then, (all other signs will signify nothing) without an infallible Witness. 4. You must have a Power added by the Spirit to the Testimony of Conscience, that it may witness the Truth and In-being of Graces. What's the Reason it cannot witness the Truth of our In-being in Christ,

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and that it would be much more to his *advantage* to be *lost* and *bewildred* in uncertain Paths and Ways, not knowing whither he goes, nor whether he shall ever arrive at his Journeys end? Common *Experience* declares the contrary, as also how *momentary* and *useless* are those violent Fits and Gusts of Endeavours, which proceed from *Fear* and *Uncertainty*, both in things *spiritual* and *temporal*, or *civil*; whilst Men are under the power of actual Impression from such *Fears*, they will *convert* to God, yea that they will *momento turbinis*, and *perfect Holiness* in an instant. But so soon as that *Impression* wears off, (as it will do on every occasion, and upon none at all) such Persons are as *dead* and *cold* towards God, as the Lead or Iron which ran but now in a *fiery Stream*, is when the Heat is departed from it. It is that Soul alone ordinarily, which hath a *comfortable Assurance* of God's eternal immutable *electing Love*, and thence of the blessed *End* of its own Course of *Obedience*, who goeth on *constantly* and *evenly* in a course of *Holiness*, quickning his Course, and doubling his speed as he hath occasion from Trials or Opportunities. And this is the very design of our Apostle, to explain and confirm, *Heb.* 6. from the 10th Verse unto the end of the Chap.

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doubt, how they shall come to Heaven, and how they shall escape Hell: but the Righteousness of Faith removeth all these Doubts; because their Faith is grounded upon the Word of God, which teacheth them, that Christ ascended into Heaven for them, and that he died for them, they need none other to ascend to prepare them a way into Heaven, nor to descend to suffer Death, and deliver them from Hell.

2. There is not then any Question remaining in the Faithful of their Salvation, either by doubting how they shall go to Heaven, or in being afraid of Hell: but because our Faith is not here perfect, there may be some strife and wrestling in the Soul between the Assurance of Faith and carnal Infirmity: sometime the Faithful may make question, in wrestling and striving against carnal Distrust, saying, *If God be with us, who can be against us?* But at length Faith prevaileth and triumpheth, resolving thus with the Apostle, *who shall separate us?* 3. But here we must make a difference of Fear: Faith

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Christ, and add a Power to our Faith to believe even unto Assurance. 5. All this Examination, Illumination of the Spirit, Gospel Declaration, &c. may at last beget a joyful sense of a reconciled State, you say; but according to you it cannot be Assurance, because you cannot yet try by Perseverance; the Soul is in a little hopes it's in a probable way to Salvation, but cannot be assured he is in a sure State, or shall certainly be saved, because he must continue his justified State by his Works: and therefore it's impossible for him to try and find so far as to Assurance. Because he hath not persevered, you'll say, it may be, he must believe his Perseverance, and be assured of it by Faith; then, I say, there's as much ground to believe and be assured by Faith of our Salvation.

6. You speak not of an Assurance in all you have said, but of some comfortable Freedom from Doubtings, *i. e.* upon some probable grounds. This amounts to more than Opinion at last, the only judgment of a contingent Axiom; and you tell us elsewhere our State here is but of Trial, not decided, therefore there can be no Assurance at all in this Life.

7. You do well to add at last, that according to the Evidence of these Graces,

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Chapter, as is declared elsewhere.-----It appears from what hath been discoursed, that the *electing Love* of God is a powerful constraining *Motive* unto *Holiness*, and that which proves invincibly the *necessity* of it in all who intend the eternal *Enjoyment* of God. But it will be said, That if it be supposed or granted, that those who are actually *Believers*, and have a sense of their *Interest* herein, may make the use of it that is pleaded; yet as for those who are *unconverted*, or are otherwise uncertain of their *Spiritual State* and *Condition*, nothing can be so *discouraging* unto them as this Doctrine of *eternal Election*. Can they make any other Conclusion from it, but that, *If they are not elected, all care and pains in and about Duties of Obedience are vain: If they are, they are needless?*--I. We have shewed already, that this Doctrine is *revealed* and *proposed* in the *Scripture*, and principally to acquaint *Believers* with their Privilege, Safety, and Fountain of their Comforts.-----But I shall shew moreover, that it hath its *proper Benefit* and *Advantage* towards others also. For, 2. Suppose the Doctrine of *personal Election* be preached unto Men, together with the other *sacred Truths* of the Gospel: Two *Conclusions*; it is possible, may by sundry Persons be made from it. (1.) That

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expelleth not all Fear, but only the slavish and servile fear of Hell and Damnation, joined with Distrust and Torment of Conscience: yet a filial Fear and reverent Awe of God remaineth in the Servants of God, &c. --- A faithful Man must be considered, as consisting both of a spiritual and regenerate part, and of a carnal: then as in respect of the Goodness of God, apprehended by Faith, in our inward Man, we have Assurance not to fall; yet the Flesh continually suggesteth doubtful Thoughts, and our carnal Infirmitie putteth us in fear, which notwithstanding is subdued by the strength of Faith: like as when one is set in the top of an high Tower, and looketh downward, he cannot but fear, but yet considering the place where he standeth, which keepeth him from falling, he recovereth himself, and overcomeh his Fear: So Faith doth prevail against carnal Infirmitie, and maketh us in the end to be out of doubt of our Salvation. Dr. Willet on the Romans, p. 476, 526.

They (who endeavour after this Assurance) are up-holden in the time of Affliction: I should have fainted (saith David) unless I had believed to see the Goodness of the Lord in the Land of the Living. They can with Confidence and Faith in Jesus Christ resist the Temptations of

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Assurance is ordinarily strong or weak: And may not that Assurance be so, which we call the Assurance of Faith? May it not be strong or weak, according to the Evidence that Faith gives in being strong or weak Faith? But now go on to your *Whethers* and *Neithers*. Mr. Chauncy against Mr. D. Williams, Debate 15. *of the way to attain Assurance*, p. 317, 318.

Neonom. A Testimony of the Spirit, giving an Evidence of Pardon without any Evidence of Grace, is not according to the Word of Grace: For the Word of Grace never declareth any Sinners are pardoned, but believing penitent Sinners; it is not as mere Sinners the word Pardoneth, but it flatly condemneth and leaves Guilt on all impenitent Unbelievers, as I have proved.

Antinom. I marvel a Divine should speak at such a rate; as if an Evidence of Pardon were not an Evidence of Grace: Is not Pardon the highest degree of Grace? Is not the Word of Grace therefore so, because it is a Word of Pardon to Sinners? And if you mean inherent Grace, why may not the Spirit

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whereas this is a matter of great and eternal Moment unto our Souls, and there is no way to secure our Interest in it, but by the possession of its Fruits and Effects, which are saving Faith and Holiness; we will, we must, it is our duty to use our utmost Endeavours, by attaining of them, and growth in them, to make our Election sure. And herein, if we be sincere and diligent, we shall not fail. Others, (2.) may conclude, that if it be so indeed, that those who shall be saved are chosen thereunto, before the Foundation of the World. Then it is to no purpose to go about to believe or obey, seeing all things must fall out at last according as they were fore-ordained. Now I ask, which of these Conclusions is (I will not say most suted unto the Mind and Will of God, with that Subjection of Soul and Conscience which we owe to his sovereign Wisdom and Authority, but whether of them is) the most rational, and most suitable to the Principles of sober Love of our selves, and Care of our immortal Condition? Nothing is more certain than that the latter Resolution will be infallibly destructive (if pursued) of all the everlasting Concernments of our Souls; Death and eternal Condemnation are the unavoidable

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of the Devil. They strive to walk worthy of this Assurance. They overcome the World, and vilify the things of this Life.--It's not enough for us to have the name of Christians, and a general Knowledge of Redemption by Christ Jesus, unless we find a particular Assurance of our Election and Vocation.--For Reprehension unto such as think it impossible to be assured of ones Salvation, contrary to Job's, I know, and St. Paul's, we know.--We may know it: By the Perswasion God's Spirit doth not simply say, that we are the Children of God, but doth perswade us unto the same, resolving all Objections, which we being scrupulous or doubting, can allede: By the manner of this Perswasion, which is not drawn from our own Works or Worthiness, (as in the Devil's Suggestions) but from the alone Love of God in Christ Jesus. Whereunto we may add the effects of this Perswasion, we rely upon God, calling upon him, as adopted Children, Abba Father. We hate Sin, we endeavour to perform God's Will, we labour to go on in Godliness; not as mercenary Subjects, hired Servants or rectoraliz'd Slaves. Mr. A. Sympsion on the 2d of Peter, p. 105, 107.

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rit give Evidence of Pardon to a Sinner's Evidence of it in an Act of Believing, before there be any Fruits of Faith? Was it not so with the Thief upon the Cross, and many that God pardons just upon the last Moment of their Lives? And is it not so with many of God's Children that can see no Evidences in themselves? The Spirit strips them of all grounds in themselves, and that gives a full Satisfaction in objective Grace, with the full Assurance of Faith, that the Creature may be laid low, and Christ may be glorified. I must tell you, that a mere Sinner is the Object of Pardon, and not a Sinner, considered under any holy Qualification: *The whole need not the Physician*: Christ finds and pardons lost Sinners, and there's no Sinner applies Pardon aright, but as a mere Sinner, tho he hath Faith. Mr. Chauncy's *Neonomianism unmask'd*, Part 2. Debate ult. p. 327.

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avoidable Issues of it. No Man giving himself up to the Conduct of that Conclusion, shall ever come to the enjoyment of God. But in the other way, it is possible at least, that a Man may be found to be the Object of God's electing Love, and so be saved. But why do I say it is possible? There is nothing more *infallibly certain*, than that he who pursues sincerely and diligently the ways of Faith and Obedience, which are, as we have often said, the fruits of Election, shall obtain in the end, *everlasting Blessedness*, and ordinarily shall have in this World a comfortable Evidence of his own personal Election. This therefore on all accounts, and towards all sorts of Persons, is an invincible Argument of the necessity of Holiness, and a mighty Motive thereunto. Dr. Owen of the Spirit, p. 529, 530, 531, 532.

The Doctrine of *effectual Calling* is further confirmed from the Office of Christ as a Redeemer, which was not only to purchase, but to put us in *actual Possession* of the good things he purchased for us. *Redemption* and *Reconciliation* are Relates commensurate, and inseparable. It

is not only a reconcilable State that Redemption puts us into, but a state of actual Reconcilement; *It slays the Enmity, makes an end of Sin, and brings in everlasting Righteousness*. Mr. Cole of God's Sovereignty, &c. p. 174.

The *Hebrews* have three special Words, whereby they express the nature of true justifying Faith, as touching the certainty of it. One is *Emun*, which signifieth Faith, the Root whereof is *Aman*, which signifieth to nourish: To which *David* alludes, *Psal.* 37. 3. *Trust in the Lord and do good, so shalt thou dwell in the Land, and thou shalt be in* (in the Original, fed by Faith) word for word as *Tremellius* renders it. And *John* 6. the Lord joineth believing on him, and feeding on him, together, as both one: Now this word which the *Hebrews* use for Faith, signifieth also Truth, or that which is firm, stable or settled. And what can be more firm or certain than Truth? The Prophet, *Isa.* 7. 9. hath a very elegant Exposition of this word: *If ye believe not, ye shall not be established:* To believe and to be established, both coming of the same Root in the Original. Hence also cometh the word *Amen*, used in all Languages, which is a Note of Believing, and assenting to the Truth, and as it were sealing it unto us: *2 Cor.* 1. 20. *For all the Promises of God in Christ are Yea, and in him Amen,* &c. that is most true and certain. Faith therefore is no doubtful Conjecture, or wavering Hope, but a most certain Belief, firm as Truth it self.---Another word used by the *Hebrews* for Faith is *Betach*, which signifieth Trust, Security, Confidence and Affiance.---As *Isa.* 32. 17. where speaking of the full Revelation of the Gospel in the coming of Christ in the Flesh, he saith, Then the Work of Righteousness shall be Peace, and the effect of Righteousness, Quietness, and Assurance, and Security for ever, as the vulgar Latin renders it. Note here, that the effect of the Righteousness of God's Saints is Assurance and Security in Believing.---The third word used in the Old Testament for Believing is *Chassab*, which signifieth so to believe, trust or confide in God, as to make him our sure Sanctuary and Resting-place, under whose Protection the Believer is safe and secure, as the Chicken under the Wing of the Hen; as we read this word used in *Ruth* 2. 13. (the words of *Boaz* to *Ruth*) *The Lord recompence thy Work, and a full Reward be given thee of the Lord God of Israel, under whose Wings thou art come to trust;* Hebr. *Lachasoth*. And *David* useth the same word in the same Phrase of Speech, *Psal.* 36. 7. As the Lord useth the same comparison to the unbelieving Jews, *Mat.* 23. 37. Thus we see the true nature of Faith, as it is expressed by significant Words in the Old Testament, all of them setting forth the Certainty and Assurance of Faith in God.----Come we to the new Testament: where let us begin with that excellent Description, which the Apostle makes of saving and justifying Faith, peculiar to the Saints of God, of whom he setteth down an ample Catalogue in *Heb.* 11. 1. *Faith is the Substance of things hoped for, and the Evidence of things not seen.* The Greek Text is very emphatical and significant. 1. Therefore to acquit this Faith from being that which the *Pontificians* would have it to be, to wit, a mere historical Faith, common with Reprobates and Devils, the Apostle shews the Object of it to be, *things hoped for, things not seen:* such as he meaneth, *1 Cor.* 2. 9. which fall not within the reach of that Faith, which is common to the wicked, who are altogether hopeless, and love not the Lord Jesus Christ. Therefore the Faith he described, is the Faith of God's Elect alone, who only have the hope of eternal Life. 2. This Faith is called the *Substance* (as also the Vulgar Latin hath it) or Substance of things hoped for: that is, Faith makes those things that are hoped for to be sure and certain, as if they were already in our Possession; or Substance is as much as an under-prop or *Basis*, supporting and sustaining us with constant Patience, in the assured expectation of those things hoped for, as yet unseen. So that it signifieth a most stedfast Unmoveable-

ness of Faith. As, 1 Cor. 15. 58. It is called also an *Evidence*, Demonstration or Argument (as the vulgar Latin) of things not seen. Now what is more sure and certain than an Evidence or plain Demonstration? Whereupon *Chrysoftom* upon these words faith, O what an admirable word he useth, saying the Argument of things not seen! For an Argument or Demonstration is in things most manifest. Therefore Faith is a Vision of things not appearing, and it brings us to the same Certainty to the which we are brought by the things which are seen. So that neither about the Object of things, which are seen, can it be called Credulity or Incredulity: Nor again can it be called Faith, but when a Man hath Certainty concerning these things which are not seen, more than concerning those things which are seen. For because those things which are yet in hope are reputed as yet without Substance or Subsistence, and Faith giveth unto them their Substance; not that it adds any thing unto them, but it self is the Substance or Subsistence of them: for the purpose, the Resurrection is not yet fulfilled, nor yet present or subsistent, but Faith makes it to subsist in our Souls: this is that which the Apostle calleth *Substance*, so *Chrysoftom*. Yea, this word *Substance*, as it importeth a subsisting, signifieth also *animum presentem*, a Confidence of full Assurance of the Mind. And it is sometimes used in Authors for a fastning or close-joining together, as a Joint, *ὑπόστασις καλλώθης*, a fast juncture. And such is Faith, which joineth the Object and the Subject together, making the things hoped for to be as it were in our present possession. It is also the Evidence of things not seen, presenting them visibly and sensibly before us; like a most clear perspective Glass, which presents and attracts as it were the most remote Objects nearer to the eye, for the clearer view of it. Thus *Abraham* and those other Saints of the Old Testament, saw these invisible things afar off with the eye of Faith, *Heb.* 11. 13. and were perswaded of them, and embraced them.---Thus if saving and justifying Faith be the Substance, the Subsistence, the Assurance, the Confidence, the Coherence of things hoped for; if the Evidence, the Argument and Demonstration of things not seen, prepared for such as love God, and revealed to us by the Spirit: How then is not this Faith most sure and certain of Justification and eternal Salvation? See further into this worthy Author Mr. *Burton's Christian Bulwark*, p. 262, 263, 264, 265.

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Head 9. *That true Grace, &c. has the Promise of Perseverance, &c.*

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Head 9. *That true Grace, &c. has the Promise of Perseverance, &c.*

—SO that the strength of Faith takes in the strength of Christ, because it puts Christ into a Man, who by his Spirit dwelleth and liveth in us. And here it is worth our observing, that the Reason why the House in the Parable did stand firm against

Distinguish of *Holiness*, and of the *reason* of it. 1. Infants have not actual Faith, nor necessarily a proper Habit, which is a *Disposition* to facile acting *that same Act*: But *Semen* a Seed (as *Amesius* rather calleth it than a *Habit* at first even in the Adult)

THAT Faith and Holiness do inseparably follow Election, is shewn before: our business now is to shew that Faith and Holiness are of an abiding nature, and shall never be lost: And this is *that* we call PERSEVERANCE. ---That all and every one of

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against all Tempests, was because it was founded upon a Rock. Why! may not a weak Superstruction of rotten and inconsistent Materials be built upon a sound Foundation? As a strong House falls from a weak Foundation, may not in like manner a weak House by a Tempest fall from a strong Foundation? Surely in Christ's Temple it is not as in ordinary material Buildings. In these tho the whole Frame stand upon the Foundation, yet it stands together by the strength of the Parts amongst themselves, and therefore their mutual Weakness and Failings do prejudice the stability of the whole. But in the Church, the strength of Christ the Foundation is not an immanent, personal, fixed thing; but a derivative and an effused Strength, which runs thro the whole Building: Because the Foundation being a vital Foundation, is able to shed forth and transfuse its Stability into the whole Structure. Whatever the Materials are of themselves, tho never so frail, yet being once incorporated in the Building, they are presently transformed into the Nature and Firmness of their Foundation. To whom coming as unto a living Stone, saith St. Peter, ye also as lively Stones are built up a spiritual House;

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Adult) and Calvin faith, that some Men, *Semen fidei quaecumque perdunt.* Adam had such a Holiness as might be lost: And why may we not say, that Infants *first Grace* is of such a sort or degree? 2. And yet that none are saved without more (i. e. of that which is loseable) but that upon this first degree they have a Right to Salvation, and that their further Holiness shall be given them to whom God will, as part of their Salvation; to which they have Right: At furthest at Death, in the same time and manner as perfect Holiness and Mortification of Sin is given to Believers that are till Death imperfect. A *loseable degree of Holiness*, like Adam's, may be the way to more in all that so die.---Now some hold *all these loseable*: some hold only the *last not loseable*; and almost all hold the *first loseable*. Now, 1. What if we think that Infants *first Holiness*, besides relative (*Pardon, and jus ad impunitatem & regnum*) is but of the *first degree*? Tho a mere *moral Power to believe* be not enough to the Adult, because the *Aet* is necessary to them, yet say Protestants, the *Habit* is not necessary to their *first Covenant-Right*, but is given by the Spirit in *Sanctification as a Covenant-Benefit*.

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of God's Elect, being once regenerate and believing, are and shall invincibly be carried on, to the perfect obtainment of Blessedness and Glory.--For the final Perseverance of Believers, a principal Argument is fetch'd from the *sovereign Decree of Election*.--It was not any loveliness in elect Persons which moved God to love them at first; so neither shall their unlovely Backslidings deprive them of it, (tho it may be eclips'd, by their own Default, to the breaking of their bones.) The Lord chose them for that blessed Image of his own which he would afterwards imprint upon them, and *this* he still prosecutes thro all Dispensations.---If a Man once believing cannot lose his Faith, why is it said, *Let him that standeth take heed lest he fall*? And look to your selves, that *we lose not the things we have wrought*? If no possibility of losing, what need such Cautions and so great Circumspection?-----It is evident, that a righteous Man *may fall*; and as evident it is, that he *cannot fall finally*: for tho he falls *seven times* in a day, as often does he rise again, *Prov. 24. 26*. And this because *the Lord upholdeth him with his hand*, *Psal. 37. 24*. *Psal. 145*.----The absolute Promise cannot be null'd or disclaim'd by

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House; to note unto us the Transformation and Uniformity of the Saints with Christ, both in their spiritual Nature, and in the firmness and stability of the same.---*God's Promise* flowing from his Love and Grace. *An everlasting Covenant will I make,* saith God, *Jer. 32. 40.* And observe how it comes to be everlasting, and not frustrated or made temporary by us: *I will not turn away from them,* saith the Lord, *to do them good.* True, Lord, we know thou dost not repent thee of thy Love; but tho thou turn not from us, O how frail, how apt are we to turn away from thee, and so to nullify this thy Covenant of Mercy unto our selves? Nay, saith the Lord, *I will put my fear into their Hearts, that they shall not depart from me.* So elsewhere the Lord tells us, that his Covenant shall be as the *Waters of Noah,* *Isa. 54. 9, 10.* The Sins of Men can no more utterly cancel or reverse God's Covenant of Mercy towards them, than they can bring back *Noah's* Flood into the World again: tho for a moment he may be angry, and hide his face, yet his Mercy in the main is great and everlasting. The Promises of God, as they have Truth, so they have Power in them; they do not de-

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Benefit. And why may not Infants be in a pardoned State, that at first have but that Grace which giveth a *moral Power* to believe when they come to age? Consider of the matter. I have so fully elsewhere proved, That Infants *Church-membership* was instituted both in the Covenant of Innocency, in the first Edition of the *Covenant of Grace,* in the Covenant of Peculiarity with *Abraham,* and in the *last Edition* of the Covenant of Grace by Christ, and also that God never had a Church on Earth, of which Infants were not Members: If the adult Members had Infants (*and so both Fathers and Children, even the Church of Christ in all Generations, if they made not use of this their moral Power,* might be damned with their saving Graces) Mr. B's end of *Doct. Controv.* ch. 19. §. 22, 24, 25. But if *there be such a Power given,* which never acteth Faith (which I think most probable) it is either in the *Adult* or *Infants*: If in the *Adult,* no doubt it's lost; for they that *will not believe* (to the last) retain *not still the moral Power* in their Rebellion. But in the *case of Infants,* I think those of them that *die before the use of Reason* lose it not, nor any of the *Elect* that live to full Age: But.

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cautionary Words elsewhere delivered, *Gal. 3. 17.*---There are Considerations enough, and of great weight, why Believers should take heed of falling, without supposing a total Loss of their Faith (the breaking of a Man's *Bones,* is ground sufficient for such a Caution, altho he be sure that his *Neck* shall be safe) the Dishonour done to his Father; the shame that is put upon Christ; grieving the Comforter; scandalizing the good ways of God; stumbling the weak; strengthening the Wicked; the unfitting of him for his Duty; interrupting his Peace and Communion with God, &c. Every of which will weigh deep with a Soul that is born of God.---*A righteous Man may turn away from his Righteousness; and that so, that he shall die for it,* *Ezek. 18. 24.* There is a twofold Righteousness. 1. Moral; such as *Paul* had before his Conversion: *This* a Man may continue in to the last, and yet not be saved. 2. There is a Gospel-Righteousness: (1.) *Imputed;* This is the Righteousness of Christ, by which we are justified. (2.) *Infused;* This is the divine Nature communicated by the Spirit of Christ, whereby we are sanctified: These two go inseparably, and can never

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depend upon our Resolutions, whether they shall be executed or no; but by Faith apprehending them, and by Hope waiting upon God in them, they frame and accommodate the Heart to those Conditions which introduce their Execution. God maketh us to do the things which he commandeth, we do not make him to do the things which he promiseth; 2 Pet. 1. 15. 1 Corinth. 2. 5. John 6. 45. Mal. 3. 6. It is nothing in or from our selves, but only the Immutability of my Grace and Promises, which preserveth you from being consumed.-----Christ's Victories are ours: He overcame the World, John 16. 33. and Temptations, Heb. 4. 15. Mat. 4. 11. and Enemies, Col. 2. 15. Luke 11. 22. and Sins for us, Col. 2. 13, 14. And therefore they shall not be able to overcome him in us, Heb. 2. 18. He who once overcame them for us, will certainly subdue them in us: he that will overcome the last Enemy, will overcome all that are before; 1 Cor. 15. 26. For if any be left, the last is not overcome.---We have the benefit of Christ's Intercession: I have prayed for thee, that thy Faith fail not. It is spoken of a saving Faith, as the Learned prove at large.

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But as to others, after long doubt, *How far Infant-Grace is loseable*, this seemeth now the most probable Solution to me, viz. There is a Grace that reacheth but to a moral Power to repent and believe, before Men have the Act or proper Habit: Such Grace to persevere, did put Adam in a present state of Life, or Acceptation with God, this Adam lost: accordingly such Grace that containeth but this moral Power in an Infant's Disposition (with relative Grace of Pardon) is sufficient to prove his Right to Salvation, if he so die; because he is not bound to the Act, nor capable of it; and even the Adult upon the Act have Right to Acceptance, and to the Spirit, to cause the Habit, in order of Nature, before they have the Habit. Therefore Infants may be in a state of such Right and Life before the Habit, tho they shall not possess Glory without it: And yet the Adult are not in a state of such Right by the mere Power, before the Act, because the Act it self is made necessary to their Justification, but so it is not to Infants: so that Infants and Adult may receive a mere Power to repent and believe, and lose it after (at age) by actual Sin, tho this be a loss of a state of Justification

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ver be lost. But the Righteousness spoken of in the place objected, seems to be of the former sort, viz. moral or outward Righteousness: for outward Conformity to the Law was their condition of possessing the Land of Canaan, with long Life and Prosperity in it.-----The Promise of Perseverance is not made to Faith, that that shall not fail: but in reference to the Favour of God, viz. That if Men go on to believe, they shall abide in his Love? Thus to give the sense of the Promise, is, 1. To enervate it, to make it speak but according to the Covenant of Works: It bereaves it wholly of that Betterness the Scripture ascribes to it, Heb. 8. 6. 2. It renders the Promise as speaking fallaciously; as making shew of that it intends not: It would be but as if he had said, you shall keep the favour of God, if you do not lose it. 3. Faith is the Soul's coming to God; Unbelief, its departing from him: The Promise (therefore) that secures against departing from God, secures your continuance in believing: He that undertakes you shall be crown'd, doth virtually undertake for your holding out to the end of your race. Mr. Cole of the Sovereignty of God, p. 209, 211, 239, 250, 251, 255, 256.

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large. And I have shewed before that particular Promises in Scriptures are universally applicable to any Man whose Case is parallel to that particular. ---The sum of all is this, since we stand not, like *Adam*, upon our own bottom, but are Branches of such a Vine as never withers, Members of such a Head as never dies, Sharrers in such a Spirit as cleanseth, healeth, and purifieth the Heart, Partakers of such Promises as are sealed with the Oath of God: since we live not by our own Life, but by the Life of Christ; are not led or sealed by our own Spirit, but by the Spirit of Christ; do not obtain Mercy by our own Prayers, but by the Intercession of Christ; stand not reconciled unto God by our own Endeavours, but by the Propitiation wrought by Christ; who loved us when we were Enemies and in our Blood, who is both willing and able to save us to the uttermost, and to preserve his own Mercies in us; to whose Office it belongs to take order that none who are given unto him be lost; undoubtedly that Life of Christ in us, which is thus under-propp'd, tho it be not priviledg'd from Temptations, no not from Backslidings, yet is an abiding Life: He who raised

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tion to the one sort (their Sins of *Nature* being pardoned) but not to the other (who are not pardoned without the Act) and yet it followeth not hence, that the Grace of *habitual Sanctification* is lost in any. ---Others say only that Men may sin, and may lose *acquired Grace*, but no *degree* of that which is *infused*. But we have small Reason to think that our *increased degrees* are not as *much infused* as the *first degree* was: And yet Experience proveth, that such *added degrees may be lost*. ---Are all or most Christians certain that they shall persevere? No, for, 1. Most Christians in the World hold, that Perseverance is uncertain to the godly; and how can they be certain of it to themselves? 2. Most that hold otherwise, hold it but as *uncertain*, and are not themselves certain that it is true, tho they call it *certain*: I am uncertain; and I find not by other signs that the most have more Knowledge than my self: And he that is not certain of the *Premises*, is not by *them* certain of the Conclusion---that most Christians have not the Comfort of their own certain Perseverance, for want of the Certainty of their Sincerity, if not of the Doctrine it self. ---That Thousands

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If he (i. e. *Christ*) takes thee once into his Prayers, he will never leave thee out, but prevail for thee, whatever thy case be, or whatever thou fallest into. ---You read at the Creation, God said no more, but *Let there be Light, and there was Light*: Christ in Heaven is able through his Interest to speak the same Language, and at no less rate doth he speak, *Father I will, &c. John 17. 24.* And then it is so, and is effected. I assure you his Word in Heaven is taken for a greater matter, than delivering thy Soul out of Temptation. For his [*I will*] there in that place was that Heaven-gates should be set open, to let in those he intercedes for: so it follows; *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my Glory, which thou hast given me; for thou lovedst me before the Foundation of the World: And if his [I will] thus easily, and with a word, breaks open Heaven-gates, then certainly it will avail against Hell-gates, that they shall never prevail against thee.* Dr. Goodwin of *Election*, p. 321, 322.

The stability of a gracious Soul depends upon the Wisdom as well as the Power of God. It would be a Disrepute to the Almightyness of God, if that should

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our Soul from Death, will either preserve our feet from falling; or, if we do fall, will heal our Backslidings, and will save us freely. Dr. Reynolds's *Life of Christ*, p. 443, 444, 448, 449, 453, 454.

Perseverance] The continuing in Grace unto the end. Perseverance may stand with many deep falls, but it keeps from falling away.---It is an Error to hold, that true Believers may fall from saving Grace, either wholly for a time, or for ever. Mr. Wilson's *Christian Dictionary*.

Dr. Owen of the *Saints Perseverance*, a Piece writ against Mr. John Goodwin, cites several of the eminent Reformers of the Church of England, who defended that Doctrine.---The time when first head was made against the Truth we profess, and *Criminations* like those managed by Mr. Goodwin, hatched and contrived to assault it withal, was, when it had been eminently delivered to the Saints of this Nation, and all the Churches of Christ, by Reynolds, Whitakers, Greenham, and others like to them, their Fellow-Labourers in the Lord's Vineyard.---He that shall provide an *Apology* for them, affirming that they understood not the State, Nature, Consequences, and Tendencies of the Doctrines

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and Millions of Christians live and die in Peace and Comfort, that have not a *proper Certainty of Salvation*. Much more may such live in Joy that are sure of their present *state of Grace*, tho not of their *Perseverance*.---For Experience telleth us, that tho most of the Christian World are against the Doctrine of certain Perseverance of all true Believers, yet many of them live and die in Comfort---and Church-History and the Antients Writings tell us, That tho for many hundred years the Christian Doctors commonly held, that some lose true justifying Faith, and perish, yet multitudes lived and died in Joy, and went with boldness through the Flames.---We see among Men no Wife is certain one day or night that her Husband will not forsake or murder her; no Child is certain that his Father will not kill him, nor any one of his dearest Friends: And yet we can have Love, Peace, and Comfort in our Relations, with such *Certainty*: for it's melancholy Folly to live in fears of things utterly *unlikely*, and to cast away the Comforts of great *Probability*.---Yea, no godly Man is *certain* that he shall not fall into such *hainous Sin* as *Noah, Lot, David, Peter* did; or

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be totally vanquished, which was introduc'd by his mighty Arm, and rooted in the Soul by an irreversible Grace. It would speak a want of Strength to maintain it, or a change of Resolution, and so would be no Honour to the Wisdom of his first Design. 'Tis no part of the Wisdom of an Artificer, to let a Work wherein he determin'd to shew the Greatness of his Skill, to be dash'd in pieces, when he hath power to preserve it. God designed every gracious Soul for a piece of his *Workmanship*, Eph. 2. 10.

What, to have the Skill of his Grace defeated; If any Soul which he hath graciously conquered should be wrested from him, what could be thought, but that his Power is enfeebled? If deserted by him, what could be imagin'd, but that he repented of his Labour, and altered his Counsel, as if rashly undertaken? ---'Tis at God's hand we must seek our Fixedness and Establishment, and act Faith upon these two Attributes of God. *Power* is no ground to expect Stability, without Wisdom interesting the Agent in it, and finding out and applying the means for it. Wisdom is naked without Power to act, and Power is useless without Wisdom to direct: They are these two

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ctines they received, defended, preached, contended for, will scarce be able by any following Defensative, to vindicate his own Credit, for so doing.--Who are they in whose Writings Mr. *Goodwin* hath found *such a Spirit of Holiness*, breathing with Authority, as is not to be found out, nor perceived in the Writings of them that assert the Doctrine of the Perseverance of the Saints? *Calvin, Zanchinus, Beza, &c.* (and to confine our selves home) *Reynolds, Whitaker, Perkins, Greenham, Dod, Preston, Boulton, Sibbs, Rogers, Culverwell, Cotton, &c.* whose Fame upon this very account, of the eminent and effectual Breathing of a Spirit of Holiness in their Writings, is gone out into all the Nations about us, and their Remembrance is blessed at home and abroad.--The truth is, those among them, as there were many among them, both *Bishops, and Men* (as they speak and think) of inferior Orders, who were solidly learned, especially in the Writings of the Antients (of whom many are yet alive, and some are fallen asleep) were universally, almost to a Man, of the same Judgment with *Calvin*, in the Heads of our Religion under Consideration; *Fewell, Abbot, Morton, Usher, Hall, Davenant,*

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or that he shall not kill his dearest Friend, or himself: and yet when a Man is conscious that his Nature, his Reason, his Experience, and his Resolution, do all make him hate such a wicked Act, and that there is no probable Cause to move him to it, and when we know God is ready with his Grace to help us, how few lose the Comfort, &c.-----And the Doctrine of *Perseverance* hath its Difficulties too, as to Man's Comfort: for he that holdeth, that no Man falleth from a State of Grace, and seeth many, that to all possible humane Judgment, were once excellent Persons, fall quite away, can himself have no Assurance that he is so much as justified at the present, unless he be sure that he is better than the best of all those Persons ever were, which doubt the other side are not cast upon. *Ibid.* ch. 26. §. 4, 5, 6, 11, 18, 22, 23, 24, 27, 28, 29.

I shall lay before thee for the notable weight that is in it, a Question this *Author* puts in the same Chapter, §. 13. and leave thee to his Book for its Solution, *Whether it be possible to lose that Holiness which never will be lost?* Further, §. 30. *Whether the Doctrine of Apostacy infer any Mutability in God?* No, there's no shew of

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two Excellencies of the Deity, the Apostle here pitches the Hope and Faith of the converted *Romans* upon their Stability, *Rom.* 16. 25, 26, 27. *Perseverance* of Believers in Grace is a Gospel-Doctrine. *According to my Gospel*---from this Infiniteness of Power in God we have ground of Assurance for *Perseverance*. Since Conversion is resembled to the Works of *Creation* and *Resurrection*, two great Marks of his *Strength*, he doth not surely employ himself in the first Work of changing the Heart, to let any created Strength baffle that Power which he began, and intends to glorify. It was this Might that struck off the Chain, and expell'd that *strong one* that possessed you. What if you are too weak to keep him out of his lost Possession, will God lose the Glory of his first Strength, by suffering his foiled Adversary to make a Re-entry, and regain his former Usurpation? Mr. *Charnock*, Vol. 1. p. 341, 492, 493.

This Oath (as we afore observed out of the Apostles Interpretation of it, *Gen.* 17. comp. *Gal.* 4. 22, &c.) was intended of the spiritual Seed, the Heirs of Promise, such as *Isaac* was, the declared Son of Promise; and this Oath declared how that Promise proceeded from
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venant, and Prideaux, (great Names among the World of learned Men) with a considerable Retinue of Men of Repute for Literature and Devotion, (with whom on no account whatever the *Arminianizing* Party of the *Prelates* and their Followers are to be named the same day) have sufficiently testified their Thoughts in this matter to all the World. From what Ambiguity of Expression it is, that any Sentence is stoln from *Austine*, and others of the Antients, seeming to countenance the Doctrine of the Saints *Apostacy*, hath been elsewhere discovered, and may further be manifested as occasion shall be administered; and without pretence to any great Skill in the Old Learning, this I dare assert (whereof I have given some account in the Preface to the Reader) that not one of the Antients (much less *Austine*) did ever maintain such an *Apostacy* of Saints, and such a Perseverance as that which Mr. *Goodwin* contendeth for. Dr. *Owen* of *Perseverance*, p. 305, 308, 316.

But as great a Benefit as it is, that they (*the People of God*) shall continue to the end; yet if the Lord would hide it from them, and keep them from the Knowledge of it, it should

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of it, unless you hold, that his absolutely *Elect* fall away. (*This has as much of hellish Subtilty in it, as can be imagined, by what follows*) says he, It was no change in God when he gave us Grace, and justified us; and it would be no more if he cease, than it was to begin. It was no change in God when I was born, and it will be no more when I die: The Change is only in *Man*, and his receptive *Disposition*. Even the Law of the Land, without any Diversity or Change, doth virtually condemn a thousand Malefactors, and justify the Just; and will cease to justify them, and begin to condemn them, if they cease to be just, and begin to be Offenders. The Changes that God himself maketh in all the World, are made without any change in him: Therefore what Man doth or undoth cannot change him. (*This is so grand a piece of Sophistry interwoven with Blasphemy, and so notorious that it needs no Descant.*)

Q. *An verè fidelibus & sanctis, Spiritus sanctus ad finem usque, seu perseverantiam promittitur, absolute, an sub aliquâ conditione?*

Resp. *Sub conditione continuaturus promittitur, scilicet, si in consensu sed. fœderali practico perseveramus (non tamen sine ejus auxilio, sine quo nè primo quidem*

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God's immutable Counsel, as the Apostle interprets it, which is *Election*, that sure Foundation, the Lord knows who are his, and knew well what he did in so Swearing. And shall we think that God's Oath and irrevocable Promise was built and founded upon the Immutability of *Isaac's* Free-will-Grace, and such Helps (as he should by Free-will use them) which he should for the future have in *Abraham's* Family, in common with *Ishmael*? *Isaac* was yet to live a long while in the World, and might, according to the Principles of Free-will-Grace, have fallen away and proved unregenerate; and God could have no such sure and certain Assurance of him, as to venture (as I may so say) an Oath upon him, with a peremptory irrevocable Blessing of him. What, and establish his everlasting Covenant with him upon the uncertain fickleness and mutability of Free-will, no otherwise? Nay, would God have pawned by Oath his own self, *By my Self have I sworn*, so as to cease to be God, if *Isaac* and *Abraham* both should cease to persevere in Faith to the end of their Lives (for it was *Abraham's* case also according to their Position to have been assisted, but according to the Rule of

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should be much lesser: and therefore this is further to be added, that they which know themselves to be the Lord's, may also know, that they shall be preserved and kept safe against all adversary Power of the Devil and his Instruments, and so persevere unto Death. For altho it seems to be a Mystery and a Secret, that the determinate Will and Counsel of God concerning this Matter should be known; yet it is a Secret unto such only as lie in Darkness and in the Shadow of Death, which thro Unbelief are not able to see into it, because it is a Mystery: but the Secret of the Lord is not hidden from his own Servants, but shall in time be revealed unto them, whom because he calleth his Friends, therefore he sheweth them his Will and Mind in the most precious Secrets which it is expedient for them to know; 2 Cor. 4. 3. Psal. 25. 14. John 15. 15. for by often hearing the Doctrine of *Perseverance* plainly preached unto them, God draweth their Hearts to believe it: that as they hear the Lord will perfect the good Work which he hath begun in his People, and withal as they do know themselves to be his People, so they hold this in Perswasion, tho they see not how by any thing

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quidem credebamus) the sum of which is, whether the Holy Spirit be promised to the truly faithful and holy ones, for their final Perseverance, absolutely, or upon some condition; he grants that the Spirit is promised, as one that is about to continue, upon condition, to wit, if we persevere in a practical federal Consent, and that not without his help, without whom we could not at first believe: which is no more, than that if we persevere, we shall persevere, and shall have the Spirit's Help in the same; but if he sees we do not persevere, we shall not have his Assistance to persevere. Mr. Baxter's *Method. Theol.* Part 3. p. 218.

Should they that are united to Christ apostatize from Faith, they would thereby forfeit and lose this Union. If any cease to be Believers, they would cease to be Members of Christ; this is the scope (says this blasphemous Impostor) of John 15. 2, 3, 4, 5, 6.

And is it not (says he) apparent, that Apostacy sinks a Man into more Unbelief than what prevailed before he believed at all? (so that they which were once Members of Christ as really united unto him by Faith, may so apostatize as to become Members of the Devil, and perish

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Free-will-Graces Assistance) as surely as God said, *Surely*, &c. The Foundation of this Oath lay deeper in God's own Heart, it lay in the Immutability of his own Counsel, which he purposed within himself, wherewith he invincibly resumed and undertook to carry on Isaac and Abraham's Wills to the end, not in the Stability of what he foresaw was within themselves. Dr. Goodwin of *Election*, p. 32.

The Continuance and Perseverance of Faith are from above: Christ causeth our Faith not to fail, and we are kept by God's mighty Power through Faith unto Salvation, and Faith is by the same preserved: the faithful God, that effectually calls, will safely keep, 1 Thess. 5. 23, 24. in Jesus Christ, Jude 8. and confirm to the end, 1 Cor. 1. 8. For this is the desire of the Son unto the Father, John 17. 11, 12, 24. and Will of the Father concerning the Son, John 6. 39. ----- True and saving Faith is abiding and perseverant, and this upon supposition of Temptations and Assaults; for otherwise a mock-Faith may have a continuance, and Men die in a pleasing Dream of ungrounded presumptuous Confidence. Now it must be such, or cannot be saving; for as it

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in themselves, that he will continue his favour towards them unto their end. For they which know that they shall have eternal Life, must needs also know that they shall be kept by God in this present World from all Power of the Devil which might hinder them from it; 1 *Per.* 1. 4, 5. But all Believers may and ought to know, that they shall have eternal Life; as 1 *John* 5. 13. *I write unto you that believe, that ye may know that ye have eternal Life.* Therefore they may know, that they shall be kept to the end, that they may also enjoy the same.---Furthermore, to perswade this Point more strongly to God's Children (of whom many are long held in doubting of the same) and for that it is flatly denied by the Church of Rome, we ought not to doubt of this; but that as God hath been with other of his Servants, in all Ages; *Josh.* 1. 5. so he will be with us that are his in this Age, or which shall be his hereafter.---When God's Children set a deep and due Consideration of the mighty Power of God against their own Timorousness and Frailty, and against the strength of the Devil and World: Again, when they weigh the force of God's Promise, who hath warranted a good

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perish for want of a further degree of that one and the self-same Faith in and for which others are saved; the old *Arminian* Motto, A Child of God to day, and to morrow a Child of the Devil.) Mr. *Daniel Williams's Gospel-Truth palliated and sophisticated*, p. 80.---I appeal to thee, 1. Whether God doth require any more of any Sinners for Salvation, than that they believe in Christ, repent of Sin, persevere in true Holiness, sincere Obedience, or good Works internal and external; and if [WE] do so, can we perish? Hath not Christ provided all else? (i. e. *He is put to no further an expence, than to accept of us, and bring us to Glory; only our provision is believing in him, repenting of our Sins, persevering in true Holiness, sincere Obedience, or good Works internal and external, which if we bring, Christ will do all the rest for us*) and doth not the Promise secure Life upon doing these? (*And doth not the Credit and Force of the Promise, together with the Reputation of Christ in the faithful discharge of his Office, altogether depend on this our doing of these?*) 2. If any Sinner believe not, and repent not, hath Christ ever promised to save him? (*But hath Christ promised to save any Sinner unto whom*

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is said, *He that believeth shall be saved*, Mark 16.16. So he that endureth to the end shall be saved, Mat. 24. 13. They that have true Faith, have the Seed of God abiding in them, the Prayer of Christ for them, are kept by the Power of God; for he that hath begun a good Work will finish it, his Gifts being without Repentance. Believing and Sealing for Security are conjoined: The true Believer is the wise Man that built on the Rock, his House therefore stood; the good Ground that hath depth of Earth, that what springs may not wither. *The Just shall live by Faith*; continue therein, and so believe to the saving of his Soul, being rooted and established therein through Christ. *Morn. Exerc. Method.* Mr. *Parson*, p. 431, 444.

We say that the Habits of Grace are never lost, or wholly eradicated; and we say that those Acts of Grace which were interrupted do abide in their Principle, and will again exert themselves when Opportunity is afforded: 'tis one thing, *semel recedere à pietatis tramite*, to take a step away from the Path of Holiness; Another thing, *semper discedere à pietatis viâ*, to forsake the ways of God wholly: A Believer may be guilty of the first, not the second.

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end unto them, and the many helps by which God hath provided to bring them well home; they rest quietly, cast their Care upon him, and trust that he which hath said it, will also do the same. The which Perswasion when they have once fastned upon (and the offer they think on it the more surely they shall hold it) it is hard to say, how it reviveth and gladneth their Hearts: It is a Treasure invaluable, when they once soundly know it (as they can best tell the price and value of it, who have sometimes doubted of it, and have felt extrem Anguish thereby) who, if they might have been assured of it in some former Fears and Distress, would have preferred it before the greatest Commodities. These therefore, when they once know and believe it, receiving it with such Joy, as I have said, do not (as carnal Men imagine they will) abuse this precious Liberty to Loosness and Licentiousness, little regarding what they do, or how carelessly they look to themselves, seeing they have a Promise from God, that they shall persevere in his Favour and in a godly Life unto their end. They do not, I say, by this occasion wax slothful, worldly, idle, vain, or any other way seek to shake

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whom he not only gives, but in whom he also irrevocably creates and maintains Faith and Repentance unto Glory?) will any Decree, or the Merits of Christ secure him? (Shall any be secured out of the personal Decree of God, or that is not individually included in the Merits of Christ?) Again, if any penitent Believer shall apostatize, prove ungodly and unfruitful, hate God, or neglect to love God and his Neighbour wholly, &c. shall this Man be saved? (and shall not our Author and I catch a prodigious number of Larks, when the Sky falls? and would it not vex a Dog to see a Pudding creep? which never yet was known, unless by the assistance of such engendred Maggots, as in another Sense do nest in our Author's Locustical Doctrines) hath not Christ determined the contrary? (yea certainly quite contrary to our Author's Determination) will his first Faith save him? (that or no other, if it be a true Faith, otherwise it is but a conjectural Strumpet pilfer'd one by our Author out of the Romish Vatican or Lewinian Shews) A Resolution of these two things, according to the very scope of the Word, will decide the main of this Controversy (so it will, and that to the uttermost, witness

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Again, we distinguish between a shew of Grace, and true Grace; there are several instances in the Word of God of Persons falling from a shew of Grace, Demas, Judas, Saul, Hymeneus, fell from Hypocrisy into open Profaneness and Impiety: but no sincere Person ever fell from true Grace. Paint may be soon wash'd off, when a healthful beautiful Complexion will abide: a Bristol-stone is soon broken, but a true Diamond will abide the smartest stroke. Many Professors have suffered Shipwrack as to Faith, and others have lost their first Love; but 'tis such Faith as had no Root, like that of the Stony-ground, and such Love as had no Principle, 'twas only a Passion and Transport, and such a hot Love may be soon cold. Common Fire is soon extinct, but the Fire of the Sanctuary never went out. A true Believer's Perseverance is from the nature of God's Covenant. Perseverance is one Article of the New Covenant that God hath made with the Elect, the terms of which are these, Jer. 32. 40. God hath absolutely engaged, that elect Believers shall not depart from him, that is, not finally, because in an effectual Call he will put his Fear into their Hearts; they may wander, but not depart;

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shake off the Lord's Yoke, as weary of the same: (and yet I deny not, but that this Doctrine is thus abused of many) but as they know that *Perseverance* cometh not but by daily good Proceeding, so they gather Strength and Encouragement from thence to go forward more cheerfully; yea they go about all Duties which they know to pertain to them, and the means also which help thereto, much more willingly and readily, because they are persuaded they shall not lose their Labour, being assured that God hath ordained the variety of Helps that they should grow thereby.

Mr. Rogers's *seven Treatises*, p. 593, 594, 595.---

When you were effectually called; then was the first knowing of the Grace of God to do a Man good: it is the first beginning of all the Goodness of God towards a Man, as *Phil. 1.6.* being confident in this, *that he which hath begun a good Work in you, will perform it to the day of Jesus Christ:* that is, he that did effectually call you, as he did, begin a good Work in you, and did begin to put forth his eternal good Will and Pleasure in you, and pour forth the beginning of his Mercy, and Grace, and Favour into your Souls: Now he that hath done this,

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witness instead of many more, that of the 17th of *John*, I pray not (*says Christ*) for the World, but for those thou hast given me out of the World) These assert the Rule of Christ's rectoral Distributions, and the Decree comes not in opposition to the Methods of his Government, by which we are to govern our Hopes and Fears (i. e. *When we have perseveringly and finally so governed our selves by our Hopes and Fears, according to the Methods of that Government upon which God's Decree is determined, then we may safely expect and demand the Benefits of Christ's rectoral Distributions.*) Ibid. Mr. D. W. p. 124, 125.

Whether according to the Gospel-Rule, if a Believer should yield up himself to the Dominion of Sin, he should perish? This I affirm; (*There is no such Gospel-Rule, Rom. 6. 14. nor Example, Psal. 51. Luke 22. 31, 32. And what our Author affirms herein, is neither more nor less than the very Doctrine of Devils*) p. 157.

What was the Judgment of the ancient Churches of this Point? (*viz.* Perseverance) *Answer.* *Vossius* in his *Pelagian History* hath truly told you, and copiously proved it in the main: Before *Augustine's* time that it was taken commonly as granted,

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depart; they may in some Acts deviate, but they shall not be Backsliders in Heart; and the reason is, because tho there may be a tendency in them to turn away from God, yet God stands engaged not to turn away from them. Hence that Expression of God to the Prophet, *Jer. 3. 1.* God will not permit that to be done by *Men*, which he may do himself in this case; and the reason is, because God can purge an adulterous Heart, which is not in the Power of Man to do; rather than the Marriage-Covenant between Christ and a Believer shall be dissolved, God will put forth his mighty Power, to make and keep the Hearts of Believers faithful and loyal to him. What a clear and full Promise of Perseverance is it in *John 10. 27.* --- Now this was one Promise which the Father made unto the Redeemer, *viz.* that he should not die in vain, but that he should see of the Travail of his Soul, and should be satisfied, *Isa. 53. 10.* Now should true Believers finally fall, Jesus Christ should not attain that Satisfaction which is here promised. The Mother is not satisfied with an abortive Birth. --- The end of Christ's Sufferings was not only to bring forth Sons unto God, but also to bring those Sons

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this, will never leave it till he hath brought it to perfection. Mr. Fenner of effectual Calling, p. 22.

The Perseverance of God's Children is most certain: so long as there is Power in God or Glory, they cannot fall away by losing their Happiness. This Point hath abundant and apparent Confirmation out of the Old Testament, *Psal.* 145. 10, 13, 14. *Isa.* 42. 3. *Ezek.* 36. 24, 25, 26, 27. *Jer.* 32. 40. *Hos.* 2. 19. out of the Gospels, *Mat.* 16. 18. *ch.* 24. 25. *John* 4. 14. *ch.* 5. 24. *ch.* 6. 39. *ch.* 10. 28, 29. *ch.* 13. 1. out of the Epistles also, *Rom.* 6. 8, 9, 10, 11. *ch.* 8. 30. *ch.* 11. 29. *Eph.* 4. 12, 17. *Phil.* 1. 6. 2 *Tim.* 2. 19. *Heb.* 7. 16. 1 *John* 2. 19. *ch.* 3. 9. 1 *Pet.* 1. 5, 13, 18, 20, 23. Mr. Byfield on *Col.* *ch.* 1. p. 93.

Q. Cannot such perish as at some time or other feel these spiritual Motions within themselves? *Ans.* It is not possible that they should: for as God's Purpose is not changeable, so he repenteth not of the Gifts and Graces of his Adoption; neither doth he cast off those whom he hath once received.

Q. Why then should we pray by the Example of

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granted, that Men might fall away from a state of Grace, and that many did; but the case was not curiously discussed: But some thought that confirmed Christians never fell: But upon *Pelagius* his Disputes, *Augustine* defending the Honour of Free Grace, laid all upon Election, and maintained, that tho' the Non-elect did fall away from the Love of God and Justification, and a state in which they had been saved, had they died; yet none of the Elect did fall so as to perish, but that the Preservation of Grace in Perseverance was the fruit of Election. Thus *Prosper*, *Fulgentius*, after him; and some Passages in him and *Macarius*, and some others, intimate that they thought there was a confirmed Degree of Grace, which was never lost; but they all took it for granted, that some fell from a state of Justification, and perished. And I remember not one Writer that I have read and noted, to be of the contrary Mind for a thousand years after the writing of the Scriptures, nor any mention of any Christian that was so. ---What use is to be made of this, I leave to others; but it becometh no good Man to deprave or deny the Truth of such History: And some great Divines are to be blamed for

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into Glory: Now should Christ fall short in this latter Work; first, he could not (according to the Author to the *Hebrews*) be a perfect Captain of Salvation, *Heb.* 2. 10. Secondly, Christ could not be able in the day of Judgment to say as it follows, *v.* 13. But Christ is a perfect Saviour, and will at that great day say to God as he doth in *John* 17. 6, 12. In which words there is not only intimated a Covenant and an Agreement between the Father and the Son, about the Redemption of the Elect; but there is also expressed in them the faithful Discharge of the mutual Agreement on both sides; so that not one of those that were God's by Election, and intrusted in Christ's hand by Donation, shall be lost; *Judas* was therefore a Son of Perdition, because given only externally and not eternally into Christ's hand. ---If Christ did pray while he was on Earth, and doth now intercede in Heaven, that all the Elect (who are effectually called) may persevere; then they shall persevere, the ground of this Argument you have in *John* 11. 42. where Christ tells us, that the Father did hear him always: so that if I prove that Christ hath prayed for the perseverance of Believers, I shall thereby prove their certain Perseverance. Christ expressly tells us, *John* 17. 9. that he did pray for all the Elect, and

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of David, that he cast us not off from his face, and that he take not his holy Spirit from us?

Ans. In so praying, we make protestation of the weakness of Flesh, which moveth us to doubt: yet should not we have Courage to ask, if we were not assured that God will give according to his Purpose and Promise, that which we require.

Q. Do the Children of God feel the Motions aforesaid always alike? No truly, for God sometimes to prove his, seemeth to leave them in such a sort, that the Flesh overcometh the Spirit, whereof ariseth Trouble of Conscience for the time: yet the Spirit of Adoption is never taken from them that have once received it; else might they perish. But as in many Diseases of the Body, the Powers of the bodily Life are letted, so in some Assaults the Motions of spiritual Life are not perceived, because they lie hidden in our manifold Infirmities, as the Fire covered with Ashes: Yet as after Sicknes cometh Health, and after Clouds the Sun shineth clear; so the Powers of spiritual Life will more or less be felt and perceived.

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reproaching *Vossius* for a true historical Report, when they neither can confute him, nor attempt it. Two or three Sentences out of *Austin* are cited by some, but merely mistaken, as if they spake that of all the Justified, which he speaketh only of the Elect. Mr. *Baxter's* end of doct. *Controv.* ch.26. §. 22, 33.

Thus the Justified in Mr. *Baxter's* Judgment and false Representation of *Austin*, may be damned, but the Elect shall not; his Reason is plain from the whole Current of his Writings, for that Sanctification is Justification, and Perseverance, to the end is the compleating of Justification, upon which it is that Election is determined. But to this I shall subjoin what Dr. *Owen* in the Preface to his *Saints Perseverance* notes against Mr. *John Goodwin's* like dealing with *Austin*.-----“ I doubt not but the learned Reader will easily perceive it to be no other than that which is now agitated between me and Mr. *John Goodwin*: the Controversy indeed in the matter between *Austin* and the *Pelagians* was reduced to three Heads. 1. As to the Foundation of it, which *Austin* concluded to be the Decree of Predestination, which they de-

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for them only: and ver. 11. he tells us, that Perseverance was the very matter of the Petition which he put up: ---and ver. 15. he explains how he would have them kept, namely, from the Evil, or from all Evil; and lest any one should say that this Prayer was made only for some few, see ver. 20. ---My last Argument for the Saints Perseverance shall be taken from the constant *Inhabitation* and powerful *Inoperation* of the Spirit of God in and upon the Hearts of true Believers; they are the Temples of the Holy Ghost, and God lives in them, and walks in them. The first infuses Grace, and he also actualates Grace in them, and this preserves and keeps them from falling: Not the Grace wrought, but the Spirit working Grace, doth preserve Grace. Every prudent Person will secure the place of *Habitation*; the Spirit of God dwelling in Believers, &c. doth superintend their Minds by a constant *Inspection* over them.---Possession is the best assurance, 'tis eleven Points: Now by the Spirit's indwelling in Believers, they have a kind of Prepossession of Glory. *Morning Exercise* against Popery, p. 653, 656, 657, 658, 659.

As they who join Works with Grace, make Grace to be no Grace; so do they who say, the Work of Grace may be lost; or that Grace may for ever lose its work-

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ceived in the Children of God. *Certain Questions and Answers* printed by Robert Barker, Anno 1607. bound up and sold with our English Bibles.

That the Elect and truly Regenerate (who alone are endued with true justifying and saving Faith) do constantly persevere unto the end, and tho they sometimes fall into grievous Sins, yet they never fall finally nor totally from the Habits, Seeds, and State of Grace. Mr. Pryn's *Anti-Arminianism*, p. 51.

I affirmed that the Faith of Peter could not fail, but that other Mens may, for (as I then said) our Lord prayed not for the Faith of every particular Man. But now being of a better and more sound Judgment (according to that which Christ teacheth in plain words; *John* 17. 20. *I pray not for those alone* (that is, the Apostles) *but for them also that shall believe in me through their word*) I acknowledged that Christ did pray for the Faith of every particular Believer; and that by the Virtue of that Prayer of Christ, every Believer is so stayed up, that his Faith cannot fail.

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denied: the impulsive Cause of it, he proved to be the Free Grace of God, and the measure or quality of that Grace to be such, as that whoever received it, did persevere, it being Perseverance which was given, both which they denied. About the kind of Faith, which temporary Professors might have, and fall from it, which were never elected, there was between them no Contest at all. That Perseverance is a Gift of God, and that no Man either did, or could persevere in Faith and Obedience upon the strength of any Grace received, but that the whole was from his Grace.--This is the Foundation that he lays of the Doctrine of the *Perseverance of Saints*: that it is a Gift of God, and that such a Gift as he effectually and actually works in him on whom he doth bestow it.---*You have not chosen me, but I have chosen you, and ordained you to bear Fruit. Eis* (saith he) *non solum justitiam, verum aliam in illa perseverantiam dedisse monstravit. Christo enim sic eos ponente ut eant, & fructum afferant, & fructus eorum manent quis audeat dicere forsitan non manebunt?* Tho they dare say so, who also dare to pretend his Authority for what they say! How falsely, how unjustly, is evi-

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working: The work of Grace may be clouded, but Grace is no Cloud; the working of Grace may decline, but Grace cannot die. Mr. Caryl on *Job*, ch. 17. v. 9.

By Christ's Suretiship we have our Perseverance and Stability in this Covenant-State: I say not our being only, but our continuing in this blessed State, that we do not depart from God, and utterly forsake him in a Divorcement, even when we go a whoring from him, and yet he doth not cast us off, and discovenant us for all that we have done: this advantage we have by Christ's Suretiship, that there can be no reversing, annulling, or repealing of God's Covenant with his People: and if it were not for that, a Divorce should follow upon the Whorings and treacherous Dealings of our Hearts every day; *Psal.* 89. 30, 33, 34, 35. *Jer.* 3. 1, 14, 22. ch. 31. 37. ch. 32. 39, 40.---Christ's Suretiship is a Confirmation of the *Perseverance* of the Saints, and of the Certainty of the Salvation of all the Elect: for if their *Perseverance* and Believing to the end be undertaken for by him, how can it be uncertain? If our Heaven and Happiness be in a surer hand than our own, even in the keeping of

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Touching Perseverance unto the end, I said, That that Certainty concerning the Time to come, is proud, forasmuch as it is in his own Nature contingent, of what kind the Perseverance of every Man is; neither did I affirm it to be proud only, but to be most wicked. But now I freely protest that the true and justifying Faith (whereby the Faithful are most nearly united unto Christ) so firm, as also for the time so certain, that it can never be rooted out of the Minds of the Faithful, by any Tentation of the Flesh, the World, or the Devil himself, so that he that hath this Faith once, shall ever have it: for by the benefit of justifying Faith Christ dwelleth in us, and we in Christ; therefore it cannot be but increased (Christ growing in us daily) as also Perseverance unto the end, because God doth give Constancy. *Barret's Recantation at Cambridg. Fuller's History of Cambridg, p. 150.*

Dr. Willet says, *Let us adjoin the Consent and Testimony of the holy Martyrs; and having enumerated several, concludes, All these holy Mar-*

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dent to all serious Observers of his Mind and Spirit, in and about the things of the Grace of God.----He further constantly taught this Gift and Grace to be a fruit of Predestination or Election, and to be bestowed on all and only elected Believers.----And unto these Elect, predestinate Believers, he concluded still, that Perseverance was so given in and for Christ, so proceeding from the immutable Will of God wrought by such an Efficacy of Grace, that it was impossible that they should not persevere.-----In this Perswasion he had not only the Consent of all the sound and orthodox Doctors in his time, as was before manifested; but he is followed also by the School-men of all Ages, and not forsaken of some of the Jesuits themselves. ----There are in *Austin*, and those that either joined with him, or followed immediately after him, sundry Expressions commonly urged by the Adversaries of the Truth in hand, granting many who were Saints; believing and regenerate, to fall away and perish for ever. I need not instance in any of their Sayings to this purpose: The Reader knows where to find them together to his hand, in *Vossius, Grotius*, and Mr. *John*

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Christ, how can it be but well kept? *1. Pet. 1. 5. Jer. 32. 39, 40. Luke 22. 32.* It is the Suretyship of Christ which holds the Covenant fast with us, and makes firm our Covenant-state, that upon no Breaches on our part it can be dissolved: *Psal. 89. 30, 34, 35. Jer. 31. 37. Ark of the Covenant, p. 428, 429, 436.* Object. Did not Adam fall from all his Grace?

Ans. Yes, because he had neither the Covenant of Grace, nor the Spirit of Grace, nor Power of Grace to support and keep him; but it's God's Covenant now to write his Law, to put his fear in the Heart, never to depart, and to give the Spirit of Christ, who is now risen from the dead; *John 14. 19. Because I live you shall live also.* And *1. Pet. 1. 5. Power to keep us.* So that tho'tis Christ that keeps a Man from falling, yet the Truth is, he that doth fall from Grace, as tho it was a common fading thing, or doth fall from Christ, he never had Christ at all; *John 4. 14. The Water that I shall give, shall be a Spring of living Water, not of dead Graces, yet quickened by the Spirit, and helped continually.* And it's kept till Life of Glory comes, where'tis swallowed up in the Ocean of Perfection.----Let that Opinion, that the Graces of Saints

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Martyrs, with many other, both were assured themselves of their Salvation by Faith in Christ, and in confirmation of this Doctrine, gave their most precious Lives. Such a Seal of their Doctrine our Adversaries are never able to shew. Dr. Willet's Synop. Papism. p. 1008.

That the Faithful are sure of their *Perseverance* and *Continuance* to the end, and so are without doubt and fear of Salvation, it is thus made manifest out of Scripture.

1. The Gifts of God are without Repentance; *Rom. 11. 31.* But Faith is the Gift of God; therefore God repenteth him not, to whom soever he giveth Faith: Faith then remaineth to the end. If it be said, that God repenteth him not, in taking away Faith; but Man is casting away Faith: I answer, that none cast away Faith, but those that are forsaken of the Grace of God; but the Elect are never forsaken totally or finally: *Heb. 13. 5.*

2. God's Love is immutable and unchangeable; *Fer. 31. 3. John 13. 1.* but they which are thus beloved of God, cannot fall, they are sure to persevere.

3. That which God upholdeth is sure to stand; but God upholdeth the Faithful; *1 Pet. 1. 5. Psal. 37. 24.*

4. The

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" John Goodwin from
 " them. The seeming
 " Contradiction that is
 " amongst themselves
 " in the delivery of this
 " Doctrine, will easily
 " admit of a Reconcili-
 " ation, may they be
 " allowed the common
 " Courtesy of being
 " Interpreters of their
 " own meaning. What
 " weight in those days
 " was laid upon the
 " Participation of the
 " sacramental Figures
 " of Grace, and what
 " Expressions are com-
 " monly used concern-
 " ing them who had
 " obtained that Privi-
 " lege, is known to all.
 " Hence all baptized
 " Persons continuing in
 " the Profession of the
 " Faith, and Commu-
 " nion of the Church,
 " they called, counted,
 " esteemed truly rege-
 " nerate and justified,
 " and spake so of them;
 " such as these they
 " constantly affirm,
 " might fall away into
 " everlasting Destru-
 " ction: but yet what
 " their Judgment was,
 " concerning their pre-
 " sent State indeed,
 " even then when they
 " so termed them Re-
 " generate and Belie-
 " vers; in respect to
 " the Sacraments of
 " those Graces, Austin
 " in sundry places
 " clearly delivers his
 " Thoughts,

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Saints are fading and moral, rot and die, and be had in everlasting Detestation of them that know the Lord.

Object. But we see how many fall off and fall back, and I have found it by Experience so.

Answer. The Seed that is cast into the Earth first dies, and then lives and grows; so no sooner doth the Lord fill his Saints, but there is much Self-confidence on it, and resting in it; hence it dies, yet it lives and grows again. And hence the Lord keeps his People poor and sensible of their own Weakness as long as they live; but if it quite dies and withers, they were never the Lord's, nor never had one dram of Grace, *1 John 2. 19.* If it be taken away, he did but seem to have it. All fleshy Excellencies in Man, as common Gifts be, do wither, *Isa. 40. 6, 7.* but Plants in God's Orchard never lose their Greenness, tho Plants and Flowers in the Field may, *Psal. 1. 3.*

Object. But this may make Men secure, say the Armini-ans.

1. Nothing puts more Life in the Saints. It would sink them else, if it were not thus; as when the Lord told *Joshua, wheresoever thou settest thy Foot, thou shalt prosper, not a Man able to stand against thee,* this puts Life into him.

2. Tho they cannot fall quite away, yet they may fall

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4. The Prayer of Christ is effectual, he is always heard of his Father: but he prayeth that his Servants be kept from Evil; *John 17. 15. 2 Tim. 4. 18.*

5. If the Spirit be an earnest until we have possession of our Inheritance, then are the Faithful sure to continue to the end; *Ephes. 1. 14.*

6. He that falleth from Faith, sinneth unto Death: but the Faithful are born of God, and cannot sin unto Death, because their Seed remaineth in them, *1 John 3. 9.* they therefore cannot fall finally from the Faith.

7. The Lord hath promised, that the Faithful shall not be tempted above that they are able, but he will give an Issue together with the Temptation; *1 Cor. 10. 13.* therefore the Faithful are sure, that their Faith shall not be overcome of Temptation. *Dr. Willet on the Romans, p. 526, 527.*

There be five Ties by which the God of Heaven hath bound himself to be the Saints Lifeguard against the Power of Darknes. 1. His Relation to them as Father. 2. His Love to them, they being the Birth of his everlasting Counsel, and Partakers of his own Likeness. 3. The price of his Son's Blood, and his Covenant with them. 4. Their Dependance

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Thoughts, to the undeceiving of all that are willing to be free. This he especially handles in his Book *de Correp. & Grat. cap. 9.* also *de Doct. Christianâ, 1.3. c.32.* These are the Persons which *Austin*, and those of the same Judgment with him, do grant that they may fall away, such as upon the account of their *baptismal entrance* into the Church, their pious devout Lives, their Profession of the Faith of the Gospel, they called and accounted *regenerate* Believers, whom yet they tell you upon a thorow search into the Nature and Causes of *Holiness, Grace, and walking with God*, that they would be found not to be truly and really in that State and Condition, that they were esteemed to be in; of which they thought this a sufficient Demonstration, even because they *did not persevere*: which undeniably on the other hand (with the Testimonies foregoing, and the like innumerable that might be produced) evinces, that their

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fall so as to lose the Sweetness of Grace, and Presence of God. If a Man should eat too much, and ever be sick, tho not die after it; or if one should fall and break his bones, tho he doth not lose his Life: Is this any gap for any to rejoice?

3. Tho they cannot wholly drive away nor beat out the Breath of the Spirit, yet they may grieve the Spirit by which they are sealed, *Eph. 4.30.* which is more sad to a holy Heart than all Evils in the World beside. But therefore let this Conceit die and perish, which is raised up by *Satan* to disgrace the Image of God and Spirit of Grace in the Hearts of the Faithful; for who will make Men seek after perishing things, under a colour of making Men seek for the Spirit? it is to resist and quench the Spirit of God in them. *Mr. Tho. Shepherd of N. E. Parable of the ten Virgins, Part 1. p. 135, 230.*

Now this State, with the Qualifications of it, is a State, 1. Of *Death*, *John 5. 25.* Christ speaks to them who are dead, and so they live. 2. Of *Darkness*, *Acts 25.26.* *1 Pet. 2. 9.* a state of *Ignorance and Alienation from God*, *Eph. 4. 18.*

The Grace of *Vocation or effectual Calling*, finding Men in a state of *Enmity to God, and Alienation from him.* If they may be prevailed withal to *continue such a Pill*, this Gift shall never be recalled,

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dance upon him, and expectation from him in all their streights; *Pfal. 9. 18. 5.* Christ's present Employment in Heaven is to see all things carried fairly between God and them. Mr. Dod's first Sheet, Head 41.

But perchance your Wisdoms will object, that by intermeddling with these nice *Arminian Controversies*, I have incurred the danger of his Majesty's Declaration prefix'd to the late reprinted *Articles*: therefore I must only expect an *High-Commission Censure* from your Lordships, not an Approbation or friendly Entertainment of this untimely Treatise, which may chance to prove distasteful unto some. To this I answer:

I. For the Truth of it I appeal unto your Lordships, by whose Advice this Declaration was at first contrived, that it was never his Majesty's (nor I think your Lordships) Intention, to silence or suppress, but rather to advance by this Declaration, the antient, positive, established, and resolved Doctrines of the Church of England. (especially those which were professed and ratified in the days of Edward the Sixth, Queen Elizabeth, and King James of happy Memory, as these Anti-Arminian Positions, as is clear by the express

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constant Judgment was, that all who are truly, really, and in the sight of God Believers, ingrafted into Christ, and adopted into his Family, should certainly persevere: and that all the Passages usually cited out of this holy and learned Man, to persuade us that he never cast an eye towards the Doctrine of the Apostacy of the Saints, may particularly be referr'd to this Head, and manifested that they do not at all concern those whom he esteemed Saints indeed.---That Prosper, Hilary, Fulgentius, and the Men of Renown in the Congregation of God at the end of that Age, did fall in with their Judgments to that which Austin had delivered, I suppose will be easily confessed.---There is so much of the antient candid Truth in opposition to the Pelagians and Semipelagians, preserved and asserted in the Writings of the Dominican Friars, as will rise up in Judgment against those of our days, who enjoying greater Light and

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called, nor repented of. But perhaps the Gift and Grace of Sanctification finds Men in a better condition, in a State wherein if they abide, then that also shall abide with them for ever. The Scripture abounds in the Description of this State, that we shall not hesitate about it; *Ephes. 2. 1, 2. Quickning and renewing Grace* is given to Persons dead in Sins; and is so far from depending, as to its Unchangeableness, upon their continuance in the State wherein it finds them, that it consists in a real Change, and Translation of them from that State and Condition; *Tit. 3. 3, 4, 5.* Is the case any other as to Justification? Doth not God justify the Ungodly? *Rom. 4. 5.* Are we not in filthy Robes when he comes to clothe us with Robes of Righteousness? *Zech. 3. 3.* Are we not reconciled to God when alienated by wicked Works? *Col. 1. 13.* These are the Qualifications on which it seems God grafts his Gifts and Graces; and whose abode in the Persons, in whom they are, is the condition whereon the Irrecoverableness of those Gifts and Graces does depend. Who would have thought they had been of such reckoning and esteem with the Lord? Dr. Owen of Perseverance, p. 35.

Suppose that be the scope of the foregoing Verses; *Rom. 8. 30.* what is there in the Theses insisted on, and the

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press Words of his Majesty's last Declaration to all his loving Subjects, which well explains the former. But all these dogmatical Anti-Arminian Conclusions which I have published or justified in this *Anti-theſis*, are but the antient, positive, established and received Doctrine of the Church of England, as the Book it self (together with two reverend Prelats of our Church, who have lately in two printed Letters expressly averred, *That the Arminian Errors condemned in the Synod of Dort, cannot stand with the Doctrine of the Church of England: And that none can embrace Arminianism in the Doctrine of Predestination and Grace, but he must first desert the Articles agreed upon by the Church of England; nor in the point of Perseverance, but he must vary from the common Tenet and received Opinion of our best approved Doctors in the English Church. Bishop Hall, Bishop Davenant in their Letters annexed to Bishop Hall's Reconciler, p. 75, 84, 85.*) will justify against all Opposers: Therefore it is not within the Intent or Limits (and so not within the danger) of his Majesty's Declaration, which I would not wilfully oppose.

2. I conceive that this Declaration prohibits nothing

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" Advantages, do yet
" close in with those, and
" are long since cursed E-
" nemies of the Grace of
" God. Dr. Owen, ut
ſuprà.

Reader, from the whole note, what probably may not be a disadvantage unto thee, that this old Maxim taken in its full latitude, ever did and ever will hold to be true, *viz. Res nolunt malè administrari*, i.e. That Truth and Error are not only so in themselves, but they will not in ſemetiſſis, admit of any Male-adminiſtration, either as to their Nature or Eſſence from the Quality of their predisposed Subjects; neither will their Efficacy depend upon the bare notional diſcurſive Apprehenſion of them in their occaſional or floating Retention, ſo as to give a juſt Denomination unto Perſons, that they are what they profeſs, but by and from their transforming Energy. Hence it is that he that thinks a *Papiſt* cannot be ſaved *nominally* as ſuch, ſubſcribes *Proteſtant*; and he that is but *nominally* a *Proteſtant*, upon ſome emergent Trials turns *Papiſt*, and extinguishes in a papal Snuff. It is not what a *Papiſt* or *Proteſtant* hold in their Judgment, or what may drop from their Mouths and Pens, that is either here or there; but what it is that vitally and inter-

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the Senſe embraced by us, oppoſite thereunto? Why to ſuggeſt any ſuch thing to them, as *that being called, and juſtified, nothing could poſſibly interpoſe to hinder them from being glorified*, (that is, that God by his Grace will preſerve them from departing wilfully from him, and will in Jeſus Chriſt eſtabliſh his Love to them for ever) *was to furniſh them with a Motive to neglect his Exhortations*: Yea, but this kind of Arguing we call here *Petitio Principii*, and it is accounted with us nothing valid, the thing in queſtion is produced as the *Medium* to argue by. We affirm there is no ſtronger Motive poſſible to encourage them to Perſeverance, than this propoſed. It is otherwiſe, ſaith Mr. Goodwin; and its being otherwiſe in his Opinion, is the *Medium* whereby he diſproves not only that, but another Truth, which he alſo oppoſeth. But he adds this Reaſon, *for who would be perſwaded to ſuffer, &c.* that is, it is impoſſible for any one induſtriouſly and carefully to uſe the means for the attainment of any end, if he hath aſſurance of the end by theſe means to be obtained: what need *Hezekiah* make uſe of Food or other means of ſuſtaining his Life, when he was aſſured that he ſhould live *fifteen Years*? The Perſeverance of the Saints is not in the Scripture, nor by any of thoſe whom

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thing, but unnecessary and curious Disputes upon bare Conjectures on, or strained Collections from our Articles. But in this Antithesis you have only a bare historical Recital in nature of a Catalogue of those scattered Records and Writers of our Church, which have constantly oppugned these new Arminian Errors, from the beginning of Reformation to this present: It comes not therefore within the Spear of this Declaration.

3. His Majesty's Declaration was chiefly, to suppress all Innovations in Religion, together with such unnecessary Controversies, as might disturb the Peace and settled Doctrines of our Church: But this Antithesis serves only to suppress the Innovations in Religion, and to allay all modern Arminian Controversies which interrupt our Churches Peace and Doctrines, by disproving Arminianism to be the Doctrine of our Church, in such an apparent manner, that none can contradict it. Therefore it is wholly with this Declaration, not against it.

Lastly, His Majesty's Declaration prohibits principally unnecessary Disputes about curious, nice and needless School-points, of which Men may be ignorant without great danger:

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internally constitute both the one and the other.

The Gifts and Calling of God may be said to be without Repentance, because let Men continue the same Persons which they were when the Donation or Collation of any Gift was first made by God unto them, he never changes or altereth his Dispositions towards them, unless it be for the better, or in order to their further Good, in which case he cannot be said to repent of what he had given: but in case Men shall change and alter from what they were when God first dealt graciously with them, especially if they shall notoriously degenerate or cast away the Principles, or divest themselves of that very Qualification on which as it were God grafted his Benefit or Gift, in this case tho he recal his Gift, he cannot be said to repent of his giving it, because the terms on which he gave it please him still, only the Persons to whom he gave it, and who pleased him when he gave it them, have now rendered themselves displeasing to him. Mr. F. Goodwin's Redemption Redeemed, c. 8. §. 86.

If the Apostle should frame this Series or Chain of Divine Acts, Rom. 8. 30. with an intent to shew or teach the Uninterruptible-ness

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whom Mr. Goodwin hath chosen to oppose, held out on any such ridiculous terms, as whether they use means, or use them not, carry themselves well, or wickedly miscarry themselves, but is asserted upon the account of God's effectual Grace, preserving them in the use of the means, and from all such Miscarriages as should make a total Separation between God and their Souls.—The whole strength of it lies in a Supposal, that those who are so called, as here is intimated in the Text, called according to the purpose of God, called to answer the design of God, to make them like to Jesus Christ, so called as to be hereupon justified, may yet lay such bars of Wickedness and Unbelief in their own way, when they are so called, as not to be justified, when that Calling of theirs consists in the effectual Removal of all those bars of Wickedness and Unbelief, which might hinder their free and gracious Acceptation with God. *Ibid.* p. 71.

It is known what Mr. Goodwin aims at in that Expression [*irresistibly necessitated savingly to believe*] we will not contend about Words: Neither of the two first terms mentioned are either willingly used by us, or can be properly

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ger: But I take it under Correction, that our *Anti-Arminian Tenets* (on which the whole Fabrick of our Salvation, the whole Doctrine and Structure both of Man's Fall and Corruption, of Grace and Glory, of Election, Reprobation, Predestination, Vocation, Justification, Sanctification, Perseverance and Glorification, are suspended) are no *superfluous, nice, or curious Speculations, unfit, unneedful to be taught or published, but most necessary, essential, comfortable, and fundamental Truths, in which the whole Pith and Marrow of Divinity, the whole Doctrine of Grace and Man's Salvation are included.* This all the anti-ent Councils and voluminous *Treatises of the Fathers* in the primitive Church, this all the modern *Synods, Articles, Confessions, Resolutions, and Writings*, both of our own and other Churches, against *Pelagius, Arminius*, and their Followers, as the *professed Enemies of the Grace and Gospel of God, as Atheistical Sectaries, yea wicked, pestilent, and blasphemous Hereticks* (as our late *Sovereign* hath rightly stiled them) do abundantly testify: All which would never questionless have waged such fierce, such perpetual and implacable Wars against these *Pelagian*

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ness of it, in what case or cases soever he should fight against his general and main scope or design in that part of the Chapter, which lieth from *ver. 17.* which clearly is this, to encourage them to Constancy and Perseverance in suffering Afflictions. For to suggest any such thing, as that being called and justified, nothing could hinder them from being glorified, were to furnish them with a ground, on which to neglect his Exhortation; for who will be perswaded to suffer Tribulation for the obtaining of that which they have sufficient Assurance given, that they shall obtain, whether they suffer such things or no? therefore certainly the Apostle did not intend here to teach the Certainty of Perseverance in those that are justified. And, Lastly, this demonstrates the same thing yet further. If God should justify all without exception whom he calleth, and that against all bars of Wickedness and Unbelief, possible to be laid in his way by those who are called, then might ungodly and unbelieving Persons inherit the Kingdom of God: the reason of the Connexion is evident, it being a known Truth, that the Persons justified are in a condition or present capacity of inheriting

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perly used by any, in reference to the Work of Conversion or Calling; what we own in them relates as to the first term [irresistibly] to the Grace of God *calling* or *converting*: and in the latter (necessitatingly) to the *Event* of the Call it self. If by irresistibly you intend the *manner* of Operation of that effectual Grace of God (not which conquers by *Re-action*, which properly may be termed so, but) which really, and therefore certainly (for *unumquodque quod est, dum est, necessario est*) produces its effect, not by forcing the *Will*, but (being as intimate to it as it self) making it willing, &c. we own it. And if by *necessitating* they understand only the *Event* of things, that is, it is of necessity as to the *Event* that they shall savingly believe, who are effectually called without the least frainting, or necessitating their Wills in their Conversion (which are still acted suitably to their native Liberty) we close with that term also, and affirm, that the Calling here mentioned imports such an Act of God's Grace, as whereby they who are called, are effectually and infallibly brought to believe, and so *consequentially*, that the Persons whose Wickedness and Unbelief abides upon them,

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gian and Arminian Hereses, were they such innoxious or trivial Differences; such unnecessary, such curious Speculations, as some of their Abettors (who then methinks should be ashamed contentiously to foment them, to the great disturbance of our Churches Peace) would seem to make them, *because they would more easily induce Men to neglect them till they had gotten Strength, and then to embrace them,* to their eternal Ruin. Since therefore these *Anti-Arminians Tenets* (which I here only vindicate to be the ancient, genuine and undoubted Doctrine of the Church of England) are Points of highest consequence, of greatest weight and use; whence they have been more abundantly patronized, propagated, and propugned, (not only in the *primitive Church*, but likewise in most modern Protestant Churches, and in the *Church of England*) than any other substantial Points of Divinity whatsoever; as is most apparently evident. Since their opposite *Arminian Errors* (which are in truth mere *Poperly and Semi-Pelagianism*, at least a *Bridg, a Way, a Portal to them both*) have been most constantly oppugned, both in the *primitive, our own and other reformed Churches*, as a *dangerous and Grace-nullifying Heresy*. And since *Prosper* himself hath expressly recorded it long ago;

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heriting the Kingdom of God. *Ibid.* §. 44.

It hath not been proved by any Man, nor I believe never will be, that the Calling here spoken of imports any such Act or Work of God, whereby the Called are irresistibly necessitated savingly to believe. If it import no such thing as this, what hinders but that the Persons mentioned might have been called by that very kind of Calling here spoken of? Suppose it be granted, that the Calling here spoken of is that kind of Calling which is always accompanied with a saving Answer of Faith, yet neither doth this prove; but that even such Called ones may obstruct and prevent by Wickedness and Unbelief their final Justification, and consequently their Glorification: If so, then that Chain of Divine Acts or Decrees here framed by the Apostle, is not indissolvable in any such Sense, which imports an Infallibility, and universal Exertion or Execution of the latter, whensoever the former hath taken place. *Ibid.* §. 45.

But some it may be will further object against the Interpretati-

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them, were never called with this Calling here contended about: they who are not predestinated *à parte antè*, nor glorified *à parte post*, are not Partakers of this Calling. *Ibid.* p. 72. I confess this *Denur* outruns my Understanding *equis albis*; neither can I by any means overtake it, to pin any tolerable Sense upon it, tho I would allow it to be suited only to Mr. *Goodwin's* Principles, and calculated for the Meridian of *Arminianism*: for who (I pray) are they, in any Sense (in Mr. *Goodwin's*) that do so love God, as to *fall under*, as he speaks, that pendulous Decree of Predestination, and to whom this Promise here is made? Are they not Believers? Are any others predestinated in our Author's Judgment, but those who are actually so? Is not the Decree of Predestination God's Decree or Purpose of saving by Jesus Christ? or can any love God to Acceptation, without Believing? If then they are Believers, can they alter that Condition before they are called? We supposed that *Faith had been by Hearing, and Hearing by the Word of God*, Rom. 10. 17. and that it is of necessity (in order of Nature) that *Calling* should precede *Believing*: What are Men cal-

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That St. Augustin hath constantly, piously, and abundantly proved, that Predestination in which there is the Preparation of Grace; and Grace in which there is the effect of Predestination; and the Prescience of God, by which he foreknew before all Worlds on whom he would bestow his Gifts of Grace, ought to be preached to the Church, of the preaching of which, saith he, (I pray observe his Words, and mark them well) whosoever is an Impugner, he is a most apparent Furtherer of Pelagian Pride: (which I dare presume is far from his Majesty's royal Thoughts to be) I may safely (as I hope) conclude on all these Premises:

That this my *Antithesis* (which I have divulged only for the Peace and Benefit of our English Church, and the stopping of all *Arminian* Mouths, who now must either hold their Peace, and yield their Cause, or else *perjuriously, sacrilegiously*, renounce their Mother Church, and these her Doctrines, which have *subscribed*, if not *sworn to*) is clearly without the Verge and Danger of his Majesty's Declaration; who never did intend so far to countenance, to grace an Heresy, so branded, censured and condemned by the primitive Church; by foreign Protestant Churches, by the whole Church of England; with all her learned Writers, from her first Reformation

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on given, and plead, that the Contexture between these two links of this Chain, Predestination to a Conformity with Christ, and Calling, is simply and absolutely indissoluble, so that whoever is so predestinated, never fails of being called. 2. That it is altogether unlikely, that in one and the same Series of divine Actions, there should not be the same Fixedness or Certainty of Coherence between all the Parts. *Ibid.* §. 46.

By a Demur upon the former of these Pleas, which was that the Connexion between the Predestination of God mentioned, and his Calling, is uninteruptible. Somewhat doubtful to me it is, whether a Person, who by means of the Love of God, which is in him at present, falls under his Decree of Predestination, may not possibly, before the time appointed by God for his Calling, be changed in that his Affection, and consequently pass from under that Decree of Predestination, and

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led to? Is it not to believe? Here is then a new sort of Men discover'd, that believe, and fall from Faith, love God and forsake him, all antecedently to their Vocation and Calling.—This is the sum of Mr. Goodwin's Answer, *If I can invert a Series of Decrees, and a Concatenation of Divine Acts, tho indeed there be no such thing, neither can I give any colour to it without laying down, and taking for granted many false and absurd Supposals; and tho it be not of the same nature with that here proposed by the Apostle, nor any where held out in the Scripture for any such end and purpose as this is; neither can I assign any absolute determinate end in this Series of mine, whose Accomplishment God engages himself to bring about (as the case stands in the place of Scripture under Consideration) then it is meet and equitable, that laying aside all Inforcements from the Text, Context, Nature of God, the thing treated on all compelling us to close with another Sense and Interpretation, that we regulate the Mind of the Holy Ghost herein, to the Rule, Proportion and Analogy of the case as formerly proposed. This being the Sum of that which Mr. Goodwin calls his Answer made naked, I presume to its Shame, *Valeat quantum valere potest.* Dr. Owen of*

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to this present; and more particularly by his Royal Father, whose Faith, whose Steps he means to follow;

as for its sake, its growth, and greater safety, to put these established and professed Anti-Arminian Doctrines of our Church to silence: which is almost the highest Dignity, the greatest Conquest that Arminianism can or would aspire to. Part of Mr. Prynne's Dedication of his Piece called *Anti-Arminianism*, to the *Arch-Bishops* and *Bishops* of the *Church of England*.

fall under another Decree of God opposite thereunto, and so never come to be called. *B.*

Perseverance, p. 74-75.

We have hitherto spoken of the Person and of the Presence of Christ; Participation is of that mutual inward hold which Christ hath of us, and we of him, in such sort that each possesseth other by way of special Interest, Property and inherent Copulation.—We are by Nature the Sons of *Adam*. When God created *Adam*, he created us; and as many as are descended from *Adam*, have in themselves the Root out of which they spring. The Sons of God we neither are all, nor any of us, otherwise than only by Grace and Favour. The Sons of God have God's own natural Son as a second *Adam* from Heaven, whose Race and Progeny they are by spiritual and heavenly Birth: God therefore loving eternally his Son, he must needs eternally in him have loved and preferred before all others, them which are spiritually thence descended and sprung out of him. These are in God as in their Saviour, and not as in their Creator only. It was the purpose of his saving Goodness, his saving Power, and his saving Wisdom, which inclined it self towards them. They which thus are in God eternally, by their intended Admission to Life, have by Vocation or Adoption, God actually now in them, as the Artificer is in that Work which his Hand doth presently frame. Life, as all other Gifts and Benefits, groweth originally from the Father, and cometh not to us but by the Son, nor by the Son to any of us in particular, but through the Spirit. For this cause the Apostle wisheth to the Church of *Corinth* the Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost; which three *St. Peter* comprehendeth in one, the Participation of the Divine Nature. We are therefore in God through Christ eternally, according to that intent and purpose whereby we are chosen to be made his in this present World, before the World it self was made. We were in God through the Knowledge which is had of us, and the Love which is born towards us from everlasting. But in God we actually are no longer than only from the time of our actual Adoption into the Body of his true Church, into the Fellowship of his Children; for his Church he knoweth and loveth, so that they that are in the Church are thereby known to be in him. Our being in Christ by eternal Fore-knowledge saveth us not, without our actual and real Adoption into the Fellowship of his Saints in this present World; for in him we actually are by our actual Incorporation into that Society which hath him for their Head, and doth make together with him one Body (he and they in that respect having one Name) for which cause, by virtue of this mystical Conjunction, we are of him, and in him, even as tho' our very Flesh and Bones should be made continueate with his. We are in Christ because he knoweth and loveth us even as Parts of himself. No Man is actually in him, but they in whom he actually is: for he which hath not the Son of God, hath not Life. I am the Vine, and you are the

the Branches : He which abideth in me, and I in him, the same bringeth forth much Fruit ; but the Branch severed from the Vine withereth : we are therefore adopted Sons of God to eternal Life, by Participation of the only Son of God, whose Life is the Well-spring and Cause of ours. It is too cold an Interpretation, whereby some Men expound our being in Christ, to import nothing else but only that the self-same Nature which maketh us to be Men, is in him, and maketh him Man as we are. For what Man is there in the World which hath not so far forth Communion with Jesus Christ ? It is not this can sustain the weight of such Sentences as speak of the Mystery of our Coherence with Jesus Christ. The Church is in Christ, as *Eve* was in *Adam*; yea by Grace we are every of us in Christ, and in his Church, as by Nature we are in those our first Parents. God made *Eve* of the Rib of *Adam*, and his Church he formed out of the very Flesh, the very Wound and bleeding Side of the Son of Man : His Body crucified, and his Blood shed for the Life of the World, were the true Elements of that heavenly Being which maketh us such as himself is, of whom we come. For which cause the Words of *Adam* may be fully the Words of *Christ* concerning his Church, Flesh of my Flesh, and Bone of my Bones, a true native Extract out of mine own Body. So that in him, even according to his Manhood, we according to our heavenly Being are as Branches in that Root out of which they grow. To all things he is Life, and to Men Light as the Son of God ; to the Church both Life and Light eternal, by being made the Son of Man for us, and by being in us a Saviour, whether we respect him as God or as Man. *Adam* is in us as an original Cause of our Nature, and of that Corruption of Nature which causeth Death : *Christ* as the Cause original of Restoration to Life. The Person of *Adam* is not in us, but his Nature, and the Corruption of his Nature derived into all Men by Propagation. Christ having *Adam's* Nature, as we have, but Incorrupt, deriveth not Nature but Incorruption, and that immediately from his own Person into all that belong unto him. As therefore we are really Partakers of the Body of Sin and Death, received from *Adam*, so except we be truly Partakers of *Christ*, and as really possessed of his Spirit, all we speak of eternal Life is but a Dream. That which quickneth us is the Spirit of the Second *Adam*, and his Flesh that wherewith he quickneth. That which in him made our Nature uncorrupt, was the Union of his Deity with our Nature. And in that respect the Sentence of Death and Condemnation, which only taketh hold upon sinful Flesh, could no way possibly extend unto him. This caused his voluntary Death for others, to prevail with God, and to have the force of an expiatory Sacrifice. The Blood of Christ, as the Apostle witnesseth, doth therefore take away Sin, because through the eternal Spirit he offered himself unto God without spot ; as that which sanctified our Nature in Christ, that which made it a Sacrifice available to take away Sin, is the same which quickneth it, raised it out of the Grave after Death, and exalteth it unto Glory. Seeing therefore Christ is in us as a quickning Spirit, the first degree of Communion with Christ must needs consist in the Participation of his Spirit, which *Cyprian* in that respect well termeth *Germanissimam Societatem*, the highest and truest Society that can be between Man and him, which is both God and Man in one. These things *Cyril* duly considering, reproveth their Speeches, who taught that only the Deity of Christ is the Vine, whereupon we by Faith do depend as Branches ; and that neither his Flesh, nor our Body, are comprised in this Resemblance : For doth any Man doubt but that even from the Flesh of Christ our very Bodies do receive that Life which shall make

make them glorious at the latter day, and for which they are already accounted Parts of his blessed Body? Our corruptible Bodies could never live the Life they shall live, were it not that here they were joined with his Body, which is incorruptible, and that his is in ours as a cause of Immortality, a cause by removing through the Death and Merit of his own Flesh, that which hindered the Life of ours. Christ is therefore both as God and as Man, that true Vine whereof we both spiritually and corporally are Branches. The mixture of his bodily Substance with ours is a thing which the antient Fathers disclaim. Yet the mixture of his Flesh with ours they speak, to signify what our very Bodies through mystical Conjunction do receive from that vital Efficacy which we know to be in his; and from bodily Mixtures they borrow divers Similitudes rather to declare the Truth than the manner of Coherence between his sacred and the sanctified Bodies of Saints. Thus much no Christian Man will deny, that when Christ sanctified his own Flesh, giving as God, and taking as Man, the holy Ghost, he did not this for himself only, but for our sakes, that the Grace of Sanctification and Life, which was first received in him, might pass from him to his whole Race, as Malediction came from *Adam* unto all Mankind. Howbeit, because the Work of his Spirit to those Effects is in us prevented by Sin and Death possessing us before, it is of necessity that as well our present Sanctification unto newness of Life, as the future Restoration of our Bodies, should presuppose a Participation of the Grace, Efficacy, Merit or Virtue of his Body and Blood, without which Foundation first laid, there is no place for those other Operations of the Spirit of Christ to ensue. So that Christ imparteth plainly himself by degrees. It pleaseth him in Mercy to account himself incomplete and maimed without us. But most assured we are, that we all receive of his Fulness, because he is in us as a moving and working Cause, from which many blessed Effects are really found to ensue: And that in sundry both kinds and degrees, all tending to eternal Happiness. It must be confessed, that of Christ working as Creator and as Governour of the World by Providence, all are Partakers, not all Partakers of that Grace whereby he inhabiteth whom he saveth. Again, as he dwelleth not by Grace in all, so neither doth he equally work in all them in whom he dwelleth. Whence is it (saith St. *Augustin*) that some be holier than others are, but because God doth dwell in some more plentifully than in others? And because the divine Substance of Christ is equally in all, his humane Substance equally distinct from all, it appeareth that the Participation of Christ, wherein there are many degrees and differences, must needs consist in such Effects, as being derived from both Natures of Christ really into us, are made our own; and we by having them in us, are truly said to have him from whom they come; Christ also more or less to inhabit or impart himself, as the Graces are fewer or more, greater or smaller, which really flow into us from Christ. Christ is whole with the whole Church, and whole with every part of the Church, as touching his Person, which can no way divide it self, or be possess'd by Degrees and Portions. But the Participation of Christ importeth, besides the Presence of Christ's Person, and besides the mystical Copulation thereof with the Parts and Members of his whole Church, a true actual Influence of Grace, whereby the Life which we live according to Godliness is his, and from him we receive those Perfections wherein our eternal Happiness consisteth. Thus we participate Christ partly by Imputation, as when those things which he did and suffered for us are imputed unto us for Righteousness; partly by habitual and real Infusion, as when Grace is

inwardly bestowed while we are on Earth, and afterwards more fully, both our Souls and Bodies made like unto him in Glory. The first thing of his so infused into our Hearts in this Life is the Spirit of Christ, whereupon because the rest of what kind soever do all both necessarily depend and infallibly also ensue, therefore the Apostles term it sometimes the Seed of God, sometimes the Pledg of our heavenly Inheritance, sometimes the handsel or earnest of that which is to come. From hence it is that they which belong to the mystical Body of our Saviour Christ, and be in number as the Stars in Heaven, divided successively by reason of their mortal Condition into many Generations, are notwithstanding coupled every one to Christ their Head, and all unto every particular Person among themselves, inasmuch as the same Spirit which anointed the blessed Soul of our Saviour Christ, doth so formalize, unite and actuate his whole Race, as if both he and they were so many Limbs compacted into one Body, by being all with one and the same Soul quickened. That wherein we are Partakers of Jesus Christ by Imputation, are each equally unto all that have it. For it consisteth in such Acts and Deeds of his, as could not have longer continuance than while they were in doing, nor at that time belong unto any other but to him from whom they came; and therefore how Men either then or before, or since, should be made Partakers of them, there can be no way imagined but only Imputation. Again, a Deed must either not be imputed to any, but rest altogether in him whose it is; or if at all it be imputed, they which have it by Imputation, must have it such as it is, whole. So that degrees being neither in the personal Presence of Christ, nor in the Participation of those Effects which are ours by Imputation only, it resteth that we wholly apply them to the Participation of Christ's infused Grace: altho even in this kind also the first beginning of Life, the Seed of God, the first Fruits of Christ's Spirit, be without Latitude. For we have hereby only the Being of the Sons of God, in which number, how far soever one may seem to excel another, yet touching this, that all are Sons, they are all Equals, some happily better Sons than the rest are, but none any more a Son than another. Thus therefore we see how the Father is in the Son, and the Son in the Father; how both are in all things, and all in them; what Communion Christ hath with his Church; how his Church, and every Member thereof, is in him by original Derivation, and he personally in them by way of mystical Association, wrought through the Gift of the Holy Ghost, which they that are his receive from him, and together with the same, what benefit soever the vital force of his Body and Blood may yield, yea by steps and degrees, they receive the complete measure of all such divine Grace as doth sanctify the same throughout, till the day of their final Exaltation to a State of Fellowship in Glory with him, whose Partakers they now are in those things that tend to Glory. *Mr. Richard Hooker's Ecclesiastical Polity, lib. 5. Para. 56.*

Thou seest, *Reader*, with what Perspicuity of Judgment, Simplicity of Speech, Soundness of Argument, analogical Coherence of Scripture, and Savour of Spirit, these two side column-Witnesses (though in some other things differing) *conjointly* lay before thee the most *fundamental* Truths of the *Prot. ant.* Religion, whilst the *Baxterian*, one while with his *Labyrinth-windings* to evade thy full view of him, another while with his more plainly, and apparently asserted rotten and corrupt *Dogmas*, to outface (if possible) Truth it self; and, Thirdly, with his dreadfully supposed enforced Inferences and Conclusions to scare his innocent Reader from an Inquisition after Truth, runs the Gantlet between them, as uneasy of their Society, into

into such among whom he may have elbow-room enough, as being more comforted to one of his Complexion; and such are the Papists and Quakers. Only by the way note, what Sentiments they have of each other; There are (says Mr. Baxter) five several degrees of Peace which lie before us to be attempted between the Roman and Reformed Churches: We shall begin with the highest, and upon supposition of the failing of our Designs for that, come down to the next, and so to the lowest. 1. The first degree of Peace to be intended and desired is, *That we may so far agree, as that we may hold personal Communion in the same Assemblies, in the Worship of God, and live under the same particular Pastors.* 2. If that cannot be attained, the next degree desirable is, *That we may hold a Catholick Christian Communion in several Assemblies, under several Pastors, acknowledging each other the true Churches of Christ, and joining in Synods when there is need, or at least, giving each other, as Christian Brethren, the right hand of Fellowship.* 3. If that may not be attained, the next degree desirable is, *That we may take one another for Christians and Churches of Christ, tho' under such Corruptions as we think we are bound to disown by denying the present Exercise of Communion: as we do with particular Offenders, whom we only suspend, but not condemn.* 4. If thus much may not be had, but we will needs excommunicate each other absolutely, the next degree of Peace desirable is, *That we may at least so far regard the common Truths that we are agreed upon, and the Souls of the People, as to consult on certain terms on which we may most peaceably manage our Differences, with the least Hatred and Violence, and Disturbance of the Peace of Christendom, and with the least impediment to the general Success of those common Truths that we are all agreed in.* 5. If this may not be attained, the lowest degree desirable is, *That at least we may take each other for more tolerable Adversaries than Mahometans and Infidels are, and therefore may make a common Agreement to cease our Wars and Bloodshed, and turn all our Arms against the great and common Enemy of the Christian Name.* Mr. Baxter's Key for Catholicks; p. 451, 452.—I had never troubled the World about so much as I have done, (says Mr. Baxter) had I not found too many Protestants scandalize the Papists, by laying too much on the Notion of Instrumentality, ill explained. But the Judicious are all in Sense of the same mind. Mr. Baxter's end of Doctrinal Controversy, ch. 23. §. 21. *Besides all this, his countenancing of an Image-worship is that which is not only abominable in it self, but manifests what Spirit he was of.* See his Method. Theol. Part 3. p. 164.

But Dr. Preston was of another Judgment of making Peace with Rome.—“ Those (says Dr. Preston) *Cassandrians* that think by Wit and Policy to reconcile us, attempt a thing impossible; for of what Materials shall any middle Course be framed, when neither side can spare the smallest piece of Timber in their Building? They (*viz.* the Papists) cannot, because thereby they should be argued of erring formerly; we (*viz.* the Protestants) cannot, for true Religion is of a brittle nature, break it you may, bend it you cannot, no not in the least degree, it cannot be accommodated to Interests and Respects of Policy and serving turns; it cannot be mix'd with Error, no more than Oil with Water, Iron and Steel with Clay: *Dan. 2. 43. They shall mingle themselves with the Seed of Men, but they shall not cleave one to another, even as Iron is not mix'd with Clay;* or as the Elements when once they are mingled in a compound Body, do lose their proper Forms, even so Religions, when made Ingredients and compounding Parts of any other, do lose their Forms, and cease to be Religions in God's ac-

“ count, 2 Kings 17. 33.—God will not own his own commanded Worship
 “ when mingled and compounded with another.—So *Isa.* 21. 22. *How is the*
 “ *faithful City become an Harlot? But how proveth he that? Thy Silver is become*
 “ *Dross, thy Wine is mixt with Water.* He denies not but they had Silver and
 “ Wine amongst them; but as Silver mixt with baser Metal becometh Dross, and
 “ is no longer accounted Silver, so Wine when it's mix'd with Water, leaves off
 “ to be accounted Wine; *Jer.* 23. 28.—Whatsoever of our own we offer to an-
 “ nex to the Word of God in God's account, is as if we added Chaff to Wheat;
 “ by which addition the Wheat can be no Gainer. They that go about to mix
 “ true and false Religions, are like those that take too big a grasp, and so let what
 “ they meant to have sustained fall and break, as we see in *Jeroboam*, who ming-
 “ led Truth and Falshood. Dr. *Preston's* Sermons preached before King *James*:
 the first Sermon entituled, *The Pillar and Ground of Truth*, p. 15, 16, 17.

Eftius, upon 1 *Cor.* 6. 11. saith, Left Christian Righteousness should be thought to consist in the Washing alone, that is, in the remission of Sins, he addeth the other degree or part [but ye are sanctified] that is, ye have attained to Purity, so that now ye are truly holy before God. Lastly, expressing the sum of the Benefit received in one word, which includes both the Parts, [but ye are justified] the Apostle adds, [in the name of the Lord Jesus Christ] *that is*, by his Merits, [and in the Spirit of our God] that is the holy Spirit proceeding from God, and communicated to us by Christ. And, Lastly, Richard Baxter, a famous English Preacher, who yet liveth, in his Book called *Aphorisms of Justification*, p. 80. saith, That some ignorant Wretches gnash their Teeth at this Doctrine, as if it were flat Popery, not understanding the nature of the Righteousness of the New-Covenant, which is all out of Christ in our selves, tho wrought by the Power of the Spirit of Christ in us.—We are far from thinking or believing that Man merits any thing by his Works from God, all being of *Free Grace*, and therefore do we and always have denied that Popish Notion of *Meritum ex condigno*; nevertheless we cannot deny but that God out of his infinite Goodness, wherewith he hath loved Mankind, after he communicates to him his holy Grace and Spirit, doth according to his own Will recompense and reward the good Works of his Children: and therefore this *Merit of Congruity or Reward*, in so far as the Scripture is plain and positive for it, we may not deny, neither wholly reject the Word, in so far as the Scripture makes use of it. For the same Greek *ἀξίον*, which signifies [*Merit*] is also in those places where the Translators express it *Worth* or *Worthy*, as *Mat.* 3. 8. 1 *Theff.* 2. 12. 2 *Theff.* 1. 5, 8. concerning which *Richard Baxter* saith, in the above-cited Book, p. 8. *But in a larger Sense, as Promise is an Obligation, and the thing promised is said to be Debt, so the Performers of the Conditions are called worthy, and that which they perform Merit, altho properly all be of Grace, and not of Debt.* Mr. *Robert Barclay's* Apology for the true Christian Divinity, a Scotch Quaker, in his seventh Proposition of Justification, p. 159, 167. Here thou seest the Quaker linking the Papist and Baxterian together, and himself with both, in the great Doctrine of Justification.

An EPITAPH.

Baxter farewell! * Hen-Fydd's Epitome,
Rome's Vatican and Conclave fell in thee;
St. Omers mourn! for thy Disciples will
By this find lesser Grist come to thy Mill.
To say no more, write on his Tomb, Here

The Mirror of Self-Inconsistencies:
Or rather this, Papal Conformity,
Hid under Reformation here doth lie.

Babylon's Doom and Fall.

This Neonomian ranting Scheme;
This Garment of the Whore;
This Pharisee's fond empty Dream;
This House on sandy floor,
Will with its Elements dissolve,
Its Nakedness appear,
When Wisdom Visions shall resolve,
And all Foundations clear.
View Scripture Scheme, what Clothing is,
For standing hopes therein;

Lest a pretended Holiness,
In Judgment pass for Sin.
This the grand Altar must decide,
Not Flesh but as the Door;
The Veil of Entrance for the Bride,
To this and far much more:
Tho on his Deity the worth
Of what Christ did doth lie;
Yet in our Nature he's held forth
A Sacrifice to die:
And that a proper one, as charg'd
With his Elect ones Sin,
Whose utmost Farthing he discharg'd
Without and from within.
In Soul and Body Sufferings,
The Wrath of God he bore;
Which b'ing Theandrical, it brings
Acquittment of their score.
Whence their effectual Calling flows
In its essential kind,
Whose gradual Perseverance grows
Into its Author's Mind.
All of Election is the Fruit,
Each keep their proper place,
Yet as conjointly in one pursuit;
Till Glory springs from Grace.

Reader, Because the Eternity of the Covenant of Grace, asserted under the second Head, did not fall so directly under the Consideration of either *Papist* or *Quaker*, as to be noted here apart, I shall therefore join it with the first Head, which speaks of *Election*; for they being so inseparable, the one from the other, as to their eternal Origination, he that denies the purpose of God in his personal Election of any before the Foundation of the World, must of course deny the personal transacting of a Covenant of Grace between the Person of the Father, and the Person of the Son, concerning those Persons so and then elected.

Papist.

Baxterian.

Quaker.

Heads 1, & 2. That Pre-destination, &c. That the Covenant of Grace, &c.

Heads 1, & 2. That Pre-destination; &c. That the Covenant of Grace, &c.

Heads 1, & 2. That Pre-destination, &c. That the Covenant of Grace, &c.

Bellarmino affirmeth, that God only suffered Adam to be tempted, and so to fall, and that God no way willed or decreed

GOD damneth none but Sinners (says Mr. Baxter, with respect unto Re- probation, as the Title of his Chapter manifests) there-

AS for that Doctrine which these Propositions chiefly strike at, to wit, absolute Reprobation; according to which some

Papist.

creed it: *De stat. Peccat. lib. 3. cap. 2. Argument. 2. 1 Pet. 3. 9.* God would have none perish, but to come to Repentance. Therefore God no way willed or decreed the Fall of Man. Again, the Apostle saith, we must not do evil that good may come of it, *Rom. 3. 8. Ergo,* God would not Adam's Fall, that he might afterwards be saved by Christ. Dr. *Willer's Quotation, Synop. Pap. p. 859.*

Bellarmino thus defineth Predestination: *Predestination est Providentia Dei, &c.* Predestination is a certain Providence or Foreknowledg of God, whereby certain Men elected, are by infallible means and ways directed unto Life eternal. *Bellarmino. lib. 2. de grat. & liber. arb. cap. 9.* In this definition we find a double fault: First, because *Bellarmino* defineth Predestination to be Foreknowledg or Prescience. 2. For that he affirmeth it to be only of the Elect. But of the latter fault more shall be said in the next Part. As for the first, *Bellarmino* maketh Predestination to be a *Species*, a kind or part of God's Providence: and further saith, that Predestination partly belongeth to the Will of God, partly to his Knowledg and Understanding, but most prin-

Baxterian.

therefore he decreed to damn none but Sinners: Therefore a Man only as a Sinner is the Object of the Decree of Damnation, or Punishment, seeing the Decree is denominated from the Effect. It is not a Sinner, merely as a Sinner, that God will damn: else all Sinners should be damned. But it is only a certain sort of Sinners, who prevalently and finally reject remedying Means and Mercy. Therefore it is only such that are the Objects of the particular Decree of Damnation. (*So that none were particularly and personally under the decree of Reprobation, until they brought themselves under the Sentence of Damnation by their personal and final Obstinacy, amounting to such and such a degree, against the conditional Offers of a Penſylvanian or new-found-Gospel Treaty, upon the reception or refusal whereof, the eternal personally stated Purposes of God, and Salvation or Damnation of Man do depend.*) *Mr. Baxter's end of Doctrinal Controversy, ch. 6. §. 9, 10.*

Having delivered that in this great Question, (*viz. Of the State of Heathens and others, that have not the Gospel*) Which seemeth to me agreeable to God's Word, I advise those that use to assault such things with Reproach,

Quaker.

are not afraid to assert, that God by an eternal and immutable Decree hath predestinated to eternal Damnation, the far greater part of Mankind, not considered as made, much less as fallen, without any respect to their Disobedience or Sin, but only for the demonstrating of the Glory of his Justice: and that for the bringing this about, he hath appointed miserable Souls necessarily to walk in their wicked ways, that so his Justice may lay hold on them: and that God doth therefore not only suffer them to be liable to this Misery in many Parts of the World, by withholding from them the preaching of the Gospel, and knowledg of Christ, but even in those places where the Gospel is preached; and Salvation by Christ is offered: whom tho he publicly invite them, yet he justly condemns for Disobedience, albeit he hath withheld from them all Grace, by which they could have laid hold on the Gospel, *viz.* because he hath by a secret Will, unknown to all Men, ordained and decreed (without any respect had to their Disobedience or Sin) that they shall not obey, and that the Offer of the Gospel shall never prove effectual for their Salvation, but only serve to aggravate

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principally to his Knowledge: *Ubi* (saith he) *Predestinationis ratio & essentia consistit*: Wherein consisteth the very Essence of Predestination. See Dr. *Willer's Syn. Pap.* p. 880.

Some other held that God ordained Grace and Mercy for all, and was not any way the cause of the Reprobation of Men: This was the Heresy of the Pelagians, every where confuted by *Augustine* in his learned Works written against the Pelagians: And I am afraid it hath too many Favorites and Friends in these days. The third opinion is of the Papists, who deny not but that Reprobation doth proceed in some respect from the Will and Decree of God, but that it is not so properly God's Act as Election is.—The fourth Opinion is ours, that Predestination is both of the Elect to Salvation, and of the Reprobate to Damnation. Against two of these Opinions we will deal briefly at this time: first against the Papists, then against the Error of the Pelagians. See *ibid.* p. 881.

God intendeth no Man's Damnation, say they, directly or absolutely, but in respect of their Demerits: *Rhemist. Annotat. Rom. 9. §. 9.* And again, God is not the Cause of any Man's Reprobation or Damnation. *Ibid. §. 1.*

Of

Baxterian.

proach, which they find reproached by their Party, to remember, that God is Love, and Christ is the Saviour of the World, and the pharisaical Appropriators of Mercy and Salvation do seldom know what Spirit they are of. *Mr. Baxter's end of Doct. Controv.* ch. 16. Sect. 37. *Note here that all those that assert that none are taken into Covenant with Christ but the Elect, and that it is by the Preaching of the Gospel only that Salvation comes, are by this confident Author termed Pharisaical Appropriators of Mercy, &c.*

They feign God to have made an eternal Covenant with his Son, that is, God imposing on God, the Law of Mediation. They that feign Christ to have personated us in his first Covenant of Redemption, make us by him to have covenanted to redeem ourselves, and to do the Mediator-work. They confound God's Covenant with Christ as Mediator, imposing on him his mediatorial Part, and the Covenant of the Father and the Son with fallen Man, imposing on them the terms of Recovery and Life. *Mr. Baxter's Brev. of Justification,* Part 2. p. 8, 10, 11.

The Covenant, tho conditional, is a disposition of Grace; there is Grace in giving

Quaker.

vate and occasion their greater Condemnation: I say, as to this horrible and blasphemous Doctrine, our Cause is common with many others, who have both wisely and learnedly, according to Scripture, Reason and Antiquity, refuted it.—First we may safely call this Doctrine a Novelty.—It is highly injurious to God, because it makes him the Author of Sin, which of all things is most contrary to his Nature. I confess the Assertors of this Principle deny this Consequence; but that is but a pure Illusion, seeing it so naturally follows from their Doctrine, and is equally ridiculous, as if a Man should pertinaciously deny that one and two makes three. For if God has decreed that the reprobate ones shall perish without all respect to their evil Deeds, but only of his own Pleasure; and if he hath also decreed, long before they were in being, or in any capacity to do good or evil, that they should walk in those wicked ways, by which, as by a secondary means, they are led to that end; who, I pray, is the first Author and Cause thereof, but God, who so willed and decreed? (But Friend! Friend! if the Light that is within thee be Darkness, how great is that Darkness? *Rom. 9. 18.*

There-

Papist.

Of the same Opinion is *Bellarminé*, who altho' he simply denieth not Reprobation, as afterward we shall see; yet maketh God far otherwise the Author of it than of Election: yea he excludeth it out of the definition of Predestination; which he defineth to be the Providence of God only to direct those that are elected to eternal Life. *Lib. de Grat. cap. 9.* Their Argument. *1. God would have all Men to be saved; and come to the Knowledg of the Truth: God would have no Man to perish, but would have all Men come to Repentance; God will not the Death of a Sinner. Ergo, the Death and Damnation of Men standeth not properly with the Will of God.* See *Ibid.* p. 882.

Object. But why should God save some and not others, seeing they are all his Creatures and Workmanship? How is not God unjust or partial in so doing, and an Acceptor of Persons? *Snecan.* p. 480. *de Predest.*

Object. If it be so, that God hath cast Lots over every Man, and hath already decreed concerning their Salvation or Damnation, then all Exhortation and Preaching, and all Endeavour to live a godly Life, is in vain: for *de unoquoque fiet ut predestinatus est*: It shall befall every

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giving ability to perform the Conditions, as well as in bestowing the Benefits: God's injoining one in order to the other, makes not the benefit to be less of Grace, but it is a Display of God's Wisdom (to attend in his disposing of the Benefit, which is Christ the first Gift, till the Condition be performed by us through the help of the Spirit) in conferring the Benefit suitably to the Nature and State of Men in this Life, whose eternal Condition is not eternally decided, but are in a State of Trial; yea the Conditions are but a Meekness to receive the Blessing. *Mr. Williams's Man made righteous by the Obedience of Christ*; or rather Christ made a compleat Saviour by Man's conditional Righteousness, p. 237. If Men have nothing to do for Salvation, then Christ hath no Rule to judg them who lived under the Gospel. I hope none will say the judicial Sentence will pass on Men as elected or not elected. Doth it agree with the Proceedings of that Tribunal at that day, to say, Thou shalt be damned, because thou wert not elected? Is this the account the Scripture gives? Doth it not proceed on the difference in Man's Carriage and Tempers? See the Parable of the Talents, they who im-

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Therefore hath he Mercy on whom he will have Mercy, and whom he will he hardeneth [Is this an Illusion?] *ver. 19. Thou wilt say then unto me, Why doth he yet find fault?* [He having hardened before, will he now find fault] *for who hath resisted his Will?* v. 20. *Nay but, O Man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?* *ver. 21. Hath not the Potter Power over the Clay, of the same Lump to make one Vessel unto Honour, and another unto Dishonour?* *ver. 22. What if God willing to shew his Wrath, and to make his Power known, endured with much Long-suffering the Vessels of Wrath fitted to Destruction?* *ver. 23. And that he might make known the Riches of his Glory on the Vessels of Mercy, which he had afore prepared unto Glory.* *Judc v. 4. There are certain Men crept in, who were before of old ordained to this Condemnation—Even before they had a being, Mr. Barclay's Confidence springing from a Light opposed to the Light of the Word, I suppose must give way to this, when he asserts, that for the first 400 years after Christ, there is no mention made of this Doctrine.) *Mr. Barclay's Apology for the Quakers, p. 74, 75.**

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ry Man, as he is predestinate. So the Pelagians objected *de Persever.* lib. 2, 15. *Answ.* 1. The Doctrine of Predestination doth no more hinder godly Endeavour and Exhortation, than the Doctrine of God's Prescience and Fore-knowledg. *Sicut non deterremur* (saith *Augustine*) *à confitenda præscientia Dei, &c.* As we are not terrified or frayed from confessing God's Prescience, because whether Men live well or evil, *tales erunt, quales præcivit Deus*, they shall be none other than God foresaw they should be: so, saith he, we ought not for this Cause to be driven from confessing Predestination. *August. ibid.* 2. *Augustine* also in another place putteth this Example: As (saith he) tho the Apostle confess, that God worketh in us both the Will and the Deed, yet he ceaseth not every where to exhort us, both to will and work those things that please God: our Saviour Christ also biddeth us to believe in him; *John* 14. 1. And yet it is true which our Saviour saith, That no Man can come unto him, unless his Father draw him: for Faith is the Gift of God. So Men notwithstanding ought to endeavour themselves to walk in Obedience before God, altho they be predestinate thereunto.

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proved their Talents were saved, he that hid it in a Napkin was therefore damned; *Mat.* 25. 21, 24, 28. Consider any Description of the last day, and you'll find God saves and damns with a respect to Mens Neglects and Compliance with this Gospel. *Mr. Dan. Williams's Gospel Truth* (not Scripture) *stated and vindicated*, p. III. Our Author's Expositors are on each hand to him, before the Reader's face, as he will find in these Columns successively. Let him grin and mince the Matter as he pleases.

Mr. Baxter in his *Method. Theol.* Part 1. p. 278. hath this Query, Whether the Will of *Adam* in the Act of Sinning was pre-terminated of God from a physical, immediate, efficacious, irresistible Premotion unto the Act comparatively considered, and with all its Circumstances? Or first whether it's necessary unto the Being of every Act, to wit, of the Agent, as either free or natural, that the Agent be with a physical, efficacious, immediate, irresistible Premotion, predetermined unto it of God as the total first Cause? *It's denied.* And in p. 280. he brings in *Acts* 17. 28. as an Objection, see his Solution which is abominably ridiculous; and in p. 281. *Object.* But if they

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This Author having recited the Sayings of several, such as *Calvin, Beza, Zanchy, Pareus, Martyr, Zuinglius*, and *Piscator*, in defence of this Doctrine of *Predestination*, which he would oppose, proceeds.—If these Sayings do not plainly and evidently import that God is the Author of Sin, we must not then seek these Mens Opinions from their Words, but some way else: it seems as if they had assumed to themselves that monstrous and twofold Will they feign of God, one by which they declare their Minds openly, and another more secret and hidden, which is quite contrary to the other. Nor doth it at all help them, to say, that Man sins willingly, since that Willingness, Proclivity and Propensity to Evil, is according to their Judgment so necessarily imposed upon him, that cannot but be willing, because God hath willed and decreed him to be so. Which shift is just as if I should take a Child incapable to resist me, and throw it down from a great Precipice; the weight of the Child's Body indeed makes it go readily down, and the Violence of the Fall upon some Rock or Stone, beats out its Brains, and kills it. Now then I pray, tho the Body of the Child goes wil-

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unto. *De Persever. lib. 2. cap. 14.*

Object. The Doctrine of Predestination, say some, is a Doctrine of Despair; for if it be so, that God hath decreed some to Damnation from the beginning, what Comfort now remaineth to those that are in Despair and Distress of Conscience, if we cannot assure them, that the Mercy and Grace of God is free for all Men, and not denied to any? I will conclude with *Augustine*, who thinketh this Doctrine of Predestination to be a Doctrine not of Despair and Distrust, but of Comfort and Confidence; *Absit à vobis, &c.* God forbid that you should despair of your selves, because ye are willed to put your Trust in God, and not in your selves. Is it to be feared, lest Man should then despair of himself, when he is taught to place his Hope and Trust in God? *De Persever. lib. 2. c. 22.*

Huberus answereth, that there is a general Election, and special; the general Election is of all which are called to the Kingdom of God, and outwardly profess Obedience: the special Election is of those which do obey their Calling, and indeed persevere and continue in the Faith to the end. *Theol. 734.* So then his meaning is, that

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they say (which alone remains to be spoken) that God cannot make a Creature, which may with this Predetermination be moved, or move it self, then it must be said further, that this comes about either because God wanteth Wisdom or sufficient Power (which open Blasphemy by no Christian will be uttered) or because it implieth a Contradiction, and that it's impossible to be, so that there is no need of Power. But this can no way be proved unto that that they object [that the Creature otherwise would be made God, that is the first or independant Cause] among other Objections shall be answered afterwards. To me truly it seems an Arrogance not to be tolerated, that blind Mortals in this terrene Darknels should pretend so great a Knowledge in the tremendous Mysteries concerning the Mode of divine Concurrence, that they dare assert that the Almighty God cannot make some Creature which may be moved some way or other, than by this opposed Predetermination, to wit, neither by Causation or universal Concurrence, neither by sustaining the Natures, Powers, Inclinations of the Creatures, the Objects, Mediums and Helps, &c. and by removing the Impediments;

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willingly down, (for I suppose it as to its Mind is incapable of any Will) and the weight of its Body, and not any immediate stroke of my hand, who perhaps am at a great distance, makes it die, whether is the Child or I the proper Cause of its Death? Let any Man of Reason judg, if God's part be (with them) as great, yea more immediate, in the Sins of Men, (as by the Testimonies above brought doth appear) whether doth not this make him not only the Author of Sin, but more unjust than the unjustest Act of Men?—*This Doctrine is injurious to God*, because it makes him delight in the Death of Sinners, yea and to will many to die in their Sins, contrary to these Scriptures; *Ezek. 33. 11. 1 Tim. 2. 3. 2 Pet. 3. 9.* For if he hath created Men only for this very end, that he might show forth his Justice and Power in them, as these Men affirm, and for effecting thereof hath not only withheld from them the means of doing good, but also predestinated the Evil that they might fall into it, and that he inclines and forces them into great Sins, certainly he must necessarily delight in their Death, and will them to die, seeing against his own Will he neither doth

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that few are elected, not in respect of any Election and Separation made in the Counsel and Decree of God, but because some amongst many persevere to the end. See Dr. *Willet Synop. Pap.* p. 896.

Huberus answereth, that all Men are elected and adopted in Christ, *Thef.* 748. And that God giveth Faith, converteth the Heart, illuminateth, worketh effectually in all that are so elected, and made the Vessels of Mercy, *Thef.* 867. But yet so that the Vessels of Honour thus prepared of God, may be made the Vessels of Dishonour, *Thef.* 903. So the same Vessels are prepared of God to Honour, of themselves and Satan to Destruction, *Thef.* 870. *Huberus* says also, that all are elected in Christ, and written in the Book of Life, but with a condition, so that they believe and continue in Faith; whereupon it cometh to pass that they which believe not do lose their Salvation, and so are not written in that Book, but are rased out of it, *Thef.* 917. See Dr. *Willet. Synop. Pap.* p. 896, 897.

The second Inconvenience that issueth out of this Doctrine of universal Election, is this, that God's Election ariseth *ex prævisâ fide*, from the foresight of their Faith, which shall be saved. *Huberus, Thef.* 786.

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ments; neither by a Course, not necessarily determining, &c. nor in some other way known to divine Omniscieny, but unknown to Mortals. They who say that the Almighty cannot make a Stone, which if cast from the top of a Tower, may with its own weight descend (Mediums being supposed, and convenient Circumstances and divine Providence sustaining the nature of all things without a divine efficient physical Premotion specially predetermining) I confess they exceed me in Confidence by many degrees.—He proceeds, *Argum. 2.* That Doctrine which maketh God the Author or the principal Cause of Sin, is not true; but such is the Doctrine concerning Predetermination rejected—And p. 306. *Arg. 12.* That Doctrine which feigneth God to torment Men and Devils in Hell continually, because they do not that which was impossible to the most innocent Angels, or equally natural to *Adam*, as to make a World, is false; but such is the Doctrine of the necessity of this Determination unto all Acts of the Creatures, therefore it's false. See also p. 302. *Arg. 16.* I confess without blushing, that I cannot easily believe, if Rocks in the Air should be feigned to hang

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doth, nor can do any thing. It is highly injurious to Christ our Mediator, and to the Efficacy and Excellency of his Gospel: for it renders his Mediation ineffectual, as if he had not by his Sufferings throughly broken down the middle Wall, nor yet removed the Wrath of God, or purchased the Love of God towards all Mankind; if it was afore decreed, that it should be of no service to the far greater part of Mankind. It is to no purpose to alledge that the Death of Christ was of Efficacy enough to have saved all Mankind, if in effect its Virtue be not so far extended as to put all Mankind into a capacity of Salvation.—*This Doctrine is highly injurious to Mankind*: for it renders them in a far worse condition than the Devils in Hell. For these were sometimes in a capacity to have stood, and do suffer only for their own Guilt, whereas many Millions of Men are forever tormented, according to them, for *Adam's Sin*, which they neither knew of, nor ever were necessary to. It renders them worse than the Beasts of the Field, of whom the Master requires not more than they are able to perform; and if they be killed, Death to them is the end of Sorrow: whereas

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786. *Deus Electionem suam non absolute st. aruit, &c.* God hath not absolutely made any Election, but he hath founded it in Christ, that they which believe in him should be saved, they that believe not should be damned. *Ibid.* p. 903. *Sneecanus.* Tho we understand here eternal Election, whereby some were given unto Christ, yet it implieth not a special Exception and Choice of some Persons, but that all indifferently were given unto Christ that should believe in him. *Ibid.* p. 897. *Sneecanus* saith, That none absolutely before God are appointed to be Vessels of Honour or Dishonour, but conditionally in Christ, p. 686. that is, as they should believe or not believe in him. *Ibid.* p. 906. *Absurd.* 3. The Patrons of universal Grace, who affirm that God conditionally hath appointed all Men to Salvation, if they will believe, and that he would have all Men to believe, *Heming. de universal Grat.* p. 58. and that if all believe not, it is not for any defect of Grace, but through their own fault, *Sneecan. de liber. arbit.* p. 408. They thus holding are driven to confess, that to believe Man hath Power of himself by his Free-will. For God offereth Grace and Faith to all, and it is in Man's Power to receive

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hang. by a Thred or Chain, that the Thred or Chain being cut and broken, yet could not fall, nor be moved downwards without an immediate physical efficacious predetermining Premotion; if its Gravity and the Nature of the Earth, Air, &c. be continued, and all impediments be removed. *Ibid.* p. 313. That Doctrine is false and injurious to God which feigneth him to deal far harder with Men, than if he should compel them, being unwilling to sin, or should damn the Innocent; but such is the Doctrine now opposed: *Ibid.* p. 308. *Argum.* 18. The Reason why we use the word Condition, is because it best suites with Man's Relation to God, in his present Dealings with us, as his Subjects in Trial for Eternity—Whether the Elect have an actual Interest in the saving Benefits of the Covenant of Grace, while they live in Unbelief: This I deny.—It cannot be inferred from this Scheme of the new Covenant that God doth not require any Duty as the condition of the Benefits which he promiseth to give: for *Jer.* 31. 31. here's God's Law written in the Heart before our Relation to him as his People, or the Pardon of Sins; and tho this Text includes the Effects and

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Man is for ever tormented for not doing that which he never was able to do. *Ibid.* p. 76, 77, 78. Again, p. 68. he makes this Doctrine a fancy, says he, for the most of Protestants that hold this, having as they fancy the absolute decree of Election.—Further, p. 104. The second is drawn from those Places wherein God seems to have ordained some wicked Persons to Destruction. —And p. 157. from 2 *Cor.* 13. 5. he tells us, that the Apostle here makes the Cause of Reprobation, or not Justification, the want of Christ thus revealed and known in the Soul. And herein was the Blessing and the Curse placed (concerning the Fall of Man) the Life and the Death, the Obedience and Disobedience, Election and Reprobation. *James Naylor's Love to the Lost*, p. 1. —The Seed he had lost, wherein the Election, the Wisdom, the Authority, and all Happiness, present and eternal, did consist, p. 2. For tho there be many Works, as to the Creatures Obedience and Measures, yet they all compleat but this one Work of the Creatures Redemption, and God's Praise therein, the beginning and end of all.—And I deny all of that Spirit who would foolishly charge God to have concluded

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receive or refuse it. *Ibid.* p. 908. See Dr. *Willer's Synop. Papist.* where the Reader may find abundant Satisfaction in this Point, that the Baxterian and Papist agree in this Doctrine.

They are deceived which here do understand this Fore-knowledg of God of the Foresight of their Faith, which should believe, as *Haymo.*—As we make not God's Prescience here the Cause of Predestination, so neither with *Cajetan* do we make Predestination the Cause of God's Prescience.—Neither here do we admit of their Distinction, who would have the Fore-knowledg of God only to concern the Reprobate, and Predestination the Elect.—Wherefore by Prescience here, we understand not simply the Knowledg of God, but his fore-acknowledging, which is a Knowledg with Approbation: the word is not *prescis*, he knew before, but *prescisiva*, *pracognovit*, he acknowledged before, that is, loved, approved, for they had no good Works which the Lord did foresee—It signifieth then Knowledg of Approbation—so then here the Apostle setteth forth these three mystical

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and Materials of the Covenant, yet it doth not describe the whole *Form* of the Covenant, for in other places God requires the new Heart as a condition of Life; *Ezek.* 18. 31. *Jer.* 7. 23. —Because the Covenant is everlasting (as to future) therefore he judged there can be no Condition on Man's part, not remembring that the Covenant secures our Perseverance in performing those Conditions.—The divine Being, and all the Methods of Grace, are strangely exposed by Conceits so sordid. He calls us to *fear*, *Heb.* 4. 1. *Rom.* 11. 20. *Phil.* 2. 12. *1 Cor.* 9. 10. *Rom.* 8. 24. What are all these, if our State be in no suspense as to what we shall be or do? —But yet that the case of no Hearer is made so desperate by this Election of some, as that if he do repent and believe, he shall not be saved, for God will judg all of us by his revealed Will, and not by his Decrees.—Our personal Claim depends on the Gospel-Covenant, whereof Christ is the Mediator. This Gospel-Sanction determines as certain a Rule of Happiness and Misery as the Law of Works did, tho it be not the same: for while it promiseth Pardon to all believing repenting Sinners, and declares a Bar to Pardon to the impenitent Rejecters of Christ and Gospel-Grace, it fixeth true Repentance and Faith unfeigned to be the terms

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cluded the Condemnation of some Persons before they come into the World; and tho they seek after *God*, yet they cannot be saved, because God hath purposed the contrary. And on the contrary, some are concluded to Salvation, tho they live and die in their Sins. And this is the Spirit of the World, which knows not the Secrets of *God* revealed in Spirit, and therefore judges from the Letter. —But none knows the Purpose of God but who comes to the beginning: for in the beginning was the Election and Reprobation established by an eternal Decree unalterable in the two Seeds, that after the Flesh, and that after the Spirit; and he that can judg of these two, he knows the two Vessels ordained to Honour and Dishonour; and as every one is found in these, so is God's Purpose touching them.—And so here is the Election and Reprobation, they that are after the Spirit, and they that are after the Flesh: and they that are after the Flesh are not the Seed, but they that are after the Spirit are accounted for the Seed; and these have obtained, but the rest are hardened.—So read your Condemnation, you vain Babelers, who spend your time with disputing

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cal Acts of the blessed Trinity before the World was created; the Purpose of God, which is general to save some, and condemn others: then the Foreknowledge and Approbation of God, in electing of some, and refusing of others. Thirdly, Predestination, in appointing unto the Elect, both the end of eternal Life, to the which he decreed to bring them, and in ordaining the way and means through Faith in Christ to achieve that end. See *Willet on Rom. 8. 29.*—And, further he tells us, that the *Rhe-nists* say, that Christ hath not appointed Men by his absolute Election, &c. without any condition or respect of their Works; *Heb. 5. 8. 7.* Now that which is God's Work in Man, is no Cause in Man's behalf why he should be elected: but Faith and to believe is the Work of God; *John 6. 29. Ephes. 2. 8.* Therefore the Foresight of Faith is not the Cause of Election.—That which is the effect of Predestination is not the cause: but Faith and good Works are the Fruit and Effect, *Acts 13. 48. Ephes. 1. 4. p. 398.* This Doctor chargeth upon the *Papists* and *Arminians*

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terms of Pardon: so when it promiseth Heaven to the sincerely holy persevering Believer, it fixeth sincere Holiness and Perseverance in Faith, as the terms of possessing Heaven.—God, in the dispensing of Gospel-promised Blessings, doth judicially determine a Conformity to this Rule of the Promise: when he forgives, he judicially declareth a Man hath true Faith; when he admits into Heaven, he judicially declares a Man sincerely holy and persevering.—Can any think that forgiving, adopting, glorifying, or the conveyance of every other promised Benefit given on God's terms, are not judicial Acts of God, as Rector? If, so, doth he dispense these blindly and promiscuously, without any regard to our being Believers, &c. or no? or whether our Faith be true or no? Any one would blush to affirm it.—To suppose the Covenant to be the sole Act of God, and an Act that is merely absolute, renders all these Phrases impertinent and impossible: can we be said to make or keep the Covenant which is only God's absolute Grant? It was his Act to appoint this Covenant, and to enable us to make and keep it: It's his Act to stipulate on his part; but to deny it to be conditional, as to the very Benefits, is to make God to be the sole Party covenanting, &c.—These Conditions are our Duty by God's

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about Election with your reprobate Minds. *Ibid.* p. 55, 56, 57, 58, 59, 60.

Tho it be granted that by one Man Sin entred into the World, and Death by Sin; and so Death passed upon all Men, for all have sinned, even over them that had not sinned after the Similitude of *Adam's* Transgression, who is the Figure of him that was to come, *Rom. 5. 12, 14.* yet this doth not prove the Lord to be partial in his Love towards his Creatures, as to choose some, but leave the greatest part of Mankind in the fallen State, without affording them any Benefit by Christ, or a measure of his Grace and Spirit: for want of which, and being so past by of God (as some have asserted) they become under a necessity of Sinning, and a necessity of Dying. O harsh Doctrine! and so I must confess I often thought it, whilst I was industriously striving to work my self into a Belief of it: but now from a certain experimental Knowledge, and in full assurance of Faith can I testify for God, *he is no Respector of Persons, but in every Nation he that feareth God and worketh Righteousness is accepted of him:* for tho all have sinned and come thort of the Glory of God, wherefore *he hath concluded all under Sin,*

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what follows as an *absurdum*; in affirming that Christ died universally for all that should believe, and not for any special elected sort, they consequently do hold, that God specially and particularly elected none unto Salvation, but only in general and indifferently all that should believe. And thus in effect they take away Predestination, making it to be a confused and conditional Decree of God to save whomsoever: This we are then to prove, that God's Election is certain and definite, and that he knoweth and decreeth the number of the Chosen. See Dr. Willet's *Synop. Pap.* p. 899.

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God's Command; and not less so by being terms of the Benefit in the divine Grant.—The non-elect are in the same case with Devils, there being no serious Offers to them; nay their case is worse than Devils, for these Offers are made to them for no other design but to increase their Condemnation: nay every Sin of theirs is the Sin against the Holy Ghost, that is, every Sin is alike, the *unpardonable* Sin, and not only that Blasphemy against the Holy Ghost. To say no more, Christ hath no Rule of distributive Justice but his own eternal Purpose, and Mens regards to his promised Benefits, are all forbidden, even when our respect to them is that which subverts his Government, and is supposed in all the Methods of it. Mr. D. W's *Gospel-Truth*, &c. p. 46, 51, 57, 60, 116, 180. Preface, 53, 54, 134, 135.

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Sin, 'tis that he might have Mercy upon all, not willing that any should perish in Sin, but that all might come to Repentance. Moreover than this, the Scriptures do abundantly speak forth the Extent and Benefit of Christ's Death for all Mankind, upon condition of *Faith* and *Repentance*, joined with new and continued *Obedience*, which are the Gospel-terms on which he is offered to them: for Christ Jesus gave himself a *Ransom* for all, he tasted Death for every Man; so saith the Apostle, 1 *Tim.* 2. 5. *Heb.* 2. 9. so that it is a certain Truth, all that are or shall be saved are elected only in Christ Jesus, that whosoever believeth in him should not perish; but have everlasting Life. There is no *Pre-exception* or absolute *Fore-appointment* as partially designed in relation to Persons, but upon Man's Disobedience. *Truth's Vindication* in defence of the Quakers, by Mrs. E. Bathurst, p. 26, 27, 28.

Election and Reprobation, how it is of two Seeds only, absolutely and of Persons, only conditionally as born of, and growing up (respectively) into the Image of those several Seeds; Perfection, as to freedom from sinning in this Life; and such other, for which we are as unjustly as incessantly assaulted,—because we talk of an *universal Redemption* by Christ's Coming intentionally to save all Men, tho' (through their own default) all are not, but few only actually saved, they pitifully propound us as denying God's eternal unchangeable Decree, and his *Predestination*, *Election*, *Reprobation*, and such like. Whereas how the Universality of his Grace, appearing, and bringing Salvation truly and intentionally to all, but that most put it from themselves, as the *Jews* did, *Acts* 13. is no way inconsistent with, but rather establishing God's everlasting immutable. Counsel concerning Man, as to Salvation and Condemnation, it's most clearly demonstrated in the fourth *Exercitation*—as concerning your denial of the *Universality* and *Sufficiency* to save such as heed it, of the *Light* and *Grace* of God in all Mens Hearts, of *modern*, *immediate*, *divine*.

divine Inspiration, of Perfection, as to the purging away of Sin in this Life, and as concerning your Dream of a peremptory Election and Reprobation of Persons unborn, viz. of very few to Life, and of many to one as unchangeably to Damnation, without respect to their doing good or evil in their Life: About all which, as occasion is, I must have in a few words a round reckoning with you.—A false Faith about personal Election and Reprobation, about *All's* signifying *some Men only*, and every Man only a few, being framed in *John Calvin's* fancy upon his miserable Mistakes and Misinterpretations of the Scripture (*scilicet*) ever since all Scripture must be interpreted according to the Analogy of that false Faith.—God's Decree I deny not to be unalterable, but blind Priests mistake that unchangeable Decree of his, which is to be toward Men, as they toward him, *merciful to the Upright, wrathful to the Froward and Wicked*, to shew himself in his Love as a Friend, Father, Forgiver for ever, even *unalterably, unchangeably*, world without end, to the Penitent that turn to him, and come to him by Christ, in his Light, *keeping his Commandments*; and as *unalterably, unchangeably*, without Variation or shadow of turning, that *immutable Mind and Will* of his, to shew himself in his Wrath everlastingly, eternally, to the *finally impenitent Sinners*, who are found living and dying in that Seed which is unchangeably reprobated from him: so whom he loves he loves to the end, and whom he hates he hates to the end, that is, for ever; but those whom from Eternity he hath thus immutably decreed to love, and own, and honour to Eternity, are the righteous ones that honour him, the godly in all ages, whoever they are, which are those only that he chuses to himself, *Psal. 4.* (whether foreseen who they will be in time by him, or not, that is nothing to the purpose) and whom he thus as immutably from all Eternity decrees to disregard, hate, and reject to Eternity, are the Seed of evil Doers, that lightly despise him, who are never to be renowned: so whatever Changes fall out among Men, who are sometimes better, sometimes worse, and among their States, which are some good, some bad, there is no Change in the Mind of God; whatever the *Thoughts of Mens Hearts are*, his unchangeable Counsel stands the same, his Purpose and Decree the same, which is from Eternity, to own the good and refuse the bad, to justify the Walkers in his Light, Christ Jesus, and judg all that rebel against it: so he doth not change his Will, but his unchangeable Will to Persons is, to be unchangeably affected to them in either Love or Hatred respectively, as they respectively are found at any time the Subjects of Sin or not, and so consequently *Objects of either the one Affection mutually, or the other*; as if a King decrees after the manner of the *Medes and Persians, unalterably*, that his People shall have as they do, he that does well shall be beloved, and he that does ill and repents not from it, shall be hated, hanged. One and the same Person may (at different times) be under the two different Affections, viz. now under the Favour, and now under the Displeasure of the King, as he does well or ill, and by and by loved and in his favour again, as he repents; or else as not repenting, be so under his Hatred, as to be hanged; yet the King's Mind, Will and Decree, stands the same, unchangeable as ever it did. (I shall in a *Parenthesis* add to this what Mr. Baxter says in his End of *Doctrinal Controversies*, ch. 26. §. 30, 31. Q. *Whether the Doctrine of Apostacy infer any Mutability in God?* *Answer.* No; there is no shew of it, unless you hold, that his absolutely *Elect fall away*. It was no change in God when he gave us Grace, and justified us; and it would be no more if he cease, than it was to begin. It was no change in God when I was born, and it will be no more if I die: The Change is only in Man, and his

his *receptive Disposition*. Even the Law of the Land, without any Diversity or Change, doth virtually condemn a thousand Malefactors, and justify the Just; and will cease to justify them, and begin to condemn them, if they cease to be just, and begin to be Offenders. The Changes that God himself maketh in all the World; are made without any Change in him. Therefore what Man doth, or undoth, cannot change him. Q. *Why did God leave this Case so dark?* Answ. It is not fit for us to call for any Reason of his doing, but what he hath given us: But while he hath made it sure to us, that he will cause all his Elect to persevere, and will deny his Grace to none that faithfully seek it, and will save all that do not willfully and finally reject it, and giveth us no cause to distrust his Mercy, *his holy ends (mark this Reader) are by this attained in his Peoples Uprightness and Peace.* And he seemeth by leaving the rest so obscure, to tell us, that it is not a matter of so great use to us, as some imagine, and that it is not a Point fit for to be the measure of our Communion or Peace.) But to return—The Jews thought they had the fullest Freedom that Men could have in this World; because they were the visible Church, *Abraham's Seed*.—But Christ learns them another Lesson, *viz.* that they had none of that true *Gospel-Freedom* that the *Saving Knowledge of the Truth* gives, and which he makes such as continue in his Words, and so are his Disciples indeed, and not in word only as ye are, free withal, which is a full Freedom in deed and truth, and not half of one, or by the halves, such as that is ye talk of, who upon the account of some private Patent, *alias* particular personal Election thereto from everlasting, prattle to your selves of freedom from Guilt; ye remain in your filth, and of a general Justification and Pardon for all Sins past, present, and to come in this World, expecting your Purging or Justification, as to *Sanctification from Sin and Uncleanness*, not in this World, but that to come.—They say, that he (*viz.* God) *condemns the Just*; that here the best Works and *personal Performances* of Believers and Saints themselves, are imperfect, Sin, Iniquity, Dung, Lo's, unclean, filthy Rags (tho done by Christ in them) and yet (to go round again) that God *accepts, alias*, is well pleased, delights and takes pleasure in both these Believers and their wicked Works: witness the *Supralapsarian, Predestination Preachers*, who represent God as loving a few only, as *Jacob*, hating most Men personally with *Esau (quâ sic)* as Men, the Creatures of his own Creation, to shew his Wrath, Power, Sovereignty over them, as the Potter over the Clay, of the same Lump (the Mysteries of which Matters of *Jacob* and *Esau*, their mere Man's Wisdom sees no more into, than a Mole's Eye into a Millstone) not only before they had done either, but without reference to either Good or Evil foreseen to be done in time by either *Adam* (their supposed Representative) or themselves: and the *Sublapsarians* also, who represent God as (by Preterition at least) *rejecting* most on the account merely of *Adam's* single Act, without a respect to any personal Actions of their own.—In like manner doth the Prophet *Isaiah* affirm Christ to be given of God for a Covenant to the Gospel, for a Light to the Nations, to open the blind Eyes, and to bring out of Prison them that sit in Darkness, even the blind which have Eyes and see not: and after him *Paul* testifieth, that Christ *was set as a Light to the Nations, that he might be the Lord's Salvation, to the ends of the Earth.* *Simeon* also speaking by the holy Spirit of the *Child Jesus*, calls him that *Salvation of his which the Lord had prepared before the face of all People, to be a Light.*—Inasmuch therefore as Christ is the *Light of the World*, he is the *Salvion of the World*; and so far only are Men saved by him, as they believe in him, why

is the Light, and in that Light wherewith he doth enlighten every Man in his own Conscience, and set themselves to walk after it, which leads no Man into Iniquity, and so far forth are all Men liable to Condemnation before God, as they walk not in this, which is in them: Howbeit, not consenting to any, but testifying against all Iniquity, even the least, and also reprovng and condemning it, even in them who are not in it, but walking contrary to it, in the Darkness. *The Testimony of Truth exalted*, by the collected Labours of Samuel Fisher, p. 30; 36, 62, 652, 657, 712, 739, 778.

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Head 3. *That Original Sin, &c.*

THE Jesuit defineth original Sin to be nothing else but *privatio seu carentia*, &c. A Privation or wanting of the Gift of original Justice, or an habitual Aversion or turning away of the Mind from God: but he denieth that *reatus culpa* or *pena*, that the Guilt of the Offence of our first Parents, or of the Punishment, is any part of Original Sin. His Reason is, because to be guilty of the Offence or of the Punishment, are the Effect or Sequel of Sin, rather than any Sin it self: and therefore it is no part of original Sin, which hath *veram & propriam peccati rationem*, the true and proper nature and condition of Sin. *Bellarmin. de amiff. grat. lib. 5. cap. 19. §. reatus culpe*, &c. The Jesuit defineth Original Sin, *Habitualem aversionem a Deo*, an habitual forsaking or turning aside from God, *cap. 19.* as tho it were only in Habit, nothing in Act, and did but give a Promp-
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Head 3. *That Original Sin, &c.*

WE were *seminally* or *virtually* in Adam when he sinned: which is but that he had that *virtus generativa* from which we naturally sprang in time; but to be *virtually* in him, is not to be *personally* in him, but *potentially*, it being as to *Existence*, *terminus diminuens*. (A personal federal Charge by Imputation, is here absolutely denied.) Mr. *Baxter's end of Doct. Controv. ch. 10. §. 5.*

I think this would not warrant their *Baptism*, nor give us any certain hope of any ones Salvation. God hath but *one Covenant of Grace*, which giveth us *Christ and Life*; and God hath ordained *no Baptism* but what is for the *remission of Sin*, and making us *Members of Christ*, if we have the *Conditions of Right to Baptism*. The Adult profess *Faith and Repentance*. If they have them in Sincerity, and consent with the Heart as well as the Tongue, they are

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Head 3. *That Original Sin, &c.*

ALL Adam's Posterity (or Mankind) both Jews and Gentiles, as to the first Adam (or earthly Man) is fallen, degenerated, and dead, deprived of the Sensation (or Feeling) of this inward Testimony or Seed of God, and is subject unto the Power, Nature and Seed of the Serpent, which he soweth in Mens Hearts while they abide in this natural and corrupted State: from whence it comes that not only their Words and Deeds, but all their Imaginations are evil perpetually in the sight of God, as proceeding from this depraved and wicked Seed. Man therefore as he is in this State, can know nothing aright; yea his Thoughts and Conceptions concerning God, and things spiritual (until he be disjoined from this evil Seed, and united to the divine Light) are unprofitable both to himself and others. Hence are rejected the *Socinian* and

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ness or Inclination to Evil only.

Bellarmino in flat words denieth, that the Corruption of Nature, or Concupiscence which remaineth in the Regenerate after Baptism, is original Sin, nor yet any Sin of it self, nor yet doth make them guilty, in whom it is found: *Bellarmino*, lib. 5. de *stat. peccat. cap. 7.* The like also the Rhemists affirm, that Concupiscence remaining after Baptism is not properly a Sin, nor forbidden by Commandment; it is called Sin, because it is the Matter, Effect, and Occasion of Sin. *Rhem. Rom. 6. §. 6.*

Bellarmino (speaking of *Rom. 7. 17, 20.* where *Paul* calleth it a Sin dwelling in him) answereth: 1. It is a Sin improperly so called, not because it is a Sin indeed, but either the Cause or the Effect of Sin: for the Apostle saith, that this Sin dwelleth in his Flesh, but the Flesh is not the Seat or Place of Sin.—Again, that it is an Evil, but no Sin. *Bellarmino*, lib. 5. cap. 10. *Respons. ad Object. 1.*

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are certainly pardoned. If they are *Hypocrites*, and consent only with the *Lips*, they have notoriously the Qualification which the Church must require, and so are received to outward Communion, but not that which God requireth to Remission and Salvation. But if an Infant be the Child of a true Believer, he hath all that God and the Church require. And therefore if he be baptized, he is certainly put into a State of Life, because no condition is wanting on his part. *Ibid.* ch. 19. §. 14. *Non percunt Ethnici, &c.* The Heathens perish not either for the original alone Sin of *Adam*, or only for the violated Laws of perfect Nature; but because they either with Negligence or Contempt reject some certain gracious Remedies of a Mediator. *Mr. Baxter's Method. Theolog.* Part 3. p. 67.

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and *Pelagian* Errors in exalting a natural Light, as also the *Papists*, and most of *Protestants*, who affirm, that *Man* without the true Grace of God, may be a true Minister of the Gospel. Nevertheless this Seed is not imputed to Infants, until by Transgression they actually join themselves therewith, for they are by Nature the Children of Wrath, who walk according to the Power of the Prince of the Air, and the Spirit that now worketh in the Children of Disobedience, having their Conversation in the Lusts, fulfilling the Desires of the Flesh and of the Mind, *Ephes. 2.* *Barclay's Apology*, p. 61, 62. That God doth not impute this Evil to Infants, until they actually join with it. *Ibid.* So that tho we do not ascribe any whit of *Adam's* Guilt to Men until they make it theirs by the like Acts of Disobedience, yet we cannot suppose that Men who are come of *Adam* naturally can have any good thing in their Nature, as belonging to it, which he, from whom they derive their Nature, had not himself to communicate unto them. If then we may affirm, that *Adam* did not re-

tain in his Nature, as belonging thereunto, any Will or Light capable to give him Knowledge in spiritual things, then neither can his Posterity. For whatsoever real Good any Man doth, it proceedeth not from his Nature, as he is Man, or the Son of *Adam*; but from the Seed of God in him, as a new Visitation of Life, in order to bring him out of his natural Condition. So that tho it be in him, yet it is not of him; and this the Lord himself witnessed, *Gen. 6. 5.* which words as they are very positive, so are they very comprehensive: observe the Emphasis of them. 1. There is every Imagination of the Thoughts of his Heart, so that this admits of

no exception of any Imagination of the Thoughts of his Heart, &c.—That the Gentiles do by Nature the things contained in the Law, and so consequently do by nature that which is good and acceptable in the sight of God: This Nature must not, neither can be understood of Man's own Nature, which is corrupt and faln, but of that spiritual Nature which proceedeth from the Seed of God in Man, as it receiveth a new Vifitation of God's Love, and is quickned by it, which clearly appears by the following words, where he saith, *These not having a Law (id est, outwardly) are a Law unto themselves, which shew the Work of the Law written in their Hearts.* These Acts of theirs then, are an Effect of the Law written in their Hearts, but the Scripture declareth that the writing of the Law in the Heart is a part, yea and a great part too of the New Covenant Dispensation, and so no consequence nor part of Man's Nature. *Ibid.* p. 63, 64, 65. *Ephes.* 2. Here the Apostle gives their evil Walking, and not any thing that is not reduced to act, as a Reason of their being Children of Wrath: and this is futable to the whole strain of the Gospel, where no Man is ever threatned or judged for what Iniquity he hath not actually wrought.—They say, Adam was a publick Person, and therefore all Men sinned in him, as being in his Loins. For this they alledg *Rom.* 5. 12. *These last Words,* say they, *may be translated, in whom all have sinned.* To this I answer, That Adam is a publick Person is not denied, and that through him there is a Seed of Sin propagated to all Men, (Mr. Baxter directly) which in its own nature is sinful, and inclines Men to Iniquity; yet will it not follow from thence, that Infants who join not with this Seed (so that there is an universal saving Grace that every Man is born with, which if he live not to oppose, he shall be saved) are guilty. As for those words in the *Romans*, the reason of the Guilt there alledged is, *for that all have sinned.* Now no Man is said to sin, unless he actually sin in his own Person; for the Greek words, *ἐφ' ᾧ*, may very well relate to *ἀνάπτω*, which is the nearest Antecedent; so that they hold forth, how that Adam, by his Sin, gave an entrance to Sin in the World, and so Death entred by Sin, *ἐφ' ᾧ*, i. e. upon which [viz. Occasion] or in which [viz. Death] all others have sinned, that is, actually, in their own Persons, to wit, all that were capable of sinning, of which number that Infants could not be, the Apostle clearly shews by the following Verse, *Sin is not imputed where there is no Law:* and since, as is above proved, there is no Law to Infants, they cannot be here included. *Ibid.* p. 68, 69, 70.—*It is by the Obedience of that one that the free Gift is come upon all unto Justification;* for we affirm, that as all Men partake of the Fruit of Adam's Fall, in that, by reason of that evil Seed, which through him is communicated unto them, they are prone and inclined unto Evil, tho thousands of thousands be ignorant of Adam's Fall, neither ever knew of the eating of the forbidden Fruit: so also many may come to feel the influence of this Holy and Divine Seed, and Light, and be turned from Evil to Good by it, tho they knew nothing of Christ's Coming in the Flesh, through whose Obedience and Sufferings it is purchased unto them. *Ibid.* p. 96, 97. So as the Creature by Faith partakes of that one Obedience in the second Adam, he is made righteous, and no further, even as all are made Sinners as they partake of the Disobedience of the first Adam, and no further. *James Naylor's Love to the Lost*, p. 51.

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Head 4. *That peculiar Redemption, &c.*

Bellarmino answereth, that Christ died for all Men, even Turks, Jews, Infidels; and by this reason, if his Blood should be given to all, for whom it was shed, even Turks and Jews also should be admitted unto the Communion. For the Proof of the first part he alledgeth 1 Cor. 15. 22. Col. 1. 20. 1 John 2. *Willer's Syn. Pap.* p. 645.

The Sacrifice of the Cross was offered for all, the Sacrifice of the Mass is a Representation of the Cross: *Ergo*, It may be offered for all. *Bellarmino. cap. 6.*—The Sacrifice of Christ was not offered for all Men in general, but only for the Children of God; *John 11. 52. Christ died to gather together in one the Children of God which were scattered.* And if Christ prayed not for the World, *John 17. 9.* much less would he die for the World. *Ibid.* p. 673. It was the Error of the Pelagians, as *Augustine* noteth, that the Grace of God was not only in respect of the outward means generally offered to all, but in God's eternal Decree and Purpose ordained for all if they would receive it: for thus they affirmed,

Head 4. *That peculiar Redemption, &c.*

Object. *But Christ first put on our Person, and thence assumed our Sins or Relations; and so is the same Subject of the same Relation.*

Answer. This is afterwards in its proper place to be confuted: Christ is not made our Person either naturally or reputatively. And if it were otherwise, it would follow, either that the whole World is that only Person, or that Christ should be so many Persons, as ever there should be Sinners in the World for whom he died; and it would follow, that Christ had *formally and indeed his own Sins*, and was a Sinner, altho from Acts committed by us: for *when he himself is become the Subject of Relation*, he is now the Relation of it, and so the *Sin of it*; and hence it would follow, that Christ himself was *indeed hated of God*, and had the Image of the Devil, which is Blasphemy. *Mr. Baxter's Method. Theol. Part 3. p. 40.*

There is a threefold honorary Relation that arises from the universal Redemption of Christ. 1. That of *Benefactor*, whence he hath a Right unto the Faith, Gratitude, and Love

Head 4. *That peculiar Redemption, &c.*

AND this, that Christ died for all Men, without exception, and God in him intends Salvation to all, as truly willing they should have it, rather than not (if in their own obstinate Wills they withstand it not by refusing to turn when he draws them) as he truly tenders it to them; and hath of his own free Love and Grace impowered them as well to receive it, if they will, as to reject it if they will, and vouchsafed them all some measure, tho not the same measure of the true Light, which is sufficient to guide all that follow on to know him in it to that saving Knowledge of himself and Christ, which is Life eternal, is from the whole scope of Scripture as certain (to him who is not blinded with that Sorcerer that could not see the Sun) as 'tis that *J. O.* says (falsly) the contrary is certain from *innumerable Places* in it. *Mr. Sam. Fisher's Testimony of Truth*, p. 623. I grant that Christ's Obedience to Death was in order to make Men righteous, because it was in the nature of a Sacrifice (*Mark it Reader, a Baxterian quodammodo Sacrifice*) in which Sense

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firmed, *Quoniam ad Deum, &c.* On God's behalf they say, Life eternal is prepared for all, because God will have all Men saved; and as for the Freedom of the Will, so many apprehend or lay hold of eternal Life, as of their own accord do believe in God: it followeth upon this opinion, that Christ also died in the purpose and intention of God for all Men generally, and not for Believers only, such as are ordained to Life.—That all Men, and every one by the universal Grace of God the Father in Christ, are saved, yet not without respect had to their Faith.—That this Faith in God is naturally given unto all.—So that in effect they affirm the same thing which the other do, that by Nature all Men are actually saved by Christ's Death, if they do not afterward wilfully reject this Grace. *Ibid.* p. 88.—A little to behold the *Vanity* of their poor *Satisfaction*, i. e. the *Papists*, observe the innumerable Testimonies of Scripture ascribing the remission of *Sin*, only to the *Mercy of God in Christ crucified*: *That Christ hath born our Sins*, 1 Pet. 2. 24. *His Blood hath purged us of all Sin*, Heb. 1. 3. *His Death redeemed us from all Iniquity*, Tit. 2. 24. *His Stripes healed us*, IIa. 53. 5. 1 Pet.

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of the whole World. 2. That of *Lord* or *Proprietor*, whence he hath a Right of disposing all, and all things to their ends as he pleaseth. 3. That of *Recltor*, whence a Right of governing and judging the humane World. This threefold Right is new, from the Foundation of Redemption, besides the old Right that sprang from Creation. They therefore that deny universal Redemption, the Foundation being denied in like manner, they deny this threefold relation of Christ as Redeemer of the World, to wit, that of *Benefactor*, *Lord*, and *Recltor*. But the State of the Church is to be bewailed, when either out of Ignorance, or of the prevalency of the private opinion of some, that this is not look'd upon to be a Sin in some truly godly, or an injury to Christ.—All are under the Law of Grace, either of the former or latter Edition: All are made Partakers of some medicinal Grace: and *Cain* himself, if he would have done well, he heard the Promise of Acceptation from God himself. *Job* was no less beloved of God than the Israelites: and *Abraham* thought that in *Sodom* there were fifty faithful or righteous ones. And in every Nation, he that feareth God, and worketh

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the Just suffered for the Unjust; and whilst we were Sinners Christ died for us, and he justified the Ungodly, that is, upon Repentance; still Repentance brought home the general Pardon promulgated in and by that holy Offering (didst thou ever read a more exact *Baxterian Phraseology*?) Thus by the Obedience of one, even to the Death, many came to be made righteous, that is, justified from many Offences. *William Penn's Reason against Railing*, p. 72, 73.

For tho there be many Works, as to the Creatures Obedience and Measures, yet they all compleat but this one Work of the Creatures Redemption, (*which is indeed no more than Sanctification*) and God's Praise therein, the beginning and end of all. *James Naylor's Love to the Lost*, p. 55, 56. But all who know the Redemption of Christ by his precious Blood, are redeemed from the vain Conversation received by Tradition, into the holy Conversation of him that hath called them, (*not a word of a proper Ransom, Price or material Satisfaction*) to be holy as he is holy, and not vain as the World is vain: And this is the true Redemption to all that know it, whereby this Seed hath re-

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1 Pet. 2. 24. *That he hath paid the ἀντιwertov, or Price of our Ransom, 1 Tim. 2. 6. That God for his sake hath forgiven us our Trespases, Col. 2. 13. Blotted out our Sins, ibid. v. 14. Cest them behind his Back, Isa. 58. 7. Forgiven them, Jer. 31. 34. with store of the like Sayings, ascribing the doing away of all Sins to the Grace of God, through the Satisfaction of Christ, without limiting it to any Sin, or mentioning any satisfactory Works of ours. Now what say our Adversaries to this? By a mist they turn off all Scriptures tending to this purpose. Thus Christ hath satisfied for the fault of our Sins, and so reconciled us unto God, and for the Eternity of the Punishment: but he satisfied not for temporal Punishment; we must endure Torments; tho' but for a while. Mr. Pemble of Justification, p. 241. Here now Christ's Satisfaction comes in again, by whose Merits alone, they grant, we are delivered from the Eternity of the Punishment of Sin: which must be noted, that Christ's Satisfaction hath not eased us of the Substance of the Punishment it self, but only in the continuance of it. Temporal, to endure only for a time, one in this Life, as namely all Calamities and Aggri-*

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eth Righteousness, is accepted with God, Acts 10. *Ibid.* p. 67.

The Sacrifice, Merit, Holiness and habitual or actual personal Righteousness of Christ himself, are not given or offered to God for us; neither were they the Bequest it self, but the procuring Causes of the Testament or Donation; and in like manner the Causes of all Legacies or Bequests. *Ibid.* p. 81.

Q. *Whether some Pardon of Sin is given as absolute, that is, without Condition?*

Ansiv. 1. I affirm, viz. 1. Whilst God hath promised and given Christ a Redeemer of the World, and out of his Grace hath removed the demerited Punishment of eternal Death, not only by a deferring Sentence or Verdict, but altogether remits under condition: whilst he giveth many good things to Infidels, a Right of which they had lost, and dealeth with none according to their Demerits; whilst he granteth a new Covenant, justifying all upon condition of Faith, even to Infidels, and commandeth his Ministers to preach that, and by them beseecheth both infidels and impenitent ones, that they would be reconciled to God; whilst he giveth some certain common Grace of the holy Spirit to man,

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received Redemption for us, who were Transgressors, even to purge the Conscience from dead Works to serve the living God. And for this end he gave himself for us, to redeem us from all Iniquity, and purify unto himself a peculiar People zealous of good Works; who hath redeemed us to God by his Blood, out of Kindreds, Tongues and Fashions, from amongst Men, to follow the Lamb and not the Lust. And all whose Redemption leads not out of this World, will fail you when you look for another, and this all that are redeemed know. *Ibid.* p. 86.—Having finished the Work of Redemption, given him of the Father to do; and for which he was begotten, he ascended far above all Heavens to prepare a Place for all that follow him by Faith in his Light: and that from thence all such as wait for him, may see his Appearance as a Saviour, and only such know him for their Redeemer, who know him for their Judge and Lawgiver, who love him and keep his Commands. *Ibid.* p. 97. *We do not hereby intend any ways to lessen or derogate from the Atonement and Sacrifice of Jesus Christ:* But on the contrary, do magnify and exalt it. For, as we believe all those things to

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ons upon the Body, Soul, Name, Goods, &c. together with Death, the last and greatest of Evils. All which are inflicted upon Man, as Punishments of Sin. Of these some come upon us inevitably, as Death upon all Men, or as Death in the Wilderness on the Children of Israel, with the like Punishments, certainly and irrevocably denounced. Now here is no Remedy but Patience, and that's an excellent Remedy too. *Ibid.* p. 229, 230.

Ewardentius, that cavilling Friar, having nothing to object against this Position of *Calvin*, *Opportuit Christum sibi ad Dei tribunal ut cunctorum nostrorum Malefactorum rem*; it was behooful that Christ should stand before God's Tribunal as guilty of all our Sins, *Institut.* l. 2. c. 16. Sect. 12. he inverteth, or rather perverteth the Question, and propoundeth to himself to prove, that Christ was not *re ipsa Peccator*; was not indeed a Sinner: confuting that which no Man affirmeth. I answer the Friar as *Augustin* did *Petilian* the Donatist, who impudently charged him with a clean contrary Matter: *Quemadmodum si mihi diceret, &c.* like as if you should say to me, that I am *Petilian*. I could not find how to refute you, but either

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ny, and special for the working of Faith, efficacious to the Elect even undeserving, and deserving things contrary: All these things are some executive Pardon of Sin, whilst some degree of Punishment is remitted: And all these things are absolutely given to the Infidels. 2. But there is no such Remission absolutely given to any one which infers a Right of eternal Life, or by a Right of Impunity frees from infernal Punishment. *Ibid.* p. 342.

And likewise some Punishments are not remitted to any of the Faithful; among others he mentions, *Mors temporalis*, the temporal Death of the Godly, as being part of the Curse, and so overthrows the Proprietary of Christ's Sacrifice, and the *idem* of his Sufferings. See p. 307. and the like he says in p. 28. and in p. 49. runs to the Popish Evaluation, that Christ could not suffer the *idem*, that those for whom he died should suffer, for then he must lose the Spirit, be tormented in Conscience, despair and be hated of God, which are not only the Popish Cavils, but artificial blinds to stave off poor Sinners from looking unto or after Christ under such a consideration as having born our Sins and the Punishments due unto them. Sin in

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have been certainly transacted which are recorded in the holy Scriptures concerning the Birth, Life, Miracles, Sufferings, Resurrection and Ascension of Christ; so we do also believe, that it is the Duty of every one to believe it to whom it pleases God to reveal the same, and to bring to them the Knowledge of it: yea, we believe it were damnable Unbelief not to believe when so declared, but to resist the holy Seed, which indeed would lead and incline every one to believe it, and it is offered unto them: tho' it revealeth not in every one the outwardly and explicate Knowledge of it, nevertheless it always assenteth to it, *ubi declaratur*, where it is declared: nevertheless as we firmly believe it was necessary, that Christ should come, that by his Death and Sufferings he might offer up himself a Sacrifice to God for our Sins, *who his own self bore our Sins in his own Body on the Tree*; so we believe that the Remission of Sins, which any partake of, is only in and by virtue of the most satisfactory Sacrifice, and no otherwise: For it is by the Obedience of that one that the free Gift is come upon all unto Justification; for we affirm, that as all Men partake of the Fruit of

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either to laugh at your Folly, or to grieve for your Phrensy; so I must do at this time, but because the Friar jesteth not, but is in good earnest, you know what remaineth: cont. *Petilian*, ch. 38. Thus dealeth the Friar with *Calvin* (as Mr. *Dan. Williams* and others do with Dr. *Crisp*) charging him with that he never held, as if he should say to him, that he was *Fevardentius*, not *Calvin*. *Augustin* would have judged this either to be Foolishness or Madness in him.—But all this being confessed and granted, that Christ in himself was the unspotted undefiled Lamb, it followeth not, but that for us and in our Person he taking upon him our Sins, stood as guilty thereof before God.—We do not then say, that Christ was polluted or defiled with our Sins; but only reputed and taken for us, and in our Person as a Sinner. Dr. *Willer's Synop. Pap.* p. 1125, 1126.

Fevardentius thus objecteth and reasoneth. If Christ were truly forsaken of God, it would follow that the Hypostatical Union was dissolved, and that Christ was personally separated from God, for otherwise he could not be forsaken. *Fevardentius*, p. 473. *Confut.* 1. The Centurion, notwithstanding Christ so complained and cried

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in a proper Sense is imputed to Christ, not ours, but *his own*, not by God but by Men, not good but bad Men, not truly but falsely.

Object. 2 *Cor.* 5. 21. *For he made him sin for us who knew not Sin, that we should be made the Righteousness of God in him. Therefore God himself did impute Sin unto Christ.* *Ans.* The name *Imputation* afterwards must be spoken of. As to the thing I say, Christ is made of God Sin, two ways, both of which are contained in the Sense of the Text. 1. Because he permitted the wicked by Calumnies to esteem Christ a Sinner, and to crucify him as a Sinner, and to inscribe upon the Cross the Accusation and Fault of Sin. 2. Because by that permission he is made a *Sacrifice* for Sins, and that by a divine Decree, and his own consent. *Ibid.* p. 41. & p. 19. he affirms that God is not only appeased towards the whole World, as that their Sins are pardonable, but pardoned. A Law of Grace or Grant of Pardon and eternal Life is made to the corrupt *Mass*, i. e. Man a Sinner, upon condition, i. e. that eternal Punishment is remitted, and eternal Life given under a condition. *Ibid.* Part 1. p. 61.

Mr. *Gibbon* speaking of the *Antinomian*, falsely so charged,

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of *Adam's Fall*, in that; by reason of that evil Seed which through him is communicated unto them, they are prone and inclined unto evil, tho thousands of thousands be ignorant of *Adam's Fall*, neither ever knew of the eating of the forbidden Fruit; so also many may come to feel the Influence of this holy and divine Seed and Light, and be turned from Evil to Good by it, tho they knew nothing of Christ's coming in the Flesh, through whose Obedience and Sufferings it is purchased unto them. And as we affirm it is absolutely needful, that those do believe the History of Christ's outward Appearance, whom it pleased God to bring to the Knowledge of it, so we do freely confess that even that outward Knowledge is very comfortable to such as are subject to, and led by the inward *Seed* and *Light*; for not only doth the Sense of Christ's Love and Sufferings tend to humble them, but they are thereby also strengthened in their Faith, and encouraged to follow that excellent Pattern which he hath left us, who suffered for us, as saith Apostle *Peter*, 1 *Pet.* 2. 21. *Leaving us an Example, that we should follow his steps*: and many times we are greatly edified and refreshed with the gra-

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cried out, yet confesseth thus of him, *This truly was the Son of God, he was a righteous Man*, Mat. 27. Far off was he from imagining Christ to be forsaken of God. *Fevardenius*, p. 474. lin. 17. Christ was always most holy, innocent, just, and therefore acceptable unto God, he was not then rejected or forsaken. *Fevard.* p. 474. *Confut.* 3. out of *Fulgentius*, *Divinitas Christi animam in inferno non deseruit*: Christ's Divinity did not leave his Soul in Hell. *Ergo*, his Soul was not forsaken. *Fevard.* p. 474. lin. 32. If Christ had verily been forsaken, then he so crying out should have despaired, which were horrible Blasphemy to affirm. *Bellarmin.* Arg. 6. *Fevard.* p. 485. *Confut.* 6. *Ibid.* p. 1140.

They do affirm, that it may stand with the Justice of God to forgive the Sin committed, and yet reserve the Punishment. *Concil. Trident.* Sess. 14. can. 14. *Bellarmin.* faith, that Death is the Punishment of original Sin, and yet altho that Sin be forgiven us, Death notwithstanding followeth. *Ergo*, The Punishment remaineth after the Sin remitted.—*Bellarmin.* answereth, that God is said not to remember Sin, to cover it, to blot it out, tho he doth temporally punish for it, because he

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charged, Errors, at the fashonable precarious rate of some this day, proceeds; Now (says he) to pluck up these desperate Consequences (like a *Thraso* or mighty *Goliath*) by the root, there needs no more (by the help of *Bellarmin.*'s weeding Tongs) than a right understanding of the true and proper notion and manner of Christ's redeeming us; it is not by way of *Solution* but of *Satisfaction* (as some squintey'd *Jacobites* would render our *lawful* Sovereign King *de facto*, but not *de jure*) clearly thus, our case to God is not properly that of *Debtors*, but that of *criminal Subjects*.—God's Aspect to us-wards, is not properly that of a *Creditor*, but that of a *Rektor* and *Judg*: The Person Christ sustained, and the Part he acted not in a strict Sense that of a *Surety*, paying the very Debt in kind, and so discharging a Bond; but that of a *Mediator* expiating our Guilt, and making Reparations to divine Justice another way than by the execution of the Law: And indeed the very nature of a Law is such, as it is quite impossible that the Obligation either of its Threatning or Command, should in a proper Sense be fulfilled by any other than the Person threatned and command-

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gracious Sayings, which proceed out of his Mouth. The History then is profitable and comfortable, with the Myftery, and never without it; but the Myftery is and may be profitable without the explicit and outward Knowledge of the History. *Mr. Barclay's Apology for the Quakers*, p. 96, 97. Forasmuch as all Men who have come to Man's Estate (the Man Jesus only excepted) have sinned, therefore all have need of this Saviour to remove the Wrath of God from them, due to their Offences: in this respect, he is truly said to *have born the Iniquity of us all in his Body on the Tree*; and therefore is the only Mediator, having qualified the Wrath of God towards us, so that our former Sins stand not in our way, being by virtue of his most satisfactory Sacrifice, removed and pardoned (but it seems our after-Sins, or Sins after Calling, are removed both in their Charge and Guilt by Regeneration and Sanctification) neither do we think that Remission of Sin is to be expected, fought or obtained any other way, or by any Works or Sacrifice whatsoever (tho, as has been said formerly, they may come to partake of this Remission, that are ignorant of the History) so then

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he doth not remember it unto everlasting Punishment.—Again, that Christ hath immediately satisfied for our Sin and eternal Death, but for temporal Punishment mediately only, giving us Power by his Death to satisfy for them. *Lib. 4. de Penitent. cap. 15. Respons. ad Argum. 4.* See *Willet*, p. 743, 744, 745.

Huberus objecteth thus: If it be so that Christ died not for all, but only for some, then all Comfort and Consolation is taken away: as if a Man should thus reason; Some Men are elected unto Salvation in Christ, I am a Man: *Ergo*, I shall be saved. This were a weak Argument of Comfort, concluding only upon Particulars. *Ibid.* 893.

If God do offer Christ outwardly to all, and yet all be not thereby called, he should seem to mock and dissemble with Men. *Puck. Ration. 57.* *Dr. Willet's Synop. Pap.* p. 886. To this I shall subjoin what my Countryman Mr. *Daniel Williams* says: If the Covenant be not conditional, as to the disposing of these Benefits, it would follow, that all to whom the Offers are made, have an Interest in them, or it is not a serious Offer, nor a true Offer, as not containing a real and mutual Connexion between the Benefit and the Duty. *Gospel-Truth Stated*, &c. p.

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ed, alius here makes *aliud*. If another suffer the Penalty, the Threatning is not fulfilled: nor if another performs the Duty, the Command; for the Obligation as to Punishment lies on the Person threatned (*noxæ caput sequitur*) and that to Duty on the Person commanded: it cannot be fulfilled in kind by another, but it ceases to be the same thing, and becomes another thing from that in the Obligation; yet it may (for fear of the worst put in, Sir) be such another thing (and Christ's Righteousness both active and passive really is such) as the Rector or Judge may accept of with Honour, and be satisfied with, as if the very same thing had been suffered and done just in the same manner as the Law threatned and commanded it. That Christ hath paid not the *idem*, but *tantumdem*, *i. e.* not fulfilled the Law (as for us) in kind, but satisfied (*i. e.* bribed or gagg'd it) for us, is most evident (*by false*). For, 1. The Law obliged the Sinner's Person to suffer: Christ was no Sinner. 2. All Men to suffer, forasmuch as all had sinned; Christ was but one Man. 3. The Punishment due by Law was eternal, Christ suffered but for a season, and is entred into his Glory; thus Christ paid not the same thing that was in the Obligation,

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then Christ by his Death and Sufferings hath reconciled us to God (but whether God be thereby irreversibly reconciled unto us is the Debate) even while we are Enemies; that is, he offers Reconciliation unto us, we are put into a capacity of being reconciled, God is willing to forgive us our Iniquity, and to accept us, as is well expressed by the Apostle, *2 Cor. 5. 19.* therefore in the next Verses he intreats them *in Christ's Stead to be reconciled to God*, intimating, that the Wrath of God being removed by the Obedience of Christ Jesus, he is willing to be reconciled unto them, and ready to remit the Sins that are past, if they repent. *Ibid.* p. 141. The first is the Redemption performed and accomplished by Christ for us, in his crucified Body, without us (*i. e.* universally of all Mankind alike) the other is the Redemption wrought by Christ in us, which no less properly is called and accounted a Redemption than the former. The first then is that whereby Man, as he stands in the Fall, is put into a Capacity of Salvation, and hath conveyed unto him a measure of that Power, Virtue, Spirit, Life and Grace, that was in Christ Jesus: Which, as the free Gift of God, is able to counter-balance, overcome and root out the evil.

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p. 52, 53.

Bellarmin. *If Christ suffered the Punishment of the Damned, then he simply despaired: for the Pains of the Damned do essentially include Desperation.*—Despair is not of the Essence of infernal Punishments: *Pœna est hominis passio, desperatio est hominis actio*; Punishment is the Passion or Suffering of Man: Desperation or Despair is the Action or Work of Man. *Ames. Bellarm. enerv. Tom. i. p. 91.*

We suffered not Damnation (i. e. the Curse of the Law, and Wrath of God, tho' the word is subtilly put in) at all in Christ.—It is not denied that part of Sin is born by the Elect themselves, and therefore that Pardon is not absolutely perfect at first (till we in our Persons have undergone some part of our Damnation, he must needs mean) Death and divine Denials of the Spirit and Grace, are such Penalties. And Christ died not (nor obeyed) to save us from that which we are not to be saved from, but was excepted from Pardon. *Mr. Baxter's Breviat of Justification, Part I. p. 66.*

Bellarmino on 2 Cor. 5. 19. faith; But how can Men be reconciled, unless they make their case known, and confess their Sins? *Dr. Willet's Synop. Pap. p. 734.*

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on, but something equivalent thereunto. *Morning-Exerc. Method. p. 395, 396.*

To transact our very Sins on Christ as opposed to Guilt, is impossible; for it would argue either a Mistake in the divine Mind, to account him the Committer of our Sins, (prettily begg'd, and as knavishly designed) or a Propagation of our corrupt Qualities to him, which is as impossible; and any other way to transact Sin on him, besides imputing the Guilt, there is none (boldly said) it is needless to the ends for which our Sins were laid on Christ. Sins were laid on Christ that he might make Atonement by suffering for them, and so release us who had transgressed. Now Christ by submitting to the Guilt (of an-uncharged Sin to be sure) as an Obligation to Punishment (i. e. for nothing laid to his Charge, but the Guilt of nothing charged) according to the Terms of the Covenant of Redemption (whose Efficacy depends upon Man's both pre and co-Operation) was sufficient to this end, and all that was needful (lest we should lay too much upon him either by contaminating or over-loading him). All that endangered us was the Threatning of the Law; (but that is vacated as to its matter for a justifying Righteousness, and it is to be feared as to its

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Seed, wherewith we are naturally, as in the Fall, leavened. *Ibid. p. 142.* It is highly injurious to Christ our Mediator, and to the Efficacy and Excellency of his Gospel: for it renders his Mediation ineffectual, as if he had not by his Sufferings thoroughly broken down the Middle-wall, nor yet removed the Wrath of God, or purchased the Love of God towards all Mankind, if it was afore decreed, that it should be of no Service to the far greater part of Mankind. It is to no purpose to alledg, that the Death of Christ was of Efficacy enough to have saved all Mankind, if, in effect, its Virtue be not so far extended, as to put all Mankind into a Capacity of Salvation. *Ibid. p. 77.* That it is by this Light, Seed or Grace, that God works the Salvation of all Men, and many come to partake of the Benefit of Christ's Death and Salvation purchased by him. By the inward and effectual Operation of which as many Heathens have come to be Partakers of the Promises, who were not of the Seed of Abraham after the Flesh, so may some now, to whom God hath rendred the Knowledge of the History impossible, come to be saved by Christ. Having already proved

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ject such places of Scripture; where it is directly affirmed, that Christ died for all Men: *As that God will that all Men shall be saved; Christ gave himself a Ransom for all Men, &c.* That it is a vain distinction of Sufficiency and Efficacy, for there can be no Sufficiency, unless the same be effectual. *Pucf. Ration. 2.*

Their second general Argument is drawn from such places of Scripture, where mention is made of the whole World, in the benefit of Redemption; *John 1. 29. ch. 6. 51. ch. 12. 47. 2 Cor. 5. 19.* These places are alledged by *Hemingsius, lib. de universal. grat. Huber. lib. Thef. Puckius Ration. 60, 91.* to prove the Universality of the Benefit of Christ's Death to all.

Bellarmino upon *2 Cor. 5. 21.* says, 1. Christ is said to be made Sin for us, not that our Sins are imputed to him, otherwise than for that he satisfied for our Sins, and was an Offering for Sin: so the Justice of Christ is imputed to us, in respect of his Satisfaction: by the which notwithstanding we cannot be counted just. Or, 2. Thus we may understand the Apostle: As Christ is made Sin for us, that is, being the Head, he counteth the Sins of his Members as his own, so we are the Righteousness of God in him: that is, the Divine Justice which is in Christ our Head is communicated to his Members. *Dr. Willer's Synop. Papism. p. 998, 999.*

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its Rule for a sanctifying one) that which was destructive to the Offender, was the Punishment included in that Threat (*so that we may sleep in a whole Skin*). Hence Christ by the Father's Appointment obliging himself to suffer, (*nothing for nothing charged*) and actually suffering what he was (*metaphorically*) obliged to; and this upon an Agreement (*about neither Persons nor Things*) that for his Sufferings we should be released (*whose Persons he neither represented, nor Sins as a matter of Fact did bear*) where is the need of more? (*Since he hath freed us from that Punishment demanded by such a Law that could not exact a Punishment from us*). The Obliquity of the Fact as against the Precept shall not hurt, (*now the Punishment is removed, more to be feared than that Obliquity that is in us*) where the Sanction of the Law is answered (*by an Obedience to another Law than that whereunto the Sanction was annexed*) and he that suffers as Sponsor for another, need not sustain in himself the Filthiness of the Crime, to make him capable of giving Satisfaction. (*For this Filthiness we can bear with very well, so that by Satisfaction we be saved from the Gallows, a page nugas!*) *Mr. Daniel Williams's Gospel-Truth Stated, &c. p. 8, 9.*

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ved that Christ died for all, that there is a day of Visitation given to all, during which Salvation is possible unto them. — *Ibid. p. 120.* Christ hath tasted Death for every Man, not only for all kind of Men, as some vainly talk, but for every Man of all kinds; the Benefit of whose Offering is not only extended to such who have the distinct outward Knowledge of his Death and Sufferings, as the same is declared in the Scriptures, but even unto those who are necessarily excluded from the Benefit of this Knowledge, by some inevitable Accident: which Knowledge we willingly confess to be very profitable and comfortable; but not absolutely needful unto such from whom God himself hath withheld it; yet they may be Partakers of the Mystery of his Death (the ignorant of the History) if they suffer his Seed and Light (*in lightning their Hearts*) to take place (*in which Light Communion with the Father and the Son is enjoyed*) so as of wicked Men to become holy, &c. *Ibid. p. 73.*

They infer from 2 Cor. 5. 18, 19. that Christ fully perfected the Work of Reconciliation while he was on Earth. I answer, if by [Reconciliation] be understood the removing of Wrath, and the purchase of that Grace by which we may come to be reconciled, we agree to it: but that that place speaks no more, appears from the place it self; for when the Apostle speaks in the *perfect time*, saying, *he hath reconciled us*, he speaks of himself and the Saints, who having received the Grace of God purchased by Christ, were, through Faith in him, actually reconciled. But as to the *World*, he saith [reconciling] not [reconciled] which Reconciling, tho' it denotat a time somewhat past, yet it is by the *imperfect time*, denoting that the thing begun was not perfected. For this Work Christ began towards all, in the days of his Flesh, yea and long before: for he was the Mediator from the beginning, and the Lamb slain from the Foundation of the World. But in his Flesh after he had perfectly fulfilled the Law, and the Righteousness thereof, and rent the Vail, and made way for the more clear and universal Revelation of the Gospel to all, both Jew and Gentile, he gave up himself a most satisfactory Sacrifice for Sin, which becomes effectual to as many as receive him in his inward Appearance, in his Light in the Heart. Mr. Barclay's Apology for the Quakers, p. 148.

Must the most on the account of no Saviour's dying for them, but for a very few only, never see the Lord's Salvation, and yet be always called upon to look to him for it, and told that Christ died for them, have the Salvation tendred to them in the name of God, and be enjoined to believe he died for them, for whom (on their Principle of Christ dying not for all, but the Elect only, which with these Men are but very few, one of a thousand in the World) it's a thousand to one whether they be of that small number he died for, yea or no? And yet for not believing that, viz. each Person that he died for him, when he died but for some, all must be condemned, even because they believe not on him, for that's the cause of all Judgment and Condemnation to the World that perishes for Sin, John 3, & 16. Even because they believe not in me, (saith he) who enlightens all that come into it. Must the Glad-tidings of great Joy, that a Saviour is born, be proclaimed as Glad-tidings to all People, when he is intentionally sent to save but some few, and all the rest must hear the sad Tidings of a certain-orer Condemnation, than if he had never come into the World at all, because they believe not in him still, that he died for them, for whom yet he died not, if he died for none but such a few as these Men call the Elect? What a strange uncouth Representation of God and Christ in their great Goodness, multitudinous Mercy, inconceivable Kindness, large Love; rich Grace, good Will, tender Bowels, incomparable Compassion to the whole World, is this of these Men? What a most grievous kind of Glad-tidings of great Joy concerning a Saviour to all People is this, that he died to save one of a thousand, but a thousand to one are remedilessly, and more inexcusably, irrecoverably, unavoidable, incontrollably and intolerably destroyed, by occasion of his dying for every Man, than if he had never died for any Man at all? Tell me, O ye narrow-mouth'd old Bottles, that vent so much of the old Wine of your own Wisdom, and sent so sparingly of the new; Suppose a thousand of you were sentenced to die, were it a way to shew the Mercy of the King to be matchlessly more than his Severity? And would you count him gracious to you all; and deem it Glad-tidings of great Joy, that is so truly to you all, to have a Pardon tendred to you all on terms impossible by you to be performed, but intended really but to one of you; so that the Benefit of it shall effectually extend to but one, and that in such a way as shall occasion the more severe execution of all the rest, when 'tis in the King's Power, if he minded to shew the Riches of his Mercy to be beyond his Severity, to save 999, and execute but one as an Example? Were the other a common Salvation to them all? But I say the Salvation of God is common to all and every Man, whatever these Men say, and even intended as truly as it is tendred and proclaimed to all; or else God, who cannot lie, would never so proclaim it, nor his Spirit stile it a common Salvation, as he does, Jude, ver. 2, 3. — If Christ died not for the whole World, and for all and every Man in it, but for a few only: and God gave him not a Light to be his Salvation (as it is said, Isa. 49. 6.) to all the ends of the Earth, All which also he calls to look to him, and be saved, Isa. 45. 22. To hear him that their Souls may live; to come to him, even whoever will, that they may find Rest, and have of the Water of Life freely, Isa. 55. 1. Mat. 11. 28. Rev. 22. Then the World and most Men who generally are damned for this very Sin, even because they believe not in, hear not; look not, come not to Christ Jesus, John 3. 18. John 16. 8, 9. are damned for

for not looking to, coming to, nor believing in their Saviour, when yet they had *no Saviour of theirs to look at, or come to, or believe in.* But all Men have a Saviour to believe in, and look to, and come to, which for not hearing, looking, nor coming to, nor believing in, they are damned (yea, this is the World's Condemnation, that Light is come into it, yet the World comes not to the Light) otherwise as 'tis fortish Absurdity and lamentable Mockage, to call *all to look and come to, and believe in him*; so such inconceivable Cruelty, as (*absit Blasphemia*, far be it from us to think there is in God) to damn them, upon the account of not coming, or non-believing in him. Therefore he is given a Light, a Ransom, a Saviour for All and every Man. Mr. S. Fisher's Testimony of Truth exalted, p. 630, 653.

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Head 5. *That a proper representative Headship, &c.*

IF the Justice of Christ be truly imputed unto us, so that thereby we are verily and truly counted just, as if it were our own proper Righteousness, we should then be accounted no less just and righteous than Christ himself, and so consequently be counted Redeemers and Saviours of the World as well as he. *Bel-larm. cap. 7. Arg. 5.* See Dr. *Willet's Synop. Papism. p. 995.*

Sundry Men, especially Papists, deride the Doctrine of Justification by imputed Righteousness: thinking it as absurd, that a Man should be just by that Righteousness which is inherent in the Person of Christ; as if we should say, that one Man may live by the Soul of another, or be learned by the Learning of another. See the account Mr. *Perkins* in his Golden Chain gives of the Popish Doctrine, p. 485.

Exek. 18. 20. From this place *Bel-larmine* inferreth, *iniquum esse, &c.* That it is unjust that one Man should be punished for another, *Tom. 3. p. 152.* Ergo, It was not just that Christ, tho our Surety, should be put to Death for us. (i. e. as our Representative) Christ died for us of Love, and most willingly without Constraint, he laid down his Life for us: *No Man taketh it away.*

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Head 5. *That a proper representative Headship, &c.*

THere is not a change of Person betwixt Christ and the Elect: for Christ was the Saviour, and never ceased to be so: we are the saved; and not the Saviours; Christ was still the Redeemer, and never the Redeemed; we are the Redeemed, and never the Redeemers. Christ was he, who by his own Merits forgives us, but never was forgiven; we are forgiven, and never had Merits of our own to forgive our selves or others; *Eph. 5. 25, 26, 27.* It's profane Arrogance for us to pretend to his Prerogatives; and it's Blasphemy to debase him among their Number, who were *Enemies without Strength, and Sinners*, for whom he was the dying Sacrifice, *Rom. 5. 6, 8, 10.* It's enough, that he reserving the *Peculiarities of a Redeemer*, should agree to suffer for our Sins: It's enough that we are pardoned and adopted for his sake, when we deserved endless Woe, and are never capable of making the least Atonement. Mr. *D. Williams's Gospel-Truth stated, &c. p. 34, 35.* Christ is denominated righteous on the account of what he personally did, and suffered; he derived not Righteousness from another (*what a blundering diverting Circumference this is*) but possessed it as originally his own, he is eminently *the Righteous*, 1 John 2. 1. whereas we are reputed righteous for the sake of what Christ did, and not for the Merit

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Head 5. *That a proper representative Headship, &c.*

ELse how easily might they see that God, Christ and Spirit, mean as they say, and do not mean by [all] [but a few] nor by [in] [out] nor here by [in us] [in another] or [not in us] and if this may pass for a current Answer, to say, God by [yea] means not [yea] but [nay] which he that hath his Fingers in the Fire, and will not pull them out at the hearing of, 'tis almost pity but he should be burnt. This is an easier way to put off Truth by, than the common Creep-hole of all the Clergy, when they are crouded up into a Corner, viz. in aliquo sensu ita est, in alio sensu non; in one Sense 'tis so, in another not: which may serve not T. D. only, who hath more Senses to one Scripture than every one hath, or he should have, tho not enough to serve his turn, but also the veriest duncical Disputant in the World; yea at this rate, when Paul tells us, that if Christ be not in us, we are *Reprobates*, and 'tis Christ in us only who is the *hope of Glory*, if I were minded not to admit of such a troublesome Guest (*absit Blasphemia*) in my Heart, as Christ is to all such *Sinner-like Saints* as T. D's Saints are, I could easily turn him out into the *Stable*, as they did of old that could afford him no room at

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away from me, John 10. Fe-
ward, p. 477. l. 6. That which
then Christ did of Love, he
was not forced unto by Law
(Therefore no proper Representa-
tive) Christ must not be consi-
dered only as a faithful Servant,
but as coequal unto God, &c.
Such an one was our Mediator.
Fevard, p. 376. Conf. 3. lin. 13,
24. If Christ then as a Servant
or Safety were bound by the
Law to die, how could he be our
Mediator? Christ's Satisfaction
was *plusquam sufficiens*, more than
sufficient. Fevard, p. 382. Conf.
3. lin. 7. Therefore he was not
bound unto it by Law. (All deny-
ing a proper representative Head-
ship) See Dr. Willet's Synop. Pap.
p. 1130. and much to the same
in p. 1145. as if Christ stood ac-
cursed for us (i.e. as our Re-
presentative), in his Soul before
God, then there would follow a
Dissolution of his Person from
the Unity of the Godhead. (But
the Friar forgot that his humane
Nature was never a Person) But
Christ always without any Rob-
bery or Injury to God, took
himself to be equal to him.—
Christ was always beloved of
God, and in his favour: Ergo,
not accursed. If he were accursed,
then also he despaired, and
was damned (which must all be
implied if Christ were a proper
representative Head, according to
the Friar's Sense) Fevard, p. 471.
l. 6. p. 470. Confut. 4. p. 446.
Confut. 5. l. 5, 11. To this take
the Answer from Dr. Willet.
1. That there is no more fear of
the Dissolution of Christ's Per-
son, for the spiritual Curse ly-
ing upon his Soul, than for the
external, shewed in the Death
of his Body. 2. Neither is the
eternal Love of God hereby dis-
continued or interrupted: for as
I shewed, this Dereliction or
Curse was not total but partial,
temporal not eternal: and Christ
for

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Merit of what we have done. Is
it not unagreeable to hear a re-
deemed Sinner say, I am as wor-
thy as he that paid the Ransom?
or a pardoned Worm say, I am
as righteous as he who merited
my Pardon? Christ was so right-
eous as to merit the Forgiveness
of all his Seed: lie is so
righteous as to make many right-
eous or safe from the Threat,
and entitled to the Reward ac-
cording to the Gospel-Rule. But
we cannot justify one other Per-
son by our being righteous: We
are not righteous enough to save
a Brother. Ibid. p. 38.

But no Union will make us right-
eous and personally happy by a-
nother's Righteousness and Hap-
piness, unless it were a personal
Union (natural or legal at least
as to relative Rights.) The Quest-
ion then is, whether every Belie-
ver be one Person with Christ?
And if so, whether one natural
Person or one legal (as a lawful
Vicarius is). They that hold the
first, plead that the same Spirit
that is in Christ, is the same di-
vine Nature, and maketh us one
natural Person. But where doth
the Scripture say so? The Sun is
not one Individual with every
Plant that it quickneth, nor every
Plant with it. A Nettle or
Rose is not the Sun, nor is it the
Illuminator of the World that
maketh day, &c. But they have
so much from the Sun as it com-
municateth, and no more.— So
we are not Christ, nor the eter-
nal and natural Son of God.—
And as to that which some call a
legal reputative personal Union,
it must be proved before it be
asserted. And as I know no word
of God that speaketh such a
thing, as that Christ and we are
imputatively one Person, so I
know that they that will assert
of their own heads, presume
far in a tender Point. Mr. Baxter's
Brev. of Justif. Par. 1. p. 27, 28.

There

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all in the Inn, and excuse
my self in it well enough
too, by telling him in T. D.'s
distinction, that by [in us]
Paul means not (in us) but
[in Christ] and so tell Christ
he is (in us) enough to our
Justification, if he be but
in himself. (Here is a par-
cel of sordid Bla(phemy.)

And as this last sense or
senseless meaning of T. D.
who says by (in us) is meant
(not in us) but (in another)
as also that the Righteousness
that is in another, i. e.
Christ, is in a Sense too (as
good as Nonsense) i. e. by
Imputation, ours and (in us)
(for that which is fulfilled
not in our Persons, but in
Christ, is according to T. D.
in that Scripture, Rom. 8.
said to be fulfilled (in us)
as if it had been inherent in
our selves.) I say, as that
distinction of T. D. concern-
ing in us, not meant (in
our Persons) but (in Christ)
and by (in Christ) when
fulfilling the Righteousness
of the Law is spoken of,
Ministers Latitude, and Li-
berty enough to our Mini-
sters, whereby to fence off
and save themselves from
Truth; so it lends Liberty
and License more than e-
nough to their Priest-like
People, to save themselves
in their Sin: for what will
many care what they do
themselves, if the Law be
not to be fulfilled in them-
selves by Christ? but 'tis e-
nough in themselves fulfil-
led to their Justification, if
in Christ for them, and as
well as if it were inherent in
them: so tho' the Priests
oft preach thus, viz. he
that made us without our
selves will not save us with-
out our selves; yet since they,
they,

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for his own Innocency and Holiness was always beloved of God, but stood accursed for our Sins. 3. Neither upon the admitting of this Curse either Damnation or Desperation follow in the Soul of Christ; tho' it were spiritual, yet was it not eternal: tho' there were a Dereliction, yet no Desperation; tho' Desolation for a time, yet no Damnation: it was painful, yet not sinful: Christ's Soul was perplexed, yet his Faith not perverted: he was not only upon the Cross, but under God's Curse for us: Damnation and Desperation are the inseparable Companions of eternal and total Malediction. — The Execration of his Soul doth no more enforce Damnation and Desperation, than the Malediction of his Body, which is granted: *Jeremy felt himself under God's Wrath and Curse, when he said, Wo is me, ch. 15. 10. Thou hast filled me with Indignation, v. 17. My Plague is desperate, why art thou to me as a Liar? ver. 18. Cursed be the day wherein I was born, ch. 20. 14. Yet Jeremy was neither damned nor despaired. We doubt not to ascribe all our Temptations to Christ, but without Sin; therefore he must be freed from Damnation and Desperation. Synop. Pap. p. 1145.*

Christ may be said to be a Curse, that is, *Maledictionis remissio*, because he remitted or released the Curse. *Fevard. p. 377. Confut. 2. lin. 18.* He was accursed only in respect of his ignominious Death, as *Psal. 22. 6. I am a shame of Men, and the Contempt of the People. Fevard. p. 470. Confut. 3. lin. 11.* See *Dr. Willer's Refutation of this, Contra. 1.* The first Answer the Apostle removeth, when he saith, *Christ hath redeemed us from the Curse of the Law, when he was made a Curse for us: to be made a Curse, and to redeem us from*

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There is a *Guilt of Fact*, and a *Guilt of Crime*, and a *Guilt of Punishment*; Christ undertook the last, but neither of the former, as in themselves considered, unless as by Connation relatively he may be said to be guilty of the Sin, merely because he undertook to suffer for it, which is improper Speech. — It's a sad case that Partiality can so much prevail, as that they that cry out of some doubtful words as damnable Heresies, do yet think it tolerable Language to say, that by imputation of the very Sin it self to Christ as his Sin, (*this is the constant precarious and foisting Treachery of this Author; for if it were his Sin indeed, it could not properly be said to be imputed.*) He was the greatest Sinner — I beseech you abstain from such Words till you find them in Scripture. Christ never was reputed of God a Sinner, who did so much to shew his Hatred of it: Nor ever took our Sin unto him, any further than to suffer for it to expiate it: And if this be the Similitude by which we must understand how his Holiness and Righteousness is made ours, it will make all very plain. It is ours, or imputed to us, so far as to be reputed the true Cause of our Justification, Adoption, Sanctification, and Glory, as our Sin was the Cause of his Suffering and Death. *Ibid. p. 31, 32.*

If Christ and the Elect be one and the same Person, then Christ sinneth whenever they sin: and Christ suffered for his own Sin, even that which he by them committed: and then he pardoneth his own Sin (or who pardoneth him). But all this is false. And it would follow, that all the Elect are Mediators to themselves, and died for their own Sins, and pardon their own Sins, and justify themselves, and

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they, to the contradiction of themselves, as oft unpreach it again, saying, he that made us *without our selves*, will save us *without our selves*, by another's fulfilling the Law, not in us, but in himself for us, their People will quickly cry, hang Sorrow and Care, and of their two self-confuting Doctrines cleave to that that's next to them, and easiest and most fitting their turns, and fall a preaching presently in their Works, the pleasing things their Priests, who *docere facienda faciendo*, do preach both in Words and Deeds, he that made us will save us, and shew us Mercy without any Goodness of our own. *Mr. Sam. Fisher's Testimony of Truth, p. 183, 184.*

Tho' Christ bare our Sins, and suffered for us, and was among Men accounted a Sinner, and numbred among Transgressors, yet that God reputed him a Sinner, is no where proved: for it is said, *he was found before him holy, harmless, and undefiled, neither was there found any Guile in his Mouth.* That we deserved these things, and much more for our Sins, (*not a Farthing more, Friend! than what he underwent*) which, he endured in obedience to the Father, and according to his Counsel, is true, but that ever God reputed him a Sinner is denied: neither did he ever die, that we should be reputed righteous, tho' no more really such, than he was a Sinner. For indeed, if this Argument hold, it might be stretched that length, as to

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the Curse, are not all one; but the remitting of the Curse, is all one with the redeeming from the Curse. Ergo, The remitting of the Curse is not to be made a Curse. 2. Again, the Apostle proveth Christ to be curf'd, because he hang'd on a Tree, as it is written, *Curf'd is every one that hangeth on a Tree*, that is, he is indeed accurf'd, not the Curse only remitted. 3. The receiving of the Curf is one thing, the remitting another.—That this Curf wherewith Christ was accurf'd for us, cannot be referred to the external Death upon the Cross, it appeareth; as *Jerom* saith, *non quicumque*, nor every one that hangeth upon a Tree is curf'd before God, but he that hangeth there for his Sins. Like as if *Haman* had prevailed against *Mordecai*, and hang'd him upon the Gallows which he had made for him, *Mordecai* in his Innocency notwithstanding that ignominious Death should not have stood accurf'd: wherefore it was not the Death of the Cross, but our Sins hanging upon the Cross, that deriv'd this Curf upon Christ. This also is evident out of *Moses*, that not the kind of Death, but the desert of Death made it ignominious, *Dent.* 21. 22. *If a Man have committed a Trespass worthy of Death, and be put to death, and thou hang him on a Tree, &c.* we see then that our Sins hanging with Christ upon the Cross, made the same an accurf'd Death.—Christ was made that Curf which he redeemed us from.—He remitteth that Curf unto us, which he received in himself. *Dr. Willet's Syn. Pap.* p. 1145, 1146.

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believe in themselves, and save themselves. *Ibid.* Part 2. *Postscript to the Reader*, Head 3, 4.

Christ neither was a Sinner, nor reputed a Sinner by God: And his being made Sin for us, signifieth, 1. That he was made a Sacrifice for Sin, and was taken and us'd by God as one that undertook to suffer for our Sins, in our stead, tho not in our Person. 2. And that he was really accounted a Sinner by those that crucified him, and us'd as such. If any will use the word [Person] in a private, narrow and improper Sense, and say, that [he who undertook in the Person of a Mediator to obey and merit for our Justification, and to suffer in our stead to save us from deserved Suffering, may therefore be called, the Person of every one that he merited and suffered for: tho I will not so presume to thrust Phrases on the Church which Scripture never us'd, when their obvious Sense is pernicious, yet if that Man will by Explication of the word Person (or Representative) notify to the World that he taketh it in a sound Sense, I will not quarrel about an unfit Word, while Religion is safe, (i.e. if we like Children will have a Horse, we shall have one; provided we be contented to mount and ride a Stick, it shall bear the name of a Horse) *Mr. Baxter's end of Doct. Controv.* ch. 12. §. 2. Head 8, 12. The Atonement made by Christ by the Appointment of God, is that for which alone the Elect are pardoned, when it is applied to them. But the Elect are not immediately pardoned upon Christ's being appointed to suffer for them, nor as soon as the Atonement was made; nor is that Act of laying Sins on Christ, God's Forgiving-Act, by which we are personally discharged. *Mr. Dan. Williams's Gospel-Truth stated, &c.* p. 12.

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become very pleasing to wicked Men, that love to abide in their Sins: for, if we be made righteous as Christ was made a Sinner, merely by Imputation, then, as there was no Sin, not in the least, in Christ, so it would follow, that there needed no more Righteousness, no more Holiness, no more inward Sanctification in us, than there was Sin in him. So then, by his [being made Sin for us] must be understood his suffering for our Sins, (not as standing in our stead by any means, unless in an improper, representative Sense, as the Baxterian, which is the Socinian Judgment of the Impropriety of the Sacrifice of Christ) that we might be made Partakers of the Grace purchased by him, by the working whereof we are made the Righteousness of God in him. For that the Apostle understood here a being made really righteous, and merely a being reputed such, appears by what follows, seeing in the 14th, 15th, and 16th Verses of the following Chapter, he argues largely against any supposed agreement of Light and Darkness, Righteousness and Unrighteousness; which must needs be admitted, if Men be to be reckoned ingrafted in Christ, and real Members of him, merely by an imputative Righteousness, wholly without them, while they themselves are actually unrighteous. *Mr. Barclay's Apology*, p. 149.

Let it be well weighed, how the *Apostle* when he says God made him Sin for us, uses the word ἐποίησεν, which is of a far more shallow and slender Signification than that he uses, when he saith that we may be made the Righteousness of God in him (*viz.*) γινώμεθα, which is a word of deeper die; for howbeit they both are rendered by this term (*made*) in the *English Text*, yet do sound forth two different sorts of makings, whereof the one is not so real and substantial as the other: for the words ποιῆ and ποιῆσαι, tho they do signify a true making sometimes, and may truly be translated *facio, efficio, and (passive) efficior*, yet are at most but a making of a more (as I may so say) slighty, external and accidental kind than the other, and sometimes such alone as amounts to no more than a meer accounting or reckoning a matter to be so or so as it is thereby said to be made; whereupon they are sometimes rendred not only in many other secondary senses, as by *afficio* (ποιῶ τὸ κακόν, *afficio te malis*) also by *causo, pono, propono, reddo, colloco*, sometimes *simul*, and when one is said to be made a Child and Heir that is not so born, by *adopto*; but used also sometimes to express *existimo*, and to signify the making of a thing no otherwise than by meer Estimation and Computation; and so God is said here to make Christ Sin for us, who knew and did no Sin in himself: but the word γινώμεθα signifies such a solid sort of making as gives the thing not a meer notional and accountative, but a real, and no less than a true natural being so or so, as it is thereby denominated to be made; for (if more can be) it's more than *fit, factus sum*, I am made, even no less than *nascor, gignor, natus, genitus sum*, I am so or so born, so by Birth, so by Nature, not by some meer external Fabrication, or Faction, as a dead painted Picture, that hath the Shew, Shadow and Name, and not the Life and Being of what it represents; much less by meer Fiction, Imagination, or bare empty Computation only, but by a real infusion, impartition, and conveyance of the Nature of the Efficient it self into the Effect; so that it is according to the measure thereof as truly inherent and resident in the one as in the other, as the nature of the Vine in the Branches. *Mr. Samuel Fisher's Testimony of Truth*, p. 181.

We thank our Author for this Criticism, such as it is, however it may pass for a Papargun Argument; and tho I must confess it is (I mean the change of the words in the original, when speaking of the same thing) that which I never observed before, yet all this is so far from weakning our Cause, which is the Truth, that indeed it is the more confirmed by it, even that which more fully in the Letter thereof stops the Mouths of our Cavillers than any one place I know of in Scripture; for there is infinite Wisdom in altering the Terms from ἐποίησεν speaking of Christ, to γινώμεθα speaking of the Sinner; (tho infernal Policy would pervert the intent thereof) since that if Christ had been said to be made Sin, or a Sinner, by the word γινώμεθα in its full extensive latitude and dilated use, then he must not only be so by Imputation, but also by Inhesion; and if the Sinner must be made righteous by an ἐποίησεν only, without any consequential Effect thereupon, then the Doctrine of Justification which is by Imputation, must have been a Doctrine of Licentiousness: besides, ἐποίησεν is an improper word to be applied in this case to the Sinner in the full sense of the word, and the meaning of the holy Spirit thereby, as γινώμεθα is to Christ; for ἐποίησεν not only signifies a being made this or that, as γινώμεθα also does, but a being so made (as our Author acknowledgeth, as by Collocation to stand in the person, room, place or stead of another, which cannot be said of the Sinner, that he was so made the Righteousness of God as that he stood in the room or place of Christ: but as by this diversity of words,

principally here holding forth a material transimputation of Sin and Righteousness as an external forensick Act, the grand Doctrine of Justification is not only clearly but impregnably manifested (for *ζινωσις* and *ποιωσις* do equally signify *fit*, *sum*, *exist*, or a being constituted, or being reckoned upon as this or that, and that singly or a part, without any infusion of Qualities or Dispositions) from whatever other deductive Inferences, or customary Uses may be annexed unto them; so also by a peculiar appropriating of differing Terms, all manner of evil Consequences in the least supposition of the same is removed, for Christ is so made Sin, and so stood in the Sinners stead, as not to be inherently infected with the same, and the Sinner so made righteous and justified, as that he neither stood in the room or stead of Christ, nor is yet left to stand under the Dominion of Sin but of Grace.

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Head 6. *That personal Justification, &c.*

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HActenus nullum, &c. Hitherto they (*i. e.* the Protestants) can find no place altogether, where it may be read that the Righteousness of Christ is imputed unto us for Righteousness, or, that we are just by the Righteousness of Christ imputed to us. *Bellar. de Justif. lib. 2. cap. 7.* See Dr. *Willer*, We are born in hand, that there can be no place found in the Scriptures or Fathers which affirm Christ's Righteousness, *imputari nobis ad justitiam*, to be imputed unto us for Righteousness: So *Bellar. lib. 2. de Justificat. cap. 7. Sect. 1.* The same Objection is made by others, which deny the Imputation of Christ's active Righteousness and Obedience.

Mr. *Burton* in his *Christian Bulwark* gives us

Q. *Whether we are justified by Christ's Righteousness imputed unto us: and whether the Scripture say so?*

Answ. The Scripture oft saith, that *Faith is imputed to us for Righteousness*, and that is Faith in Christ: And it saith, that *Righteousness is imputed, or reckoned to us*, that is, we are reckoned, or reputed righteous, *Rom. 4. 6, 11, 22.* And that *Sin is not imputed*, that is, not charged on us to Punishment, or Damnation, *Rom. 5. 13. & 4. 8. Psal. 32. 2. 2 Cor. 5. 20.* The words of *imputing Christ's Righteousness to us* I find not in God's Word, and therefore think them not necessary to the Church's Peace or Safety. But as for the sense of those words no doubt but it may be good, and the Papists themselves own them in the same sense as many Protestant Divines profess to use them, as I have proved. Mr. *Baxter's* Breviat. of Justif. Part 1. p. 22.

MR. *Barclay*, a Scotch Quaker, speaking of Justification by an imputed Righteousness, says; Indeed it may be thought strange how some Men have made this so fundamental an Article of their Faith, which is so contrary to the whole strain of the Gospel: A thing Christ in none of all his Sermons and gracious Speeches ever willed any to rely upon, always recommending to us *Works*, as instrumental in our Justification; and the more 'tis to be admired at, because that that Sentence or Term (so frequent in their Mouths, and so often pressed by them as the very *Basis* of their Hope and Confidence) to wit, *the imputed Righteousness of Christ*, is not to be found in all the Bible, at least to my observa-

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us an account of the various Distinctions that *Vega*, a great Leader in the Council of *Trent*, had laid down, as *justitia Christiana & Mosaisca; Politica & Oeconomica; legalis, moralis, particularis; actualis, habitualis; acquisita & infusa; inherens & imputata; externa & interna; fidei & operum; practica & theologica; Pharisaica, sincera; Philosophica, supernaturalis;* and so *in infinitum*: i. e. There is a Christian Righteousness and a Mosaiscal, a Political and Oeconomical; Legal, Moral, particular; actual, habitual; acquiste, and infused; inherent and imputed, external and internal, a Righteousness of Faith and of Works, practical and theological, pharisaical and sincere, philosophical, supernatural, and so without end, p. 48. Again, *Hanc dispositionem seu preparationem, &c.* After this Disposition or Preparation doth follow Justification it self, which is not only the remission of Sins, but also Sanctification and Renovation of the inner Man, by a voluntary receiving of Grace and of Gifts; whence a Man of unjust is made just, and of an Enemy a Friend, that

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We must first agree what *Righteousness* is; *Righteousness* is formally a *Relation*, and therefore must have the definition of a *Relation*; I need not tell Scholars what it is. The subject of this *Relation* is, first, *Man's Actions and Habits*, and their *Titles and Rights*, and then their *Persons* as the subject of these. *Righteousness* is a relation to the *Rule or Law*, and is an agreeableness thereto: If it be *God's Law*, it is *Righteousness before God*; if but *Man's*, it is but human *Righteousness*. As a *Law* hath two parts, the *Precept* and the *Retribution of Reward and Punishment*, so there are two sorts of *Unrighteousness and Righteousness*: as to the *Precept*, *Obedience* is *Righteousness*, and *Sin* is *Unrighteousness*: As to the *Retribution*, *right to Impunity* and to the promised *Reward* is the *Person's Righteousness*; and so contrary, *Righteousness* materially is either *particular*, in some one Cause, or few Causes, or universal and perfect in all Causes: *Righteousness* particular is either in some small matter that we are not made happy by; or in some great Cause which our *Happiness* dependeth on. *Mr. Baxt. Brev. of Justif. Part 1. p. 1.*

Justification is a word of many senses; sometimes it signifieth [*making us righteous*] sometimes the *Law or Covenant's virtual judging us righteous*, it being the *Rule of Judgment*: sometimes *God's esteeming*

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servation. P. 149. of his Apology for the Quakers.

That *Justification by the Righteousness of Christ without us*, is not *Scripture-Language*. *George Whitehead's Apol. p. 37.*

If any think he is *Christ's*, or any other *Men are Christ's* so far as to stand *justified* before *God* in him, before he be *sanctified*, or while he is guilty of such gross Evils as *David* was defiled with, while he was walking in the mire of *the water of Uriah*, as *T. D. guesses David* and all *Saints are* (by which *Name* he paints them out as well while they are in such a *nasty pickle*, as when they are *wash'd*) or *impute* the *Righteousness of Christ without him* to himself, or count upon it that *God imputes* it so as to *compute* him or any *righteous, holy, good, &c.* upon that *meer account* of his own *so counting on't*, and *confident believing* it so to be before he find and feel that by his *Faith in Christ's Light*, (which such *Fanciers as F. O. T. D.* and most *Divines* and their *Disciples*, are far from *Faith in*, while they fight against it as *Fiction*) it be *revealed* and *wrought* in himself, and *imparted* to him, to the making of him *righteous* as *Christ* is, and to the

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that he may be an Heir according to the hope of eternal Life.---- If any Man shall say, that Men are justified either by the only imputation of Christ's Righteousness, or by the only remission of Sins, excluding Grace and Charity, which is shed abroad in their Hearts by the Holy Ghost, and is inherent in them, or else that the Grace whereby we are justified, is only the Favour of God, let him be *Anathema*. *Ibid.* p. 43, 44. Again, *Soto* makes a threefold Justification; The prime and proper Notion of this word Justification (saith he) is an acquisition of Righteousness, namely, of unjust to be made just. As calefaction or heating, of cold to be made hot, according to the Text of the Council, which saith, Thus the unjust Man is made just, so they take *justificare*; to be as much as *justum facere* to make just. The second Notion, and next to this is, that it signifieth an augmentation of Righteousness.---- The third place, the Name of Justification signifies the absolving of a guilty Person in Judgment, and pronouncing of him to be quit: This Signification, saith *Soto*, is nowhere in *Paul*, nor in the

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ing us righteous in his own mind; sometimes for a justifying by Evidence or Witness, sometimes by Apology of an Advocate, sometimes by the Sentence of the Judge, and sometimes for the Execution of that Sentence; but the notable special sorts are three, making just, judging just, and using us as just: And they that will dispute of Justification, and not tell in what sense they take the word, do but abuse their Time and Talk. *Ibid.* p. 6.

Contra. *Is not Christ's Righteousness ours, as our Sins were his, by Imputation?*

Answer. Yes, as much at least, or more; but take heed of marring Christ's Gospel by your mending it, and of making him no Christ, while you would make him more merciful according to your own Conceits; I know it is said once that he was *made Sin for us, who knew no Sin, that we might be made the Righteousness of God in him*. But as we are not properly righteous, much less God's Righteousness, but are made righteous, and so the instances or demonstrations of the Righteousness of God: So Expositors commonly agree, that by *Sin* is meant a *Sacrifice for Sin*; or by being [*made Sin*] is meant being used as if he had been a *Sinner*. Undoubtedly if God imputed or accounted Christ a Sinner, and if he were truly so by any Means, Practice or Translation, he must be by Sin hateful to the most holy God (even to himself) and would

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purifying of him (*in fieri*) till he come (*in facto esse*) to be pure as Christ is pure----- I say, if any Man thus believe, trust and hope as aforesaid, his hope is but vain, &c. *Mr. Samuel Fisher's Testimony of Truth*, p. 160.

As many as resist not this Light, but receive the same, it becomes in them a holy, pure and spiritual Birth, bringing forth Holiness, Righteousness, Purity, and all those other blessed Fruits which are acceptable to God: By which holy Birth, to wit, *Jesus Christ formed within us*, and working his Works in us, as we are sanctified, so are we justified in the sight of God, according to the Apostle's words; *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. Therefore it is not by our Works wrought in our Will, nor yet by good Works, considered as of themselves, but by *Christ*, who is both the *Gift* and the *Given*, and the Cause producing the Effects in us, who, as he hath reconciled us while we were Enemies, doth also in his Wisdom save us and justify us, after this manner, as saith

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the Scripture where any mention is made of our Justification by Christ. *Ibid.* p. 45, 46.

Vega also, another Champion in this Council, he speaks the same Language of *Babylon*, and faith, there is a two-fold Justification; the first, when a Man of unjust is made just: The second, when of just a Man becomes more just. --- The words of the Council. --- The only formal Cause of Justification is the Righteousness of God, not that whereby himself is just, but that whereby he makes us just; namely, wherewith he having endowed us, we are renewed in the spirit of our Mind, and are not only reputed, but nominated, and are really just, receiving Righteousness in our selves each according to his measure, which the Holy Ghost divideth to every one, even as he will, and according to every Man's Disposition and Co-operation: For altho no Man can be just, but he to whom the Merits of the Passion of our Lord and Saviour Jesus Christ are communicated; yet that is wrought in this Justification of a Sinner, while by the Merit of the same holy Passion, the

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would have in him so great a part of Hell and Divine Desertion, as is not consistent with his Personal Perfection, or the Hypocritical Union, as far as we can conceive: And if indeed God imputed to him the Sins of all the Elect, so as first to make the very Sins themselves to become Christ's own Sins by Imputation, then Christ suffered for his own Sins, and must be more odious to God than any ordinary Sinner; and all good Men that knew it by him must have judged accordingly; for Sin, and especially the Sins of so many Millions and so great, must needs render him whose own they are, really sinful, hateful and miserable: Any of which to say of Christ is Blasphemy. *Ibid.* p. 30.

Object. This is like the Papists, who say, *That Christ merited to make our Actions meritorious*: So you say, *That Christ's Righteousness purchased a Personal Evangelical Righteousness for us, by which we are justified.*

Answer. Yes; by which we are justified, 1. Against the charge of *Infidelity, Impenitency, and Insincerity, and final Ungodliness.* And, 2. By which our Title to Christ and his Righteousness, and purchased Benefits must be justified, as by the condition of the free Gift: And to deny this is to deny or subvert the whole Gospel. As to the talk of *Papist Merits*, I will not be so vain as to divert on that occasion: He is no true Christian that

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faith the same Apostle elsewhere, according to his Mercy he hath saved us, by the washing of Regeneration, and the renewing of the Holy Ghost, Tit. 3. 5. *Mr. Barclay's Apology*, p. 136.

The Wisdom of Men in the Fall finding these several words (*Justification, Sanctification, Mortification*) in Scripture, hath in their Imaginations run them into Divisions, and separated that which is in one, and cannot be divided in the Possession; for it is one that worketh all these, where he is present according to the measure received: And this is the just One, who by Faith lives in the Creature, and the Creature in him; and so becomes the Justifier and Sanctifier of all that believe; and the Mortifier of that Nature which is out of the Faith; and one of these is not alone without the rest: For that which sanctifies that mortifies, and the same justifies; and all that know what it is to have these in the Life, know this. I know there are a People who have a desire to Heaven more than to Holiness; and they, lest they should spoil their carnal Delights, have in their Brain-imagination conceited a

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the Love of God is by the Holy Ghost shed abroad in the Hearts of those who are justified, and is inherent in them, &c. *Ibid.* p. 50. Again, says *Vega*, it is superfluous and abhorring from all Philosophy to put any other Righteousness for a formal cause of Righteousness, as the imputative Righteousness of Christ. --- But yet the same Author afterwards seemeth to shake Imputation by the hand, and to be good friends with it, where he saith, *Non est adeo invisum*, &c. This word *Imputation* is not so odious unto us, as that I think we may never use it well to this purpose; for we may truly, and soothly, and in plain terms say, that unto Satisfaction and Merit the Righteousness of Christ in his Passion is imputed to Mankind, and is continually imputed to all Men that are justified, and do satisfy for their Sins, and by their good Works do merit eternal Life. --- Christ's Righteousness doth not really pass from him into those that are justified, nor by it are we formally justified: But Imputation is of God, which joins the Merits of Christ unto us, and makes them ours

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that really denieth that Christ's Righteousness hath procured a personal Righteousness in and of us, consisting in our Conformity to the conditional mode of the Promise of Christ and Life. We may differ in words while we mean the same thing: But as for him that denieth the thing, I know that he can be no better than profane. *Ibid.* p. 56. To the tenor or mode of the promising and penal part of the Law of Christ, which giveth Pardon and Life on condition of penitent believing, acceptance and consent, and continueth it on condition also of sincere Obedience to Christ our Redeemer, and God in him; and so we shall be judged, and either justified or damned, as we have or have not this personal Righteousness. Christ in Judgment is not to try his own part, but ours: He that is not thus justified shall be damned. And as to the Libertine or Antinomian Error, (that this performing of the Condition of the Promise is no Righteousness, but only Christ's imputed is Righteousness, because it answereth not the perfect Precept, tho' it answer the imposed Condition of the Promise; and that it is not to be called Righteousness, nor we so far as is aforesaid to be justified by it) I appeal to Scripture and the reason of the thing. The words *Just, Justice, Righteous* and *Righteousness, Justify* and *Justification*, being viewed in the Concordance and examined, will shew you, that God in

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Justification without Sanctification or Mortification, wresting those Scriptures which condemn the Works of the Law, and therewith they would exclude the Righteousness of Faith also. And because the Scripture saith, God justifies the Ungodly through Faith, therefore they conclude themselves justified in their Ungodliness by a fancy which they call Faith, but are without in Christ: for that Faith which lays not hold upon God's Righteousness is not the Faith of Christ, but a dead thing: for so far as any hath the Faith of Christ, so far it reveals God's Righteousness without the Law, from Faith to Faith; by which Righteousness of God, the just live, and the unjust die, and so justified, as they are sanctified and mortified, and no further; even as the Righteousness of God without the Law is manifest, being witnessed by the Law and the Prophets, even the Righteousness of God, which is by Faith of Jesus Christ unto all, and upon all that believe, without respect of Persons --- for the Blood of Christ it washes away the Filth, and so puts off the old Man, and mortifies

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ours after a sort, in as much as for his Merits fake he giveth us Righteousness, whereby we are righteous. *Ibid.* p. 52.

As it is explained by the *Papists*, it is exceedingly derogatory to the Merit of Christ; for it leaves it no Effect towards us, but only the *infusion of an habit of Charity*. When that is done, all that remains with respect unto our Salvation is to be wrought by our selves: Christ hath only *merited the first Grace* for us, that we therewith and thereby may merit Life eternal. The Merit of Christ being confined in its Effect unto the *first Justification*, it hath no immediate influence into any Grace, Privilege, Mercy, or Glory that follow thereon; but they are all Effects of that *second Justification*, which is purely by Works.---- And those who allow of a *secondary*, if not of a second Justification by our own inherent personal Righteousness, are also guilty hereof, tho not in the same degree with them: for whereas they ascribe unto it our acquitment from all charges of Sin after the first Justification, and Righteousness accepted in Judgment, in the

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Scripture many score or hundred times giveth such Names to our *personal Qualities* and Acts: And what is that Man that dares deny this *constant Language* of Scripture? *Ibid.* p. 57.

They talk of Justification in meer ignorant Confusion, not knowing the various senses of the Word, or the divers *parts* of the Work: They deny'd those Distinctions which no reason can deny; they confound *justifying efficiently, justifying constitutively, justifying virtually* by the Gospel-Gift or Law of Grace, *justifying by Evidence*, justifying by Witness, *justifying by Plea and Advocate, justifying by judicial Sentence*, and by Execution. They set the Causes against each others, as if it were a thing that had but *one cause*; when they meet with the word used for *sentential Justification* by decisive Judgment, they exclude all the included and supposed Acts, that is, *making Men just efficiently, constitutive Matter and Form, or Subject and Relation, the Gospel Donation and Condonation*, and all such previous Acts: And when they have done, not knowing what they affirm or deny, they only cry up the Name of *Christ's Righteousness imputed*, not knowing what *Imputation* is, nor what sort of Cause *Christ's Righteousness* is, whether *efficient, or material, or formal* by Constitution, and think its *verue meritorious Causality* is too little: And in their description they exclude *sentential*

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tifies the deeds of that Body, and so sanctifies and justifies.---- This is true Justification, where there is no Condemnation, where the Deeds of the Flesh are mortified, and the Creature walks no more after the Flesh, but after the Spirit: for the Condemnation is to him that walks after the Flesh, but he that walks in the Spirit is justified.---- In the second Man's state, the Law is fulfilled through Mortification, Sanctification, Justification of the Spirit. *James Naylor Love to the Lost*, p. 87, 88, 89, 90.

So comes Man to be reconciled to his Maker, in the eternal Unity beyond what is to be expressed: The Wisdom and Power received from above, whereby the Heart is set free from Corruption, and made able to escape the Pollutions of the World, and to run the pure ways with delight, which is the glorious Liberty of the Sons of God, the Resurrection from the dead, and the entrance into the everlasting Rest. *Ibid.* p. 4.

There may be many talkers of *this Righteousness*, but none inherit it further than by Faith they receive the Son of Righteousness, and with him

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Judgment of God, as if it were complete and perfect, whereon depends our final Absolution and Reward, it is evident that the immediate efficacy of the Satisfaction and Merit of Christ hath its bounds assigned unto it in the first Justification. Dr. Owen of Justif. p. 193, 194.

Others, as the Socinians, utterly disclaim all merit in our Works; only some, out of Reverence, I suppose unto the Antiquity of the word, and under the shelter of the ambiguity of its Signification, have faintly attempted an Accommodation with it: But in the substance of what they assent unto to this purpose, to the best of my understanding they are all agreed: for what the Papists call *justitia operum*, the Righteousness of Works, they call a personal, inherent and evangelical Righteousness, whereof we have spoken before. And whereas the Papists say, that this Righteousness of Works is not absolutely perfect, nor in it self able to justify us in the sight of God, but owes all its worth and dignity unto this purpose to the Merit of Christ; they affirm that this Evangelical Righteousness

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tential decisive Justification, which they had denominated it to be, making it to be only the Donation of Christ's perfect Righteousness as in its Essence to be ours; and so joining the efficient and constitutive Causes, yet leaving out the instrumental Efficient, which is the Gospel Donation, or Covenant-Gift; and calling Faith the instrumental Cause, which is no efficient Cause, but a moral Reception of the free Gift, and a moral Qualification as a receptive Condition for our Title to the Possession. And whereas God never judged a Man righteous till he had made him righteous; they say, that to justify is not to make righteous, but to judge righteous, and yet describe judging by making: yea, and exclude the sentential Justification at the day of Judgment, thinking that it is all perfectly at our first Justification sentenced: As if God the Father, Christ as King or Prophet, the Holy Ghost, the Covenant of Grace, Faith, (together with my Directions in my Life of Faith, and Methodus Theologia) had no hand in our Justification, but Christ's Righteousness imputed only: Mr. Baxter. Breviat. of Justif. Part 2. Head 51. p. 17. They say, all Sins past, present and to come are pardoned, even that not committed (that is no Sin.) --- They err as grossly, saying, that [by Faith imputed for Righteousness] and [our being justified by Faith] is not meant the Act or Habit of Faith, but the Object, Christ's Righteousness;

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him his Righteousness is freely imputed, or put into the Creature a free Gift from the Father; and with this Righteousness is the Creature made righteous, even as he is righteous, even as the measure of Christ is received, and no further. *Ibid.* p. 10. But this Righteousness is wrought into the Creature in that Obedience which is contrary to the Will of the Flesh, and in the Faith, by the eternal Spirit, is the new begetting both of the Will and Deed. --- So you that say your Righteousness is as filthy Rags; Why do you abide in that? God's Righteousness is not so. --- But this is Blasphemy in your own Eyes, who have made Christ's Righteousness a Cover for your Abominations. What Wickedness is so vile now in these Nations, but the Righteousness of Christ is made a Cover? and Men bless themselves therewith in the greatest Abomination. --- As it saves you out of Sin, so will it save you out of Condemnation, and no further. And this, that in your Conscience will witness, if you take Counsel at it, no further than you find the Power of his Righteousness working in you, and

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business is the Condition whereon we enjoy the benefits of the Righteousness of Christ in the pardon of our Sins, and the acceptance of our Persons before God. But as unto those who will acknowledg *no other Righteousness* where-with we are justified before God; the meaning is the same, whether we say *that on the condition of this Righteousness* we are made partakers of the Benefits of Christ, or that *it is the Righteousness of Christ* which makes this *Righteousness* of ours accepted with God. *Ibid.* p. 292, 293. Christ is said to be our Righteousness because he hath satisfied God for us; and this Satisfaction is imparted to us when we are justified in such sort, that it may be called our Satisfaction, and our Righteousness: for altho we are truly just by our inherent Justice, yet thereby we cannot satisfy God for our Sins; and the Punishment thereof; but it is an Effect of Christ's Satisfaction, which is conferred and applied to us in our Justification: And so we may safely say, that Christ's Righteousness, and his Merits are imputed to us, when they

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ousness; not sticking thereby to turn all such Texts into worse than *nonsense*, put *Christ's Righteousness* instead of the word [*Faith*] in all those Texts, and try how it will run. And why is *Faith* named if it have no part in the sense? They say that it justifieth not as a *Work*: I say, it justifieth not efficiently (here's a come-off) at all, much less as a *Work* in *Paul's* sense, that maketh the Reward to be not of Grace, but of Debt; nor doth it justify as an *Act* in *genere*; for then a *quatenus ad omne*, every *Act* would justify; nor yet as a meer *good Act* or *Work*; for then every good *Act* would justify as it doth. But we are justified by, 1. This *Faith* in *specie*, which is our *fiducial reception* of *Christ*. 2. And that as it is formally made by God the Condition of our participation of the Gift, which is Christ and his Justifying meritorious Righteousness. Christ is not instead of *Faith*, and *Faith* is not instead of *Christ*: It is Christ believed in, and received, and not Christ without *Belief* and *Reception*. *Ibid.* p. 12, 18, 19. To receive *Justification*, *Sanctification*, *Adoption* physically, is nothing but *justificari*, *sanctificari*, &c. to be justified, sanctified, adopted.---- They expose Christianity to the scorn of Infidels, by telling Men, that it consisteth in that which every Novice in Logick or Reasoning knoweth to be impossible, that one Man's Sins and one Man's Right-

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and you owning it in Obedience and Subjection, and joining to it against all Unrighteousness, no more of it you can inherit, nor be made the Righteousness of God in him. *Ibid.* p. 11, 12.----- Your Ministers tell you your Righteousness is not perfect, yet they call for Righteousness, and yet say, your best is but filthy Rags.--But whose Work is wrought in God with the Light is justified---- who have therein received the Faith of the Gospel, and the end of that Faith, even God's Righteousness revealed from Faith to Faith, whereby the pure Law of God is fulfilled in many, and fulfilling in many others who abide in their measure of Faith which God hath dealt to them, walking in the Light, not after the Flesh, but after the Spirit: And so by the Law of the Spirit of Life, which is in Christ Jesus, see themselves set free from the Law of Sin and Death. *Ibid.* p. 42, 61, 96.

The strength of Sin which is the Law, which is not taken away but where it is fulfilled, there only Grace reigns through Righteousness; and this I found to be Truth, as the Truth is

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they are so applied unto us, as if we our selves had satisfied; so that we confess also an inherent Justice whereby we are truly just. *Bellarmin. cap. 10. Respons. ad Argum. 1.*

It's very absurd, as the Jesuit here setteth it down, that we should be justified by our inherent Justice, and yet thereby are not able to satisfy for our Sins: that only hath power to justify us, that is able to redeem us, and satisfy for us, *Rom. 3. 24.* Our inherent Justice is not able to satisfy for us by the Jesuit's confession: *Ergo*, Not to justify us. We may thus reason also out of the Jesuit's words: That cannot be a cause of our Justification which is an Effect thereof; but our inherent Justice is an Effect of the Satisfaction applied unto us, which is nothing else but our Justification: *Ergo*. That Righteousness, whereby being applied unto us we are just, as if in our own Person we had satisfied for our Sins, is that Righteousness whereby we are justified: But this doth the Righteousness and Merits of Christ applied and imputed to us, as the Jesuit here acknowledges: *Ergo. Bellarmine* speaketh Contradictio-

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Righteousness should be made anothers; not only so far as that others partake of the Effects (Christ of our Sins in Sufferings, and we of the Benefits of his Righteousness) which we all maintain; but that the thing it self is essentially thus transferred; and so the Accidents do *transire a subiecto in subiectum*: (*Impudence upon Impudence in lying, the old Prophet of Bethel directly.*) And whereas *Sin* and *Righteousness* are Accidents in the three Predicaments of Habit (or Privation) Acts and Relation, they feign the *Habits, Acts and Relations* of odious Deformity of all the Elect, to become in themselves the *Habits, Acts and Relations* of perfect Righteousness in Christ, to become essentially the very *Habits, Acts and Relations* of every Person elect. --- They read in Scripture above six hundred Texts that speak of inherent and acted personal Righteousness joined with the Promises of Life and God's acceptance, and Threatnings to them that have it not; and yet they by putid Contradiction say, it is a Righteousness that maketh no Man righteous, tho but *in tantum subordinate* to the meritorious perfect Righteousness of Christ. And so it is, as Learning that makes not learned, or Likeness that maketh not like, &c. that is, it is Righteousness and no Righteousness. --- By all this they would make, 1. The Concord of

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found in Jesus, as I came to learn him, and put him on by Faith, which I had believed; and I see the folly of such as would make void the Law by talking of Faith and Grace, where Sin is yet standing, and the Soul taken captive therewith (it seems *Paul* was an old *Antinomian* in the sense of *Naylor*, and *Mr. Dan. Williams*, who though brought into Captivity, yet could rejoice in Christ Jesus, and his Interest in him, *Rom. 7. 23, 24, 25.*) which I had often sought Peace therein to my self, but could not inherit Liberty to my Soul any other way but as it came to be purified in Obedience through the Spirit. I have found the ground, and rise, and deceits of that Faith that believes Christ to have taken away the Sins of Believers past, present, and to come, with which many at this day make merry over the Witnesses of God. *James Naylor Possession of the living Faith*, p. 13, 23, 24. Suitable to this is *Mr. Dan. Williams's Charge* against *Mr. Mather*. "It must be his Judgment, that all our Sins are pardoned at once, even past, present, and to come. *Man made righteous, &c.* p. 224.

Thou

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dictionaries, and joincth together Impossibleities; he saith that the Justice of God is imputed to us in as effectual manner, as if we had satisfied our selves, and yet he saith besides, *justitiam inhaerentem*, &c. That Justice inherent is a true and absolute Justice. How can this be an absolute Justice, and that together which is imputed? There cannot be a double absolute Justice; for that is absolute which is perfect and entire of it self; but Christ's Justice imputed is an absolute Justice, which hath satisfied for us as fully, as if we our selves had done, but the inherent Justice doth not satisfy for us; all this is by the Jesuit confessed: Ergo, it is not an absolute Justice. Doth not the Jesuit now in joining the Justice of Christ and our Justice together, make two formal Causes of our Justification? which notwithstanding he instantly denied before, affirming this to be the Judgment of the Tridentine Chapter, that we are not justified not only, but not at all by the Justice of Christ, *cap. 2.* but here he saith,

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of Christians impossible, as if they must first agree in all this Error. 2. They harden Papists in contempt and scorn of Protestants. And, 3. They notoriously militate for the Kingdom of Satan. And now tell me, whether there were ever damnable Hereticks in the World, if these be none? *Ibid.* p. 23, 41, 42, 43.

Tho we have no Righteousness of our own that is so denominated by the Law of Innocency, yet have we a Righteousness to plead for our Justification from its Sentence, which by our Mediator was performed to it, by which the Lawgiver hath received Satisfaction, and we must have the personal subordinate Righteousness required by the Covenant of Grace. --- All that are made righteous, are esteemed and judged righteous, and used as righteous. *Ibid.* Part I. p. 7. *At fœdus hoc beneficia illa sub conditione fidei & penitentia tantum donat: & justitia hæc quæ consistit in conditionis præstatione, est conditio juris nostri ad fœderis beneficia; & est conformitas nostra ad eam legis gratia partem, quæ conditionem justificationis & vitæ instituit. Et quando quis accusatur, de infidelitate & impenitentia finali, & de non præstitâ promissi conditione, ex ipsa præstatione, scilicet ex ipsa fide & penitentia justificandus est, & non solam Christi justitiam allegando.* Mr. Baxter's Method. Theol. Part 3. p. 310. --- The sum and substance of which stuff is, That the benefits of the Covenant of Grace in the Communication of them, our reception of them, and our continuance

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Thou art unredeemed from thy vain Conversion, and so art not justified, nor ever shall be: And by the same that the Saints are justified thou art condemned into the Lake for ever (i. e. if thou trustest to any other Righteousness from without thee than what is inherently wrought in thee by the Spirit.) Edw. Burrough's Works in Folio, p. 32, 33. Obedience to Justification ought to be as personally extensive, as was Man's Disobedience to Condemnation, in which real (not imputative) sense those various terms of Sanctification, Righteousness, Resurrection, Life, Redemption, Justification, &c. are most infallibly understood: for impute or imputing signifies no more in Scripture, but to express Men really and personally to be that which is imputed to them, whether as guilt or remitted. For any to be justified from the imputation of another's Righteousness, is both ridiculous and dangerous; whence came that usual saying amongst many Professors of Religion, That God looks not upon them as they are in themselves, but as they are in Christ. Mr. William Penn's Sandy Foundation, p. 31, 32.

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faith, that by Christ's Justice applied, we do satisfy the Wrath of God; What now is this else but by the Justice of Christ truly to be justified? *Dr. Willet's Synop. Pap. p. 998.*

Christ was made Sin for us, that is, he took upon him the similitude of sinful Flesh, and we are Righteousness, that is, do take the similitude of the Justice of God. As Christ then verily, not imputatively, took our Flesh, and was a Sacrifice for Sin; so we verily, not imputatively, are partakers of this Justice. First, By preaching of remission of Sins, is not only understood the Condonation of the Fault, but the succeeding also of inward Justice, whereof Christ is the efficient Cause, but yet Christ's Justice is not the formal Cause thereof. Secondly, The Publican prayeth not only for Forgiveness, but for perfect Reconciliation, which requireth also an infusion of Justice. *Bellarmin. See Dr. Willet, ibid. p. 999, 1000.*

The *Papists* Opinion is, that Repentance goeth before Justification by Faith, and that

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so to do to our Justification, do depend upon our Faith and Repentance, and that against the charge of Infidelity and Impenitency, and not our alledging the Righteousness of Christ alone. Again, *Ita & Christi justitia etiam fit nostra, ut causa nostra personalis justitia, non Deum aut Christum, nos constituens de ejus modo, sed nostro, nos justos vere faciens. Ibid. p. 83.*

The Righteousness of Christ is so made ours, as that it is the cause of our personal Righteousness; not constituting us as a God or Christ righteous after their manner; but our own making us truly just or righteous. And *p. 318.* speaking of Justification, tells us, That none of the fallen Progeny of *Adam* were constituted just. *At evangelicè quosdam justos fieri patet.* But it is clear that some were made evangelically just or righteous.

Peccata futura, quia non sunt peccata, neq; remissione egent, neq; ejus sunt capacia: Non igitur fœderatione primâ remittuntur, sed sicut conditio fundamentalis tunc præstat, ita remissionis futura fundamentum tunc ponitur: ex quo suo tempore, infirmitatum remissio immediate oritur; peccatorum autem notorum & majorum remissio, renovatam supponit resipiscenciam. Ibid. Part 2. p. 398.

Whether all Sins past, present, and to come, are actually pardoned at once? This the Doctor affirms, and I deny. --- God doth see and charge a Believer with his new Enormities, as his Sins, and not Christ's. --- New

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Justification by the Righteousness which Christ fulfilled for us in his own Person wholly without us; we boldly affirm it to be a Doctrine of Devils, and an Arm of the Sea of Corruption, which doth now deluge the World. *Penn's Apol. p. 148.*

Thou, to whom the Plagues of God are due, and upon whom the Wrath of God must be accomplished, who wouldst have another Righteousness than that which Christ works in the Saints. *Edward Burroughs's Works, p. 32.*

Justification is not from the imputation of another's Righteousness, but from the actual performing and keeping of God's righteous Statutes.

--- It is a great Abomination to say, *God should condemn and punish his innocent Son*, that he having satisfied for our Sins, we might be justified by the Imputation of his perfect Righteousness. *O why should this horrible thing be contended for by Christians?* *Penn's Sandy Foundation, p. 25, 30.* That the Consequences of such a Doctrine are both irreligious and irrational. *Ibid. p. 16.*

Christ fulfilled the Law only as our Pattern or Example. Christ is so far from telling us of such

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that it is a way rather unto Faith and Justification in the remission of Sins; *penitentia est via ad remissionem peccatorum; at prior justificatione.* Bellarm. cap. 10.

To this answers Dr. Willer. --- Remission of Sins is not obtained before God by the Act of our Repentance; but we are already, being once called, justified before God by the remission of our Sins, and Imputation of the Righteousness of Christ, *Rom. 8. 30.* --- We must distinguish between the beginning of Faith and Justification before God, and the perfection and assurance thereof to our selves: Faith is first, whereby we are justified, and our Sins remitted before God; then followeth Repentance, whereby our Hearts are assured to our selves of this Remission. --- Therefore when remission of Sins is placed after Repentance, it sheweth the assurance thereof made unto our Hearts after Repentance, not the first Decree or Grant thereof with God, which goeth before. Repentance. --- Justification goeth

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New Transgressions need renewed Pardon, and all Sins are not pardoned at once. *Mr. Dan. Williams's Gospel-Truth stated,* &c. p. 150, 151.

In opposition to the Doctrine of Justification by the imputed application of the material Righteousness of Christ, Mr. Dan. Williams cries up the Beauty of sincere Holiness, and charges this as an Error upon Dr. Crisp: The greatest Holiness in Believers, tho wrought in them by the Holy Ghost, is meer Dung and Rotteness, and Filthiness, as in them (which is so in spite of his Heart, either as to our Justification before, or acceptance with God, in which respect it is that the *Doctor* so terms it; and from hence our Author flies to the Popish and Quakeristical Method of crying up Holiness jointly for the same end.) *The Truth confirmed.* Consider, that whatever is spoken of Holiness in any meer Man on Earth since the Fall, is spoken of sincere Holiness, for perfect Holiness none had. Is that Dung which is the effect of Regeneration in the Soul and Actings? (Yes that it is, as to our Justification, either immediately or subordinately.) Is that Dung which is so often honoured with the name of the *Spirit* it self, called the *Spirit of Love, Prayer,* &c.? (Yes that it is, the *Spirit* himself tells us so, by the Mouth of *Paul*, Phil. 3.) Is not that more lovely which is called the *Divine Nature*? (Yes that it is, but not to be compared to the Righteousness of Christ in which the Elect stand materially clothed

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such a way of being justified, as that he informs us the reason why he abode in his Father's Love, was his Obedience; he is so far from telling us of being justified by virtue of his Obedience imputed, that unless we keep the Commands, and obey for our selves; *in all which Christ is but our Example.* Penn *Ibid.* p. 26.

I do say *Abraham* had not the Imputation of another's Righteousness to him, his personal Obedience was the ground of that just Imputation. --- I do maintain, that good Works may be said to procure, deserve or obtain; in which sense, without good Works, there is no acceptance with God: *And Abraham's personal offering was the ground of that just Imputation.* Penn's *Sandy Foundation*, p. 30. Art thou of them that imagine a Justification without Sanctification, who, because the Scripture saith God justifies the ungodly through Faith, they therefore conclude themselves justified in their Ungodliness, by a fancy which they call Faith? *James Naylor's Love to the lost,* p. 50, 51. Justification goes not before, but is consequential to the mortifying of Lusts; and the Sancti-

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goeth before Sanctification; for this is the fruit of the other: but Repentance is part of our Sanctification, Renovation, or Regeneration, being called by St. Paul, *A walking in newness of Life*, Rom. 6. 4. Ergo, it followeth and cometh after our Justification. Dr. Willet's *Synop. Pap.* p. 721, 722.

The *Papists* affirm, that Contrition is a necessary mean unto Justification, and that a Man cannot be justified, till he have been truly contrite for his Sins. *Bellarmin. lib. 2. de poenitentia, cap. 8.* which he pleads from *Luk. 13. 3.* It followeth, not without Repentance and true Contrition there is no Justification: Ergo, Repentance is a mean unto Justification; for Faith cannot be without Works, yet Works are no mean unto Faith: So Repentance and Contrition are the fruits of Justification, not a mean thereunto. ----- *Bellarmin.* answereth, First, That we are justified freely, tho it be by the merit of Contrition, because Contrition is the Gift of God. 2. Contrition meriteth not *ex condigno*,

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clothed before ever they receive the Impression of the Divine Nature.) How amiable must that be which is the *new Man after God's Image?* Ephes. 4. 24. *The new Heart*, Ezek. 18. 31. The Law of God in the *Heart*, and the *Grace of God?* Are those Works Dung to which we are created in Christ Jesus, Ephes. 2. 10. and enabled by the Spirit? Or, is that Filthiness which renders Saints the excellent of the Earth? *Psal. 16. 3.* the Imitators of Christ? (*i. e. Their own Saviours, in their own Righteousness standing materially justified before God by the Merits of another.*) Was not this it for which *Caleb* was said to have another Spirit? (*Was this his Justification in a federal sense before God?*) And upon account whereof we must love the godly, as *begotten of God?* (*but is it upon the account of this that God loves them, or rather is not this a fruit of his Love in Election, and their materially and actually being justified, precedent unto this?*) Is it not pleasing to God, to which he hath made so many Promises, for which he so commends *Moses, David*, and all the Saints, calling such a *peculiar People*, &c.? (Is it for this they became a *peculiar People?* Let the Scripture decide it, *Deut. 7. 6, 7. 8.* compare *Josb. 24. 2, 3.*) It's no small thing with which Christ is so pleased in his Spouse, as you see in the Song of *Solomon* (but the Church tells us there, that notwithstanding all her Graces she was black, and yet comely, from a Covering, as a *Tent* or a *Curtain*,
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Sanctification of the Soul. Again, impute or imputing signifies no more in Scripture, but to express Men really and personally to be what is imputed to them. ----- I further tell thee, that Justification by an imputed Righteousness, is both irrational, irreligious, ridiculous and dangerous. *Penn's Sandy Found. p. 27, 29, 30, 31.* My Reasons are these, that to be justified by the Righteousness of Christ, is a *Sin-pleasing and dangerous Notion.*
1. No Man is justified without Faith, no Man hath Faith without Works; therefore the Works of Righteousness by the Spirit are necessary to our Justification. ----- If Men are justified whilst impure, then God acquits the guilty, which is contrary to plain Scripture, which cannot be, I mean whilst in a rebellious state. *Penn's Reason against Rail. p. 69.* Death came in by actual Sin, not imputative; therefore Justification comes by actual Righteousness, not imputative. ----- This speaks Peace to the wicked, whilst wicked; but there is no Peace to the wicked. ----- By this Doctrine Men are dead and alive at the same time, that is, dead in Sin, and alive
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digno, of Condignity or Worthiness, but *ex congruo*, of Congruity; which kind of Merit is founded not in God's Justice, but in his Benignity and Bounty. *Bellarmin. cap. 12. Contra.* This is the very Answer, 1. Of the old *Pelagians*, who did in like manner affirm, that the good Will of Man was of God, because it could not be in a Man, unless Man were; but for a Man to be is of God: for if therefore remission of Sins be of Grace, and the Gift of God, because Contrition whereby it is merited, is the Gift of God, then say also that we may be saved by Nature, and yet by the Gift of God, because the Nature of Man is the Work and Gift of God. 2. But the Apostle confuteth this Gloss, in saying further, *We are justified freely*, &c. *through the Redemption that is in Jesus Christ*: If through Redemption, then not through Contrition. 3. And again, Men first must be reconciled unto God, and of Enemies be made Friends, before he give them Gifts; as the Apostle saith, *Christ first led Captivity Captive*, that is, subdueth and removeth Sin that led us Captive, and then

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Cant. 1. 5. compare *Ezek. 16. 14.*) Can that be *Dung* which is a *Meetness for Glory*, an Honour to God, and Credit to Religion? (It will be cast out as *Dung*, if it offer to lift up the Gates of Glory.) How can it be acceptable to God through Christ, if it be Filthiness, and changed into the nature of our Flesh and Corruption? (It is an Abomination unto God, and will be rejected by Christ, unless it flow from an Union with him, and a pre-justified state.) *Wickedness* will never be accepted with God for Christ's sake, tho' *imperfect Goodness* shall. [No Goodness whether perfect or imperfect, either in this World or in the World to come, will be accepted of God even for Christ his sake, but from the immaculately perfect, and most righteously justified ones (without respect to their good or bad Works) of God in and not by Christ Jesus.] *Ibid. p. 168, 170, 171.*

Truth. Tho' neither Holiness, sincere Obedience, or good Works, do make any Atonement for Sin, or are in the least the meritorious Righteousness whereby Salvation is caused, or for which this or any Blessing becomes due to us as of *Debt*, yet as the Spirit of Christ freely worketh all Holiness in the Soul, and enableth us to sincere Obedience and good Works; so the Lord Jesus hath of Grace, and for his own Merits, promised to bring to Heaven such as are partakers of true Holi-

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in another's Righteousness, not inherent; consequently Men may be damned actually, yet saved imputatively. ----- Men are to reap what they do sow, every Man shall be rewarded according to his Works: none are justified but the Children of God: None are the Children of God but they who are led by the Spirit. 'Tis not the Oil in another's Lamp, but in our own that will serve our turns.

The rejoicing must be in our selves, not in another's, tho' to Christ's holy Power alone we do ascribe it. *Ibid. p. 69, 70.*

'Tis wicked and erroneous in them who not from Scripture-Evidences, but their dark Conjectures and Interpretations would frame a Doctrine inconsistent with God's pure and equal Nature, making to condemn the righteous to Death, and justify the wicked to Life, from the imputation of another's Righteousness. *Ibid. p. 71.* from *Ezek. 18. 20, 26, 27, 28.* That the Justification of Persons is not from the imputation of another's Righteousness, but the actual performing or keeping God's righteous Statutes, otherwise God's ways were not equal. ----- *Rom. 5. 19.* This Chapter confi-

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gave Gifts unto Men, Ephes. 4. 8. Then must we first be reconciled unto God, which consisteth in the forgiveness of our Sins, *Rom. 3. 25.* before we can have the Gift of Contrition. *Dr. Willer's Synop. Pap. p. 728, 729.*

These places of Scripture do plentifully testify against Merits, ascribing all to the Mercy of God. *Psal. 103. 4. Which crowneth thee in Mercy and Compassion. Dan. 9. 18. We do not present our Supplications before thee for our own Righteousness, but for thy great Mercies. Luk. 17. 10. When ye have done all, say, ye are unprofitable Servants. Rom. 6. 23. The Wages of Sin is Death, but Life eternal is the Grace of God through Christ. Life eternal then is not so the Wages of good Works, as eternal Death is of evil. Rom. 8. 18. The Afflictions of this present time, are not worthy of the Glory which shall be revealed. Rom. 3. 27. Your rejoicing is excluded by the Law of Faith: Ergo, Works merit not; for then we might rejoice in them. But says *Bellarmine* (according to the Language of our new Schematis) the Crown is said to be of Mercy, because the Merits which deserye the*

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Holiness, perform this sincere Obedience, and do these good Works perseveringly, and appoints these as the way and means of a Believer's obtaining Salvation, and several other Blessings, requiring these as indispensable Duties and Qualifications of all such whom he will so save and bless, and excluding all that want or neglect them, or live under the Power of what's contrary thereto, *viz.* Profaneness, Rebellion, and utter Unfruitfulness. (and especially such as make a vigorous Plea for Holiness, as a Cover for their Deceitfulness and Filthiness, or such as rely upon a prerequisite Condition, unto either a Justification by the matter purely as such, or meerly the remote Merit of the Righteousness of another.) *Ibid. p. 102.*

The real difference. Whether Faith and Repentance be indispensibly required of us; that we may be justified for the sake of Christ's Righteousness. This I affirm, and the *Doctor* denies, of which I have treated, *chap. 12.* Whether Holiness, and sincere Obedience, and perseverance are the way to Heaven, and are required of the Elect as the Conditions of their obtaining Salvation; or is Heaven promised to them, if they persevere in Holiness and sincere Obedience; and the loss of Heaven threatned in case they continue wicked and disobedient, or after Grace turn Apostates. This the *Doctor* denies, and I affirm. ----- Whether

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dered is no more than this, that as *Adam* as *Representative of Mankind*, was he by whom Sin entered into the World; so *Christ* was he by whose coming and Obedience Righteousness had an entrance to the Justification of many. ----- *Christ's Work* was twofold; 1. To remit, forgive, or justify from the imputation of Sins past; such as truly repent and believe. 2. By his Power and Spirit working in the Hearts of such, to destroy and remove the very nature of Sin, to make an end of it, to finish Transgression present and to come; the first removes the Guilt, the second the Cause of it. ----- I grant that *Christ's Obedience* to Death, was in order to make Men righteous, because it was in the nature of a Sacrifice: In which sense the Just suffered for the Unjust, and whilst we were Sinners *Christ* died for us. And he justified the Ungodly, that is, upon Repentance; still Repentance brought home the general Pardon promulgated in and by that holy Offering: thus by the Obedience of one, even to the Death, many come to be made righteous, that is, justified from many Offences. *Ibid. p. 70, 71, 72, 73.* Tho

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the Crown, are given unto us of Mercy, or God's Mercy is seen in pardoning our venial Sins, while he giveth the Crown to our good Works. *Bellarmin. cap. 5. Respons. ad Argum. 1.*

Contra. This is like the Answer of the *Pelagians*, that granted that Free-will was of Grace, because it was God's Grace and Gift in giving Free-will to Man at the first, as here he saith it is God's Mercy in giving us Merits. *Dr. Willet, Ibid. p. 1038.*

Eternal Life is said to be the Grace of God, because our Merits whereby eternal Life is procured, are of Grace; for otherwise eternal Life is as well the stipend of Justice, as Death is the stipend of Sin. *Bellarmin. Resp. ad loc. 4.* To this says *Dr. Willet*, this is a most corrupt Gloss, by Grace to expound Works; for the Apostle, *Rom. 11. 6.* maketh a Disjunction and Opposition between Works and Grace: and if it be answered, he meaneth Works of Nature, and not of Grace; the Apostle saith again, *Not by the Works of Righteousness, but by his Mercy he saved us; Tit. 3. 5.* Here even Works of Justice

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ther the good Works of a Believer are rewardable of Grace for Christ's sake. This I affirm, and the *Doctor* denies. *Ibid. p. 107.*

The Points are too many to admit Enlargement, and most of them carry that Evidence, that the whole scope of the Bible must be forgotten, when they are denied. Can two or three wrested Texts overturn the constant Language of the Scriptures? And is it not strange that all Religion, and the human Nature it self in a state of Trial should be fully struck at from a gross Conceit, that the infinite God cannot foresee, and purpose Events unless it must null his Government over reasonable Subjects, and prevent his distribution of Rewards and Punishments by a stated Rule? What a Reflection is it on the Divine Wisdom, and the glorious Platform of the Redeemer's Work and Kingdom, that he cannot purchase Benefits for Sinners unless he forbear to use them as Motives to Obedience? Yea, the whole of his serious pleadings with Men must be a Mockery, rather than he must be allowed to bestow his Blessings in a *vestotal way*. He shall merit nothing as a Priest if he dispense it as a King, nor be esteemed to enable Sinners to act, if he appoint them any thing to do in order to a Reward. *Ibid. p. 109.*

Sinners have much to do in order to Salvation: There be few lines in the Bible but argue this;

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The Christ died for the ungodly, yet they are not thereby justified whilst unrepentant. *Peter* saith, Repent and receive the remission of Sins. How is this Repentance wrought, by which as a Condition any come to be intrusted in that great Pardon? Is the Spirit unconcerned in this? Are we not by Nature the Children of Wrath? Is not this confessed by the Professors of Religion in our times, and the most affected piece of their Righteousness too? If then Repentance be a Condition, and this cannot be without the Spirit of Christ work it, then something must be done within of the nature of inward Righteousness, before any Benefit can be received from Christ's Death and Sufferings; this is close to the Point. *Ibid. p. 74.*

Was not *Abraham* justified by Works? we must not conceive that his offering personally was not a justifying Righteousness, but that God was pleased to account it so, nor was there any *imputation of another's Righteousness to Abraham*; but on the contrary, his *personal Obedience was the ground of that just Imputation*: therefore that any should

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Justice and Grace are opposed to Mercy and Grace: wherefore Grace and Works being so divers, the one cannot be contained in the other. *Ibid.* p. 1039.

Faith is not the only cause of our Justification, but there are other also, as Hope, Charity, Alms-deeds, and other Vertues. *Rhem. annot. Rom. 8. Sect. 6. Bellarm. lib. 1. de Justif. cap. 13.* Yea Works are more principal than Faith in the matter of Justification. *Rhem. James 2. Sect. 7.* Whosoever therefore saith, that a Man is justified only by Faith, and that nothing else is required to Justification, we pronounce him accursed. *Trident. Concil. sess. 6. can. 9.* We are saved by Hope, *Rom. 8. 24.* Ergo, Not only by Faith, *Rhem. annot. in hunc locum.* Charity justifieth: Ergo, Not Faith only. The Antecedent is thus proved, *Many Sins are forgiven her, for she loved much; Luke 7. 47, 50.* Her Love is the cause that her Sins are forgiven. So *1 Joh. 3. 14.* We know we are translated from Death to Life, because we love the Brethren. Love then is the cause why we are translated from Death to Life. *Bellarm. Ibid.*

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this; it's the scope of all the Revelations of God to Men since the Fall. It's true, we have nothing to do in a way of Atonement or Purchase; but it is as true, we have much to do in order to our participation of what Christ hath purchased: we must repent that our Sins may be blotted out, *Acts 3. 19.* We must believe that we may be saved, &c. Our Lord is express, *If you know these things, happy are you if you do them, John 13. 17.* All Gospel-discoveries are made known for the Obedience of Faith, *Rom. 16. 26.* And Christ will take Vengeance on all them that obey not the Gospel; neither Christ nor Gospel will secure them, *2 Theff. 1. 8.* The Revelations of God to Men are not a bare description of Duty and Benefits, but an injunction of Duty in a connexion with Benefits, *Rom. 10. 9.* *If thou confests with thy Mouth the Lord Jesus; and believe with thy Heart, thou shalt be saved.* I could shew there is no one saving Benefit granted to a Sinner, but on supposition of his doing: See much of this, *chap. 8. 10, 11, 12. and chap. 21. 22.* Christ never intended the application of his Merits for our Privileges, without ordering them as Motives to Duty on our part. The influences of the Spirit of God, and God's Institutions, have no causality in our Salvation, if Men have nothing to do in order to be saved. It's plain, that Salvation is ascribed to the Spirit,

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be justified from the Imputation of another's Righteousness, not inherent in him, is both ridiculous and dangerous. *Ibid.* p. 80.

Mr. *Stalham* in his *Reviler rebuked*, speaking against the Quakers, cites them, saying, ----- For by Christ such as are so born, and believe, are justified, &c. and so Christ is their Justification, who are sanctified, and from Sin by him redeemed. See how blind thou art: Was *Judas* in a state of Justification when he denied Christ and betrayed him? No more than *Peter* was when Christ called him Satan. ----- But after *Peter* had repented of his denial of Christ, and wept bitterly; upon his return, and after he was united to the Faith, then Christ prayed for him. ----- With much Impudence (says Mr. *Stalham*) *James Naylor* had said, *The Man of Sin is discovered in them, who say, Believers are pure, and spotless too, by reason of Imputation, or Covering of Christ's Righteousness, p. 120, 128, 129.*

Because we assert the good Works of Christ in his Saints to be necessary to their Justification, who cannot be justified by any of their own; they not only

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Fear doth justify as well as Faith, *Prov.* 1. 7. *ch.* 14. 27. Ergo, Faith only doth not justify or give Life. *Bellarmin.* *cap.* 13. *dispos.* 2. If Faith alone do justify, and the other Virtues as of Hope, Charity, do not help any thing to Justification; then Faith may as well justify when those Virtues are absent, as when they are present: But Faith separated from Hope and Charity, justifieth not: Ergo, Faith alone doth not justify. *Bellarmin.* *cap.* 14. See *Dr. Willet's Synop. Pap.* p. 984, 985. where this is excellently refuted. *Bellarmin.* against *Rom.* 3. 28. *chap.* 4. 2. *Ephes.* 2. 9. *Phil.* 3. 9. answereth, that the Apostle excludeth not all Works, for then Faith it self should be excluded from Justification, because it is a Work: And if justifying Faith do except every Law, then the Law of Faith also should be excepted. *Bellarmin.* *cap.* 16. Such Works therefore only are excluded which go before Faith, which are done, *sola cognitione legis*, by the knowledg only of the Law, or by the strength only of Free-will without Grace, not such Works as are of Faith, and proceed from Grace; *cap.* 19.

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and also to the means of Grace: neither of them are the Atonement or Price of Salvation (*tho the Atonement and Price as to their Acceptance and Efficacy it seems depends thereupon*) therefore they must save as they operate on the Soul in order to its actings, *Rom.* 1. 16. *1 Cor.* 1. 21. And this must be as it answers the way appointed for our participation of Life. ---- On what account is it said that we believe to the saving of our Souls? *Heb.* 10. 39. And Repentance to Salvation is the Expression of the Spirit of God, *2 Cor.* 7. 10. What sense can be affixed to these and the like Phrases, as they are opposed to their Contraries as destructive, if Men do nothing towards their Salvation? See *James* 2. 14. Can Faith save him? Yea, and I may ask, What meaneth the Holy Ghost when he saith, *In so doing thou shalt save thy self, and them that hear thee?* *1 Tim.* 4. 16. Sure the Argument is not strong, if it be true, we can do nothing for our Salvation. ---- The Destruction of Sinners under the Gospel, is still laid on *not doing*, they are condemned by the Law, (*A performance of the Condition of one Covenant of Works saves them from the Condemnation of another Covenant of Works*) but they remain condemned, and their Ruin is fixed (and so they are twice dead) for want of doing somewhat. *Ye will not come to me that you might have Life,* *John* 5. 40.

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only charge us as joyning with Jesuits and Papists, but oftentimes also (as far as they dare in such a thing as they have no Proof of) they downright pronounce us to be such: Whereas how near of kin they are in their own, and how none are more contrary than our Tenents to the Pope (*not Popery, but the Pope, because he monopolizes and annexes that Infallibility unto his own Chair, which we assert to be in every Mans Light within, even above Scripture it self.*) And because we make mention of *Christ in us, and the Righteousness of the Law, as necessary in order to Salvation, to be performed and fulfilled in our own Persons, as Paul does, Rom.* 8. 4. Tho we mean no other Righteousness than the same that is in Christ, and is wrought in us by no other Power than that of Christ, and that same Christ too of whom the Scripture speaks, that *to him give all the Prophets witness,* *Acts* 10. *That in his Name, and through Faith in his Name alone, who e're believeth, shall receive remission of Sins;* than which Christ and his Name, there is no other under Heaven given

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Again, the Apostle could in no wise understand his Works done after his calling, to judg them as Dung, because he saith, that for such Works there was laid up a Crown of Righteousness, *nunquid Deus coronaret stercora*, should God crown Dung? *Bellarmin. Ibid.* See *Dr. Willet*, p. 986.

We are said to be justified by Faith, because Faith is the beginning only, the foundation and root of Justification. *Concil. Trident. sess. 6. cap. 8.* The same also is the opinion of *Bellarmin*, *Fidem esse initium*, &c. That Faith is the beginning of our Justification. *Lib. 1. de Justif. cap. 13.* They deny instantly that Men are justified by the only imputation of the Righteousness of Christ, or by the remission of Sins. *Trident. Concil. sess. 6. can. 11.* or that we are formally made just by the Righteousness of Christ: *can. 10.* but hold them accursed that so affirm and teach. This then is their Sentence, that *unica formalis*, &c. The only formal Cause of our Justification is the Justice of God, whereby we are not reputed just, but are made just indeed. This is that Justice which

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How oft is the ruin of Souls laid on not turning, not repenting, &c.? If Men have nothing to do for Salvation, then Christ hath no Rule to judg them who lived under the Gospel. I hope none will say the judicial Sentence will pass on Men as elected, or not elected. Doth it agree to the proceedings of that Tribunal at that day, to say, Thou shalt be damned, *because* thou wert not elected? Is this the account the Scripture gives? Doth it not proceed on the difference in Mens Carriage and Tempers? See the Parable of the Talents; they who improved their Talents were saved, he that hid it in a Napkin was therefore damned, *Mat. 25. 21, 24, 28.*

Consider any Description of the last day, and you'll find God saves and damns with a respect to Mens neglects and compliance with his Gospel. I could easily demonstrate, that if Men have nothing to do in order to Salvation, the Ministry of Christ and his Apostles, the Ministry most apt and most blessed to Souls to this very day, is all a Vanity and Fallshood, they are cold pleadings with Sinners (*mercenary Converts*) that are not backed with Life and Death: (*and yet love to a Lust would make our Author double diligent in crossing Land and Sea to s'pouse the Object of it.*) Remove saving Benefits and undoing Dangers from being Arguments to compliance with the Will of Christ, and any may

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among Men, whereby they must be saved. They belie us both to God and Men, as deniers of Christ and of his Righteousness, and of Justification by Christ alone, witness one *Ackworth of Rochester*, who was once heard by the Writer hereof deprecating and declaring against the Quakers, in these words to God himself in his publick Prayers, *viz. Above all things Lord, (quoth he) deliver this poor City from the Quakers; they are a People, Lord, that deny God, deny Christ, deny the Righteousness of Christ, deny Justification by Christ alone.* Whereas as it was at that time by this Author proffered (tho not permitted) to be presently and publickly proved to his face, on behalf of that People whom he told Lies on to the Lord himself, *that they own God, own Christ, own Christ's Righteousness, and own Justification by Christ alone, (Here is a Baxterian ad unguem, with sufficient impudent Reserves)* so against all the Priests, who in their several Parishes misrepresent us, as going about to establish our own Righteousness only (this word only is the Scorpion at the Locusts Tail) and not Christ's

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which every Man hath within himself, and is inherent in him: *Seff. 6. cap. 7. Sic Rhemist. annot. Rom. 2. Sect. 4. Bellarmine* also consenteth; *Lib. 2. de Justificat. cap. 2. See Dr. Willet, ibid. p. 991, 993.*

If the Justice of Christ be truly imputed unto us, so that thereby we are verily and truly counted just, as if it were our own proper Righteousness, we should then be counted no less just and righteous than Christ himself, and so consequently be counted Redeemers and Saviours of the World, as well as he: *Bellarm. cap. 7. Argum. 5.*

If we by the Righteousness of Christ imputed to us are truly counted just before God, and are become the Sons of God, by the same reason Christ by the imputation of our Sins, may be truly counted a Sinner, and so also the Child of the Devil; which were a most horrible Blasphemy. But if Christ notwithstanding the imputation of our Sins, be righteous and just still, we also, tho the Righteousness of Christ be imputed, should remain unrighteous and unjust still, and therefore not thereby justified. *Bellarm. Ibid. Dr. Willet, p. 995.* Where-

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may read the success of such a Ministry; and to use these Arguments to persuade Men to repent and believe, if we have nothing to do for Heaven, is a manifest falshood and trifling. It's awful to consider, how inconsistent some Mens Application is with their *Doctrine*, tho it's well their Uses to the unconverted have so much Truth in them. ----- True Holiness, sincere Obedience, or good Works, and Perseverance are the way to Heaven, and so necessary to the Salvation of a Believer, that without them he cannot be saved, and continuing in them he shall be saved. ----- This might be evidenced by many Reasons. 1. It is not saving Faith (*which is not, he should have said, the conjoint fruit of a state of Salvation*) which is not operative to these Effects: It ceaseth to be true (tho once so) whenever it wholly fails of *purifying the Heart, and working by Love*. Many affirm, that all Graces are feminally in Faith, as in their Principle: Such must grant, that as Faith justifies us at first in receiving and relying on Christ; so it continues to justify us, by continuing those Acts, (*not a word all this while of God's justifying us, he must be forc'd to stay to the last; and when we have made our selves finally meet for it, then he must do it; as not being able to avoid it*) and exerting it self in those other Operations, (*Hold there Country-man, I see these bold Britains*

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Christ's to our Justification, (among whom *T. Danson* is in that Point the most gross false Accuser of us) as it was (clearly enough to Men not minded to be blind) by word of Mouth at the Disputes at *Sandwich*, and hath been since by *George Whitehead's* printed *Replies to Thomas Danson's* printed *Misrelations* of us in that matter, so is it abundantly proved more at large in the latter part of the first *Exercitation*, that there's no People do more fully or so truly disclaim their own as filthy Rags, and establish Christ's Righteousness alone (which, as wrought by Christ in his Saints, *T. Danson* makes no better than Dung, Lofs and filthy Rags) to both the Justification, Sanctification, and Salvation of sinful Men from all their Sins, than the *Quakers* do, who are by the Parish Peoples blind Leaders most abominably belied to them as deniers of it. *Mr. Fisher's Testimony of Truth exalted, p. 32.*

Thus then stands this case between me and thy self, *T. D.* thou arraignest me openly at the Bar before the World, *p. 14.* as a rank *Papist*, as saying in these terms, that [*OUR good Works*] are the meritorious Cause

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Whereas we distinguish the Law and the Gospel chiefly in these two respects: First, That the Law engendreth Terror and Fear, the Gospel Peace. Secondly, The Law requireth Obedience of the Commandments thereby to be justified; the Gospel commandeth only Faith. *Bellarmino* refuteth these two Differences between the Law and the Gospel, and thus bendeth his force to overthrow them.---That the Gospel worketh Fear as well as the Law, he would prove it by these Menacings and Threatnings which are denounced in the Gospel, as *Mat. 7. 19. Every Tree that bringeth not forth good Fruit, is hewen down, &c. Rom. 1. 16. I am not ashamed of the Gospel of Christ, &c. Then he sheweth the Fruits and Effects of the Gospel; First, The Righteousness of God is revealed from Faith to Faith. Secondly, The Wrath of God is revealed from Heaven against all Ungodliness: The Gospel then revealeth the Wrath of God: Ergo, it worketh Fear.---Bellarmine also proveth, that the Gospel requireth the Condition of Obedience as well as the Law; as Christ saith to*

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tains if they can get but an inch they'll take an ell) which are essential to its nature (*I thought there was nothing of the Essence of Faith but Faith it self, nor any thing essential with its nature, as justifying, but Faith alone.*) And thus some expound *James 2. 20, 24. Obedience, good Works, and Perseverance, preserve us from those contrary Evils which do subject Men to Condemnation. I keep my Body under, lest by any means when I have preached to others, I my self be a cast-away; 1 Cor. 9. 23. 3. The Gospel-Constitution doth by its Promises and Threatnings make persevering Holiness, Obedience or good Works, the necessary way to Heaven. (Not a word of Christ's being our way to them, or that he is the first Gift; this savours too much of Dr. Crisp, and so of Antinomianism.) These are not only a natural, (that is to avoid Pelagianism if he can) but a moral Meetness for Heaven. (Here he is sunk over head and ears into it, and Heathenism as civiliz'd to boot; for what is a moral Meetness for Heaven, but a refining or new brushing up of Nature? Unless he means in a juridical sense, and that Christ only is in his own personal representative Obedience unto the Moral Law for us, which is not an infused Righteousness, but an imputatively applied one, in which all his Elect stand morally, legally, juridically, righteously, and irrevocably meet*

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of our Justification: at which Indictment, I pleading not guilty of laying [OUR good Works] but [good Works] are the Cause, &c. *Ibid. p. 136.*

That then I affirmed good Works to deserve Justification, I own, and still affirm the same; but I deny that I there affirmed, and here I affirm that I then did and still do deny the *Papists best Works* (so does the *Baxterian, tho he hold the same thing*) which are not good, what e're they call them, to deserve Justification, or OUR own best Works either, who know no good Works that we have, but what Christ, who works no evil Works, by his Power worketh in and by us, which, as they are done by him in us, are not ours, but distinctively from ours, *2 Tim. 1. 7. Tit. 3. 5.* called his, and as they are done by us, through his Power in us, are called our Works, *Isa. 26. 12.* for as he doth them in us, *Mat. 10. 20. 2 Cor. 13. 3. 1 Cor. 14. 25.* and worketh in us both to will and to do them, they are truly his; and as we work them in and by that Power he gives, may (yet in such sense as what we do of our selves) be called our own,

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the young Man, *If thou wilt enter into Life, keep the Commandments*, Mat. 19. 17. Hence he inferreth, that the Gospel also injoineth Obedience, and not only Faith: And the Council of Trent. *sess. 6. cap. 7.* do call this *verbum Fidei, & verbum Christi*; the word of Faith, and the word of Christ, to be obeyed and followed of all Christians, which Christ here uttered to the young Man. *Ib. p. 1013, 1014.*

Bellarmino's Opinion then is this, That by the liberty of the Gospel we are altogether freed from Sin, so that it is thoroughly dead, and not only not imputed, but not alive, or having any being in the righteous. *Cap. 6.* Now we are delivered from the Law, being dead unto it, that we should serve in newness of the Spirit. If Sin be dead in us, and we unto it, then hath it no Life at all. ---- If any Man say, that the Precepts and Commandments of God unto a Man justified, and in the state of Grace, are impossible to be kept, let him be accursed. *Concil. Trident. sess. 6. can. 18.* Rom. 8. 4. *That the Right-*

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for Heaven and Glory; but sanctifyingly meet, or a meetness for Fellowship, Communion with, and Enjoyment of God is another thing, as lying in the constant Renovation of our Natures, and depending upon the former both in its original and continuance: Hence it is that Christ as our High-Priest acts morally for us with God, performing the part of an Advocate, pleading in Righteousness for his People, as to what he in his Person had done for them; but as a Prophet and King he exerts himself physically towards them in scattering their Darkness, and subduing their Obstinacy; the Efficacy of the latter, even in Christ's Engagement for them, depending upon his success in the former.) But to return to our Author. ---- 1. The Gospel-Constitution contains Promises and Threatnings, which affect all of us, as a Rule of Happiness and Misery: By these God governs Men; and Mens Hopes and Fears should be directed by these as their Rule. (*So does a King govern his Subjects, Judges and Justices of the Peace a Country; and thus God by the common Acts of his Providence, either directly or indirectly governs the World.*) Dr. *Crisp* not observing this, hath run into those Mistakes which open a door to all Licentiousness (*let such as brand the Doctrine of free Grace with its being a Doctrine of Licentiousness, beware lest God in his just Judgment give them*

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own, *Phil. 2. 12, 13.* Yea, if we speak of what good Works Christ did in that Person only, in which he appeared at *Jerusalem*, while we witness not the same done by him in our selves, we cannot call those Works OURS to Justification more truly than *Papists* can, who believe as well as *Protestants* what he there did, tho they never look to do the like.

---- *Quæ non fecimus ipsi, non ea nostra voco.*

What he did in that Person, and not OURS, is his only yet, and not OURS; but if we speak of what we do not only in our own Persons, but our own Wills, Power, and Wisdom, abstract from him, and the Leadings of his Light and Spirit, I say, *Quæ sic fecimus ipsi, hæc ego nostra voco*, these I call truly and only OURS, and so doth the Scripture, *Rom. 10. 3, 4. Phil. 3. 9.* and as for what OUR Persons do in his Light according to his Will in the true movings of his Spirit, and by no other but his own Power, *Quæ nos fecimus ipsi sic, ea nostra voco*; these being partly ours, tho principally his, I have a liberty from the Lord truly enough to denominate by that Name of OURS: yet as 'tis fit he should have the pre-eminence as to the Name,

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Righteousness of the Law may be fulfilled in us: Ergo, say they, the Law of God by the Grace of Christ may be kept, and the keeping thereof is our Justice. Christ also saith, *My Yoke is easy, and my Burden light.*: Ergo, his Commandments are possible to be kept. --- He that loveth his Neighbour hath kept the whole Law: but it is possible to love our Neighbour: Ergo, to keep the Law. *Bel-larm. cap. 11.* --- That it is possible to keep the Law, they would enforce further by these Testimonies of Scripture, *Josh. 11. 15. Joshua left nothing undone of all that the Lord had commanded Moses. Acts 13. 22. I have found David a Man after mine own Heart, which will do all things that I will. 2 Kings 23. 25. Like unto Josiah was there no King, that turned into the Lord with all his Heart, with all his Soul, with all his Might, according to all the Law of Moses. Luke 1. 6. Both were just before God (that is, Zechariah and Elizabeth), and walked in all the Commandments and Ordinances of*

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them up thereunto; for it is usual as well as righteous with him, to signalize the nature of the Offence from the kind of the Punishment they fall under; *Judg. 1. 7.*) tho he intended it not: (*this is a pitifull Salvo, or our Author's glaving Plaster, after his injurious wounding of him.*) His whole Scheme implies, that Christ doth not distribute Blessings or Punishments by any Rule that refers to the Actings of Men. (*He did well therein, for he knew what Christ had said, that without him we can do nothing.*) --- Most of the Promises and Threatnings in the Bible that refer to the state of Souls, are Evangelical Promises and Threats; they are not the Sanction of the Law of Innocence, but of Gospel-Grace: Who can doubt this if they consider, that the Covenant of Innocency promised Life to nothing below sinless and perfect Obedience? The Threatnings of the Covenant of Innocency admitted no Repentance or after-relief to the guilty: They did fix the Curse irrevocably in case of any Transgression. No overture of Life, or Door of Hope, or Argument to Conversion with hopes of acceptance could be framed out of those legal Threats or Promises to any Man that is a Sinner. *Turn ye, turn ye, Why will you die?* was not the Language of that Covenant: No, if a Man is once a Sinner, the Law could speak no lower than this, Thou art undone whe-

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Name, who is not the chief Actor, but the only Author of them; I rather chuse mostly to call them his, tho done in and by us; and so again, *Quæ nos fecimus ipsi, vix ea nostra voco.* So there are, 1. Good Works, which are only Christ's, and not OURS, and by these he deservedly stood justified in the sight of God, in his own Person, which if he had not done (and had he sinned he could not have done) he could never have been a High-Priest able to justify others, or sufficient to save to the uttermost, such as come to God by him; for such a High-Priest it became us to have, who is holy, harmless, undefiled, and separate from Sinners himself, or else he could never separate Sin from us; *Heb. 7. 26, 27, 28.* 2. Again, there are good Works (so called) which are only OURS, and not Christ's, and such are all the best that we work without him of our selves, even all our own Righteousness and Righteousnesses, which are as an unclean thing, as a menstruous Rag, *Isa. 64. 6. as Dung and Loss, not Gain,* nor any way profitable to save or deliver, *Isa. 57. 12, 13. Phil. 3. 4.* and by these, tho done in Man's willings and runnings in a way of outward Conformity to the letter of the Law,

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of the Lord without reproof. John 17. 6. *Thine they were, thou gavest them me, and they have kept thy word.* Rom. 7. 19. *The Evil that I would not, that do I: now, if I do that I would not, it is no more I that do it, but Sin that dwelleth in me.* Ver. 25. *I my self in my Mind serve the Law of God.* Then Paul sinned not, for Sin cannot be but in the Mind; Bellarm. *de Justif. lib. 4. cap. 11.* --- The old Pelagians, who held the same, or very like Position to the Papists, objected thus, *Si impossibilia sunt mandata, &c.* If the Commandments be impossible, the fault is not in them that received them, but in him that gave them. Hieron. *ad Ctesiphont.*

St. Peter speaketh *Acts 15. 10.* of the Ceremonial Law, which being added to the Moral Law, made it im-portable; but now the Ceremonial Law being abolished, the Moral Law is portable. Bellarm. *cap. 14. resp. ad loc.*

1. The Apostle Rom. 7. 7, 10. speaketh of the Act of Concupis-cence, which is no Sin. Bellarm. *respons. ad ob-ject. 3.* --- From Gal. 3.

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whether thou turn or no. Things being thus, I would intreat thee to consider all the Calls of God in Christ to Men since the Fall; weigh the Promises and Threats wherewith God strengthens those Calls; see if any one of the Calls to Faith, or Repentance, or Holiness, thus back'd with Promises and Threats, be not Evangelical. Doth God in those Calls promise Life to nothing below sinless, perfect Obedience, or doth he threaten eternal Death in those Calls against whatever is short of perfect Obedience? (So the rack-rent of the former broken Covenant is cancelled, provided we bring in the Pepper-corn Payment of the Conditionality of the Covenant of Grace.) Do the Threats annexed to those Calls exclude all after Repentance? (Not at all, according to our Author, for that may well be the prevalent Condition of our Re-entry, that was the previous Motive to our first Title and Possession.) See Ezek. 18. 21. Are not these Calls with the Promises and Threats directed to Sinners for their Conversion and Recovery? Is it not to Sinners God speaks in them? and is it not for their Healing and Salvation? Are not the Promises an offer of Relief? Are not the Threatnings intended to awe and warn Sinners against refusal of these Offers? They be not uttered to bind the Curse, but to deliver from it, by urging our compliance with the Com-mands of a Redeemer; Heb.

3. 7, 8.

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Law shall no Flesh ever be justified any more than Paul was; for these are not Christ's, all whose Works are meritorious and accep-table to God, and deserving no Condemnation that I know of, and consequently deserving Justification before God: but Man's own Righteousness, as that of the Jews was, Rom. 9. 32. chap. 10. 3. and Paul's was, till he came to the Light (tho for want of coming to the Light, T. D. in his dark Mind faith Paul had no Righteousness that was not Christ's, p. 22.) is meritorious of no more acceptance than Cain's Sa-crifice had, which was justly and deservedly re-jected, because it's the evil Doer still, that does that Good which God (what e're the Sinner calls it) ac-counteth Evil. 3. Again, there are good Works which in different respects are called (truly enough) both Christ's and OURS (viz.) OURS, as done in and by our Persons; Christ's, as done only by his Power in us: and by these last (call them as ye will) Christ's, as done by him in OUR Persons, or OURS, as done by us in his Power, is the Justification of all that ever were or shall be justified, both deserved and effected, and not by what he did without them in that single Person that once lived and

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10, 12. he further saith that they are accursed which think to keep the Law by their own Strength, without Grace, which indeed it is impossible to do, but possible by Grace. *Resp. ad loc.* 2. See Dr. *Willer's* Synop. Pap. p. 1015, 1016, 1017, 1018. Men ought to do good in respect and for Reward and Recompence in Heaven for their good Works. The Apostle saith of *Moses*, Heb. 11. 26. *He had respect to the Recompence of Reward.* Rhem. *Ibid.*

Their (*i. e.* the Papists) Opinion is, that good Works are not only necessary to Salvation, *necessitate presentie*, because they must be necessarily present, and we cannot be without them; but *necessitate efficientie*, they are necessary as efficient Causes together with Faith, of our Salvation. *Work out your Salvation with fear and trembling;* Phil. 2. 12.

Our light Affliction causeth unto us a more excellent weight of Glory: *Ergo*, Our Works and Sufferings are the cause of Salvation. *Bellarmin. lib. 6. de Justificat.*

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3. 7, 8. *chap. 4. 7.* Every Threatning used by God as an Argument to Conversion, is a Gospel-threatning. ----- What kind of Government can Men assign to Christ, if there be no Sanction to his Precepts? Dr. *Crisp* oft tells us, that the Sanction of the Law of Works is removed, the Curse is gone as to the Elect. This is true, if he mean, that sinless Obedience is not now the way to Life; (*but a venial imperfect Obedience is*) and that all below it shall not bind Death upon us so as to hinder our Relief by the Gospel (*so we be sure of bringing in our conditional Pepper-corn Rent.*) But what then, hath the Redeemer no Promises and Threatnings to rule Man by? And is their Obedience or Disobedience an indifferent thing as to their Happiness or Misery? Must he save all or damn all, or else be a Respector of Persons in his Judicial Distributions? (*So that our Justification depends upon our Works or Doings, and we instigated thereunto from a moral attendance unto the Promises and Threatnings of the Covenant of Grace, as the Sanction thereof, and Christ's Boundaries in the discharge of his Rectoral Office.*) Is this the Language of God to Sinners since the Fall? Did Christ preach at this rate when on Earth? Or, doth he so speak now from Heaven? *Heb. 12. 25. chap. 2. 3.* Our Lord assures us, Mens Sins are aggravated, and their

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died at Jerusalem, while the same Righteousness was and is not by that same Power of his fulfilled within themselves; and so first detesting all that as rotten Rags that's done by meer Man without Christ, and disowning it utterly, as giving no influence to Man's Justification, both honouring and duly owning all that Righteousness that was wrought by Christ without Man, as perfect, precious, glorious, acceptable to God, unspeakably useful to us, and truly meritorious at least to his own Justification, that he might become (as else he could not) a meet Mediator for Man. This third and last I own as the meritorious and perfectly effectual Cause of Man's Justification; and howbeit T. D. is so blind as to deny our Satisfaction by that Righteousness whereof Christ is the Author, p. 23. and to believe that he that holds Justification by this Righteousness of Christ that's wrought in the Saints by his Spirit, cannot be saved, p. 38. for he owns this Sentence there for truth (*viz.*) That any Man that holds that Principle of being justified by a Righteousness within us, living and dying in that Principle cannot be saved: Yet I not only say, but see so much, and hope (as great a Malefactor as T. D.

p. 54.

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Bellarmino answereth, that *St. Paul* speaketh of the first Justification, which is without Works; *St. James* of the second Justification, whereby a Man is made more just, and this caused by good Works. --- He further opposeth for Justification by Works these places of Scripture, *Rom. 6. 19.* *As you have given your Members Servants to Uncleaness, and Iniquity to commit Iniquity; so now give your Members Servants to Justice or Righteousness, to Sanctification.* By Sanctification here Justification is signified, being oppoted to Iniquity. *2 Cor. 7. 1.* *Having these Promises, let us cleanse our selves from all filthiness of the Flesh and Spirit, and grow up unto Sanctification in the fear of the Lord.* We must grow up every day to more Justice and Sanctification. *Chap. 9. 10.* *He will multiply your Seed, and encrease the fruits of your Justice:* By Alms then our Justification is increased. *Job. 14. 23.* *If any Man love me, he will keep my Words, and my Father will love him.* This keeping of the Commandments doth

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Damnation grows greater by a rejection of his Call to Sinners, through Impenitence and Unbelief; *Joh. 8. 24.* *Heb. 10. 29.*

It's a precarious Dominion that Christ exerciseth, if he hath neither Rewards nor Punishments to induce Mens regards to his Authority. Read the Scripture, or wait the Judgment-day, and you'll find it otherwise. --- (*So that if a Man cannot then make it appear that he has wrought out an Obedience suted to the nature of the Promises and Threatnings of the Covenant of Grace, he must fall in Judgment.*) How unsutable is it to the present state of Mankind, that Christ should govern us without Promises and Threatnings? He is a King, and we are his Subjects. (*Now Allegiance comes in for a subordinate Righteousness, what a distended reach our Author has? like a long slang of a School-boy Dunce, of whom his Master said, he knew not what he was good for, unless to reach down Puddings from an high Shelf.*) And we are, 1. Subjects in a State of trial for another World. (*So that God cannot individually determine upon the Persons elected, tho he hath Election in store for them, nor Christ for whom he particularly died, nor the Spirit whom he hath effectually called, till this state of Trial be over.*) --- By this Gospel-Constitution, persevering Holiness, sincere Obedience, or good Works, are necessary to Salvation. He that made Faith necessa-

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p. 54. makes me for it) to make any (save such as seeing will not see) to see the same, that he cannot be saved who holds it not, but looks for *Salvation* in that *Gospel*, which *T. D.* preaches of a *Justification by a Christ only without him*; and that he may fill up his flouting at it, and compleat his cursing of it, in the same Phrase he scoffingly renders me speaking this Truth in at the Dispute, *p. 28.* I say again to all People, that *Gospel* which *T. D.* and his Fellows preach of *Salvation by Christ without them, without the Revelation of Christ and his Righteousness within them, will not bring Men to Heaven: Indeed People, it will not.* And this that I am to have the second talking with *T. D.* about, before I come again to *J. O.* (*viz.*) this Point of *Justification*, whether it which we say is by *Christ's Righteousness* and *good Works* alone, and not any thing that is done by us, simply as of our selves, be by the *Righteousness of Christ without us only* (as *T. D.* saith it is) or by that which he performs in us also by the same Power, as we affirm it. *Ibid. p. 137, 138, 139.*

Having hewed my way to it through those craggy *Contradictions* of *T. D.* to himself about it, and dispersed and vanquishd some

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doth procure the Love of God, and consequently Justification. Rev. 22. 11. *He that is filthy, let him be filthy still; he that is just, justificetur adhuc, let him be justified still: Ergo, by good Works a Man hath increase of Justification.*

But answereth Dr. Willer, We deny not but that we must continually grow and increase in the Works of Sanctification, which the Apostle affirmeth; but Justification is one thing, Sanctification another; we must first be justified by Faith in the Promises of Christ, of the which Promises also the Apostle here maketh mention, then followeth as an Effect and Fruit thereof, our Sanctification and Holiness, with the Works thereof.

Their (*i. e.* the Papists) Opinion is, that a just Man in his good Works doth not sin so much as venially. *Concil. Trident. sess. 6. can. 25.* But that their Works are truly just, without any spot or blemish of Sin. Job 1. 22. *In all this did not Job sin, nor charge God foolishly.* Psal. 7. 6. *Judge me according to my Righteousness.*

David

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necessary to Justification, hath made Obedience necessary to Salvation: He hath as well promised Heaven to the godly Man, as Pardon to the Believer: And our perseverance in Holiness and Obedience, is as truly our way to Glory as the Scriptures can describe it: (*One of the truest words he ever spake, but the Scriptures tell us that Christ is the way, we must be first implanted into him, then we are in our way unto Holiness, Obedience, Perseverance and Glory.*) Nothing of these merit Heaven: (*The word merit is not in fashion, and therefore it is dangerous to own it; like K. James, by some disaffected Persons not publicly acknowledged, tho' secretly beloved and wish'd back again.*) But he that merited Heaven, hath peremptorily appointed these to bring us thither; Heb. 6. 10, 11, 12. ----- Salvation is promised to Perseverance, true Holiness, sincere Obedience, or good Works; and the accomplishment of these Promises to these, is called an *Act of Righteousness*. These are Gospel-Promises, because Salvation is promised on terms so below Perfection. The Texts are innumerable that include these Promises; Rev. 2. 10. 2 Tim. 4. 7, 8. Rom. 8. 13. Heb. 6. 10. 2 Thess. 1. 6, 7. The Righteousness refers to the truth of the Promise, not the proportion of the Work. ----- Object. *These describe the Men whom God will save.* Ansv. True, but not as meer natural Signs, but

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of the dark Vapors where-with he had veiled that Question that lies between us, I shall now vent my Verdict on it in a more plain open view: and having negatively declared whose *Righteousness* and *good Works*, *Justification* and *Life* is not given upon, and discarded all those of *meer Man's own*, as *Dung, Loths, Rags*, imperfect, and (whatever T. D. falls charges on us, as affirming it, or affirms himself of *Life given upon imperfect Obedience*, and *meerness to inherit* it by *Paul's own*, which he renounced) of no worth, to give any influence into these matters; I shall shew whom and whose *good Works* and *Righteousness* Life comes by, and is given upon: yea, I here positively affirm, that by none but *Christ alone Justification unto Life can come*; nor is there either Title to the Inheritance, or *Fitness* (these are but convertible terms with our Author, *Title* and *Fitness*) to possess it, by any other *good Works* or *Righteousness* save those of the *Lord Jesus only*, whose *only* and *all*, whole Works, even in the very least degree thereof, *when* or *where-ever* wrought, are perfectly good. ----- Now much if not most of this is in general granted and asserted by all, (*viz.*) that *Justification*

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David would not have stood upon his Righteousness before God, if it had been defiled with Sin. *Bellerm. cap. 13.* God giveth as well everlasting Life and Glory to Men, for and according to their Works, as he giveth Damnation for the contrary Works. --- And Men by their Works proceeding of Grace do deserve or merit Heaven, and the more or less Joy in the same. *Rhem. Rom. 2. Sect. 2. 1 Cor. 3. Sect. 2.* See Dr. *Willer's* Synop. Pap. p. 1021, 1023, 1024, 1025, 1026, 1035. The Jesuit setteth down this distinction of Grace: There is *gratia gratis*, &c. Grace freely given, and they are such spiritual Gifts of Wisdom, Knowledge, Utterance, and such like, which are given rather for the benefit of others: there is also Grace, whereby we are made acceptable to God, the Grace of Justification; which Grace *Bellarmino* defendeth to be *qualitatem per modum*, &c. a Quality in manner of an Habit, resiant and permanent in Man: *De grat. lib. 1. cap. 3.* The Apostle saith, *Rom. 5. 19.* *As by one Man's Disobedience many were made Sinners; so by the Obedience of one, shall many be made righteous.*

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as moral instituted Signs: (i.e. the very substance and matter indeed of our Justification:) They are Qualifications which God appoints as Prerequisites to the Blessings: They are not meritorious, (no, that is left to the Righteousness of Christ, unto which this blasphemous Wretch assigns that meritorious Office, of presenting us justified in our own Righteousness) but they are made by the Promise necessary to our partaking of these Gifts, and the neglect of them would exclude our Interest in the Blessing. --- Consider the respect to Glory which our good Works have in Scripture-dialect. They are as *Seed to the Harvest*; Gal. 6. 7, 8, 9. as a Way to ones proposed Place, *Eph. 2. 10.* as *Means* to an End, *Mat. 5. 8.* as *Work* to ones Wages, *Mat. 20. 1, 7.* *Foundation* to a Building, *1 Tim. 6. 19,* &c. The Gospel declares no less a Connexion between good Works and Glory, tho they merit nothing. --- *Reader*, lay these things to Heart, and canst thou account persevering Holiness and Obedience useless things? Are they so indifferent to Happiness as the Doctor represents them? (Yes, that they are in our Justification; either as the conditional, material, or persevering part thereof, for which it is that the Doctor and every sound Believer do perfectly abhor them.) How much of the Bible must be expunged ere his Opinion deserves Credit? Tho I know our corrupt part too well likes

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cation to Life and Salvation is by none but Christ, and by no other Righteousness but that which is most peculiarly and properly called his; and not Man's. But still the question about which *sub judice lis est*, (viz.) what Christ it is, (for T. D. makes two at least, if not more, viz. a Christ within; and a Christ without) and what Righteousness of Christ it is (for T. D. makes two Righteousnesses of Christ also, viz. one within us, and another in him without us) by whom, and upon which the Title to Justification, and the Inheritance comes. --- And as I own no other Christ but that one, by whom Life comes to all that believe in his Light; so I own the Life to come by that one Christ, not as without us, but as coming within us; and contrarily to T. D. at the Dispute, who (as he truly relates it, to his own further shame, p. 22.) being asked by G. W. Whether we are not justified by Christ within us? answered, No, but by Christ without us; which Christ (to make but one of him still, whom T. D. by his Metonymy metamorphoses into two things expressed by that one

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tcous But we are made Sinners, not by the imputation of Adam's Unrighteousness, but by Sin inherent and permanent in us: Ergo, we are justified, not by the imputation of the Righteousness of Christ, but by Justice of Righteousness inherent in us. *Bellarmino. cap. 4.* *Bellarmino* would bear us in hand, that the name of Merit is either contained in Scripture, or collected from the same. *Lib. 5. de Justificat. cap. 2.*

Argum. The places of Scripture which he pretendeth for proof hereof are these:

1. Ecclesiast. 16. 12. *He judgeth a Man according to the Merits of his Works.*

2. Heb. 13. 16. *With such Sacrifices, promeretur Deus, God is merited.*

3. The Scripture maketh mention of Dignity or Worthiness, which is the same that Merit is: *That you may be counted worthy of the Kingdom of God;* 2 Thess. 1. 5. *They shall walk with me in white, for they are worthy;* Rev. 3. 4.

4. There is often also mention found in Scripture of Reward; *Mat. 5. 12. 1 Cor. 3. 8. Gen. 15. 1.* But where there is a Reward, there Merit

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a Dispensation from striving to enter in at the *Strait Gate.* (*Strait indeed, if this sophistically revived Covenant of Works be the way to Glory.*) Object. *It's for Christ's Incense these are accepted. Answ.* But Christ's Incense will not be applied to our Sins, but to our Graces and Duties, and that shews they are more pleasing to God than our Sins be. And again, they are these Graces and Duties which are accepted for the sake of Christ: (*speak out thou familiar Spirit, and whisper not thus in the Dust, Isa. 29. 4.* Is it not for their material Justification that all this is meant?) His Incense will not be denied to them, (*now they produce the Matter of their Justification and Discharge*) and thereby they are well pleasing to the Lord, and tend to render us so (*Teste Bellarmino.*) Reader, to sum up all, I appeal to thee, 1. Whether God doth not require any more of any Sinner for Salvation than that they believe in Christ, repent of Sin, persevere in true Holiness, sincere Obedience, or good Works internal and external; and if we do so, can we perish? Hath not Christ provided all else? (*i. e. all besides that which is necessary to save us.*) And doth not the Promise secure Life upon doing these? (*So that let us be sure of doing our part, and if Christ thereupon comes not in to do his part, i. e. meer saving us, if we perish, of consequence the fault must not be ours but his.*)

2. If

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Name, his Person and Operations) as without or while without, and not come into them, is no more to them, who when he comes in *them* are his Saints, than he is to all them who are without him in the World, whose *Condemnation* he is by his *Light*, because they yet *believe not in it*, that he in whom is Life, whose Life is the *Light of Men*, by it might come into them, and make them partakers of Life; *John 12.* But as he comes in (and Men behold he now cometh *ἐν μυριάδι ἁγίων*, in Myriads of his holy Ones, *Jude 14.* To convince all the ungodly of their ungodly Deeds, and the hard Speeches that ungodly Sinners have spoken against him) So is he made not only their *Sanctification* to cleanse, and make them meet for the pure Lord to look upon them with delight, as Vessels of Honour fitted for him to take pleasure in, but also even so, and no otherwise than so, as within, and bringing forth his own *Image* and *Righteousness* within them, is he their *Righteousness* to *Justification*, so as to enlighten and entitle them to the gracious acceptance

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rit goeth before. *Ibid.*
p. 925, 1041.

S. de Clara, as *Mr. Chauncy* cites it in his *Rejoinder* to *Mr. Dan. Williams*, p. 7. tells us, that *Merit is a free Action, accepted to some Reward.*

Merit of Meetness is a free Action, which by reason of some Congruity for fitness is accepted to a Reward.

Merit of Worthiness is a free Action of a Man performed in Grace, which from Justice is accepted to a Reward.

Inherent (which they call justifying) Grace, and count it (after the Council of *Trent*) unanimously the formal Cause of Justification, by their Doctrine, falls under Merit. They mince it indeed, calling it Merit of Congruity; but it is big enough, how small soever they would have it seem, to bid defiance to the Grace of God in the Text, (*Rom.* 3. 24.) There are some preparatory Works which (they say) must go before Justification, as dogmatical Faith, some sorrow for Sin, Fear, Hope, &c. to which justifying is due in Congruity, tho not in Justice; and this dueness they express in the definition of congruous

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2. If any Sinner believe, not, and repent not, hath Christ ever promised to save him? Will any Decree, or the Merits of Christ secure him? (*An open black-mouth'd Devil, without limitation! for are they not by the Decree and Merits of Christ, even all the Elect infallibly brought in viritim to believe, repent, and persevere therein unto Glory? No, says our Author.*) Again, if any penitent Believer shall apostatize, prove ungodly, and unfruitful, hate God, or neglect to love God and his Neighbour wholly, &c. shall this Man be saved? Hath not Christ determined the contrary? Will his first Faith save him? A Resolution of these two things, according to the very scope of the Word, will decide the main of this Controversy. These assert the Rule of Christ's rectoral Distributions, and the Decree comes not in opposition to the Methods of his Government, by which we are to govern our Hopes and Fears. *Mr. Dan. Williams's Gospel-Truth stated*, &c. p. 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 123, 124, 125.

Now, *Reader!* observe diligently this 13th Chapter of *Mr. Dan. Williams*, whence most of this thou hast read was taken, and thou wilt find, that notwithstanding his subtle Precaution (as a token of his pretended Innocence, which indeed is but a Blind) to the Reader in the very entrance of the Chapter, yet his main drift

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tance in the sight of the Lord, which by his own holy Presence, and holy Spirit, and holy Operations in them, he hath first fitted them for: And as by himself, not as without us, but as within us; so by that Obedience, and those good Works of Righteousness both active and passive of himself, not as without us only (as is blindly believed by our blind Guides and their Believers) but as within us wrought and performed, doth he really become our Righteousness to the Justification of us in God's sight, and an Entitler of us to the Inheritance, and a Sanctifier and fitter of us for it; and also we the Righteousness of God in him: for tho whatever he did and endured without, in that Body that liv'd and dy'd at Jerusalem, was as truly meritorious of perfect Obedience, (here's our Baxterian *Fack-pudding* Doctrine to a hair's breadth) as to the ends, in order to which it was yielded, being the fulfilling of the Law, and of all the Types, Shadows and Sacrifices that went before him, and that whereby he left us an Example that we should follow his steps, &c. yet if the Blood of that immaculate Lamb, and the

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gruous Merit. It is, says *Navar.* (after *Aquinas* and their common Gloss) a good human Act of one without the Grace of God, to which spiritual or temporal Reward is in some respect and congruity due. Now if justifying Grace be due on our account, before the Lord vouchsafe it, he gives it not freely, but only pays what he owes, and is before obliged by us to let us have; and *Bellarmino* says this Merit is not founded on the Promise of God, but in the Worth and Dignity of the Work.—I need bring no particular Testimonies to shew, that by their Doctrine, Pardon of Sin falls under this sort of Merit: for Pardon and inherent Grace are by them involved together, and made one and the same Notion (*this is perfectly the Baxterian Notion, that as we are sanctified, so are we pardoned.*)—They tell you, to be justified is to be sanctified.—Thus you may be justified in their way, if you will but have patience till your inherent Righteousness in this World be perfect and spotless, or till the lowest degree of it be absolute Perfection. If you think it impossible to be justified upon such

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drift is, as appears from the very scope thereof, together with what he takes out of *Dr. Crispi's Works*, to engage against, and for what and to what end it was that the Doctor used those very Sentences which he recites here and embattles; I say, do but observe this, and thou wilt find that his main and only drift is to set up Works (*under a pretence of Holiness*) as both the preparative, material and persevering Condition of our Justification, or justified state before God, directly as the *Papist* and *Quaker*, even to a hair's breadth, tho managed with more Impudence and Deceitfulness, tho sottishly enough, by him: And let me tell thee, that a Protestant, and especially a Protestant-Dissenter in disguise, is worse than the rankest *Papist* or *Quaker*, and more to be abhorred than the vilest of Devils.—But still our Author calls upon us to view a new Piece of his.—Obj. *Christ was made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons; Gal. 4. 4, 5.* *Ans.* 1. I might shew how the Context doth confine to the following sense, viz. *Christ was made under the Jewish Law as delivered four hundred Years after the Promise, which could not give Life, nor the Spirit; under which Law the Jewish Believers were shut up, and it their Schoolmaster, and they as Servants in Bondage under the Elements*

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the suffering, and the Sacrifice of himself, by which he purges away Sin, and that Righteousness, and those perfect good Works, and holy spiritual Operations of his be not witnessed nearer to us in time and place, than 1600 Years since at *Jerusalem*, (viz.) *within us now*, as *1 Joh. 1. 7.* it avails us not to our Salvation.—And howbeit this true Transposition of purifying before pardoning, of Mens forgoing Sin by Christ's Power in them before God's forgiving and forgetting it, runs in a clear cross line to your *ἄσπερον πείραγμα*, of the Cart before the Horse, who set Justification from the Guilt, before Sanctification from the filth of Sin, expecting and accounting among your selves (without the Lord while he is silent, and before the Bill of your Accounts be brought in by him) ye are just, and pure, and holy, and good in the sight of God, when it's nothing less upon the account of somewhat done by another, that never knew the Workers of Iniquity so well as to entitle them to an entrance into God's Bosom in their Iniquities, as if all scores were quitted between God and you, and your Sin blotted out

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such terms, they will tell you there is nothing more easy. *Morning Exercise against Popery*, p. 448, 449, 456.

Bellarmin. *Tribus in rebus ab hæreticis Catholicis dissentiunt*, 1. In objecto fidei justificantis, quod hæretici restringunt ad solam promissionem misericordie specialis: Catholicis tam late patere volunt, quam late patet verbum Dei.

In three things the Catholics dissent from Hereticks: 1. In the Object of justifying Faith, which the Hereticks refrain or confine unto a bare Promise, or promise alone of special Mercy. *Ames. Bell. Enerv. Tom. 4. p. 92.*

Bellarmin. *Non omnes illi revera credunt, qui arbitrantur se credere.*

Protest. *Neque sciunt aut vident aliquid omnes qui putant se scire aut videre: qui tamen revera sciunt, aut vident, certi possunt esse, quod sciunt, & videant. An quia Hæretici arbitrantur se rectissimè credere (ut Bellarm. objicit) idcirco Bellarm. cum cæteris Pontificis arbitrantur tantum opinione fallaci, suam fidem esse certam?*

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ments of this World, i. e. the Ceremonies, and far from the designed Liberty of adopted Sons. But Christ was made under this Law to redeem and rescue those Jewish Believers from this Bondage, and to bring the Gentiles as well as they, and at one instant with them, to the Gospel Freedom and Liberty, called the *Adoption of Sons*; even a Liberty from the Jewish Yoke and Bondage, which many were still fond of. Consult *chap. 3. and 4.* In this sense it's not the Law of Innocency as a proper Covenant of Works, that's meant by the Law under which (a pretty Evasion if it would hold) Christ was made. The Law of Innocency or Works had not in it these Ceremonies, Ordinances, and the like.

2. I grant that Christ in taking our Nature became a Servant, and subject to the Law of Innocency, to its Precepts and its Punishments, as a *Mediator*, according to the terms adjoined in the Covenant of Redemption: (i. e. *So far forth as that he might fully vacate it, and bring in a new Law.*)

3. But how follows it, that because he obliged himself in the Covenant of Redemption, that he would be in our Nature subject to the Law for our Redemption, that therefore he was such a Surety in what he did, as that we legally did what he did, and that in the estimate and sentence of that Law as a Law of Works? It's so far from concluding this, that

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out 1600 Years at least, before they were by you done: And by his *Witness in you*, as with a *Pen of Iron*, and a *Point of a Diamond* written by Christ, and the Works of his Spirit within; yet I absolutely assert, that he can be no further justified than in such measure as ye are sanctified before God, nor yet any sooner in order of either *Time* or *Nature* as you speak. I am not ignorant of your ordinary *School-Distinctions and Positions*; namely, that *bona opera non præcedunt justificandum sed sequuntur justificatum, & dant non jus ad regnum*, but only *aptitudinem regnandi*, &c. that *good Works go not before in the Person that is to be justified, but follow only in Persons already justified*, and give no right to the Kingdom, but only a *fitness* for entrance into it, to such as have actual right before ever they do any good by the Power of Christ: and *T. D.* by *implicit Faith* treads in the same common beaten Track, telling us, p. 6. that *surely the leading of the Spirit, or Sanctification is a Fruit and Effect, and not a meritorious Cause of not being obliged to the Penalty of the Law*; yet all this is but *trifle* tattle of those whom *Christ* and *Righteousness* serves to talk and make a trade on: Tell not

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Bellarm. *Quis est qui certo affirmare queat, se toto corde, atque ut oportet credere, & fidem habere vivam, & cum charitate conjunctam?*

Protest. Quoad gradum, nemo credat in hac vita, toto corde, sicut oportet: sed quoad veritatem fideles qui sentiunt se à spiritu sancto obsecratos ad vitam æternam, queunt hac certo affirmare, & Deum eo nomine glorificare. Ibid. p. 101.

Bellarm. All they do not truly believe, who think they do believe.

Protest. Neither do all know, or see something which they (only) think they know, or see: but they that truly know or see, may be certain that they do know and see. Is it because the Hereticks think most rightly that they believe (as Bellarmine objects) that therefore Bellarmine's, with the rest of the Pontificians Faith is right, which they only think with a false Opinion to be so?

Bellarm. Who is he that can certainly affirm, that he believes with his whole Heart as he ought to do, and that he hath a living Faith conjoin'd with Charity? Pro-

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that it concludes the contrary; we did it not because he did it, he did it to redeem us, we were to do it to prevent the need of Redemption, and had we done it, there had been no room for his doing of it: and obeying alone would have serv'd our turn before Sin, and neither our obeying nor suffering have serv'd the turn after Sin.

Further, 4. Christ did not then become a Surety, or undertake to die for us by being made under the Law; but he was made under the Law, because he had undertaken to die for us: His very being made under the Law of Works, was but a performance of a previous Engagement to the Lawgiver; this being one Article in the Covenant of Redemption, that he should take our Nature, be a Servant under the Law, and make his Soul an Offering for Sin, Heb. 10. 9. Isa. 53. Can any infer then, that because Christ was made under the Law in performance of his prior Engagement to redeem lost Sinners, to which Engagement these Sinners were never obliged, (then they were redeemed from that which held them not in Bondage) that therefore these Sinners did truly do and suffer whatever Christ did, and suffer'd to redeem and save them? It's true, but for Sinners, and the Law, and Divine Justice, Christ needed not to enter into any Obligation that he would be under the Law, and die for Sinners, and obey to

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me T. D. of Thomas, of Jo. Duns the Scot, and other Scepticks, School-men and Casuists that make Religion a matter of Dispute more than Practice; for I say (and yet no more than what the Scripture proves to any, but such as take more care by their innumerable Distinctions, Senses and Meanings upon it, to defend themselves in their Sins, than to live the Life of it) that the good Works that are the Gift of Christ, and the Fruits of the Spirit of Christ in us, and that Righteousness which is of his working in us, who worketh in us both to will and to do what e're we do, that is of worth before God, are those by which our Salvation is wrought out, Phil. 2. 13. and are not the Fruit and Effect of, but go before Justification from Guilt, and acquitting from the Penalty and condemning Power of the Law, which is the Fruit and Effect of the other: and the same that gives the aptitude and meetness for the Kingdom, the self same Righteousness of Christ within us wrought and imparted to us, gives to us the jus or right to inherit it, and not another without us, only imputed; for as is commonly said, que supra nos, and so may it be truly said in this matter, que extra nos nihil ad nos, &c. What

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Protest. As to degree no one in this Life believes, with his whole Heart, as he ought to do; but as to truth (or reality) the faithful that experience themselves sealed by the holy Spirit unto Life eternal, may certainly affirm these things, and glorify God on that account.

Bellarmin. *Si certo atque ex fide credere debeo, mihi peccata remissa esse per Christum, quomodo possum petere remissionem peccatorum?*

Protest. *Eo saltem modo, quo Christus Joh. 17. 1, 15. petiit ut Deus ipsum glorificaret, de quo certissimus & debuit esse & fuit, petimus continuationem, certiorationem majorem, & particularem applicationem remissionis concessæ.* Ibid. p. 103.

Bellarmin. If I ought certainly and of Faith to believe that my Sins are remitted me through Christ, how can I ask the remission of Sin?

Protest. At least after that manner, in which Christ Joh. 17. 1, 5. prayed that God would glorify him, of which he ought to have been, and was most certain: We beg the continuance, a greater

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to make the Law honourable. But what is this to make us Principals in that Bond whereby he became obliged to come under the Law to die for us? The Law is honoured (that never was dishonoured) and Justice satisfied (by an Obedience given to that Law that was never broken, and consequently no Satisfaction could be demanded) but not by us (tho by the head of the Members) tho for us (rather in our stead) because he stood alone obliged by his Bond to honour the Law and satisfy Justice. It was not from any Obligation the Law of Works had upon him, that he became obliged to be a Subject; or if he became a Subject, that he must die whilst he was an innocent Person; nor was it the Law of Works that gave him a right to his Reward: if he should obey and die, this Law never promised his Death would be a Ransom for all, (no, nor for any, since none was any way concern'd in it, for ought I can perceive, but Christ himself) and he be glorious, as (or, as it were a perhaps Redeemer) a Redeemer: (a wonderful mock Redeemer does this fellow make of the blessed Jesus, who has laid down a Ransom that does not identically answer the State and Law of their Captivity:) the Law of Works hath nothing of this; (nor, as it seems, any Obedience unto it, either by Christ or our selves) Christ had to do with an higher Law before he submitted to this; a

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What good Works and Righteousness of Christ are done by him without us, whatever they are intentionally and conditionally, yet are actually and absolutely nothing to us, but as we come to see and feel the same, by that same Power that wrought in him working mightily in us, performed within our selves.—Neither are the good Works and Righteousness of Christ, which are the Fruits of his Spirits leading us thereto, subsequent as Effects of his not being under the Law's Curse in a Person before justified (as T. D. and the Scholastick Doctors, of whom he learns it, indoctrinates) but are precedent as Causes of it in order to their Peace; for as 'tis said Isa. 31. 15, 16, 17, 18, 19. of the unbelovent Righteousness, that resides and remains in the Hearts of Saints, which is the Fruit and Effect of the Spirit of God, making them of a Wilderness a fruitful Field, by the pourings out of the Spirit upon them from on high, so it is in truth that the Work of the Righteousness is the Peace, and the Effect or Fruit of that Righteousness is Quietness and assurance for ever: yea, that People who of a barren Forest become a fruitful Field to the Lord, bring forth Fruits of Righteousness by Christ in

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greater assuredness, and particular application of Pardon (*already*) granted.

Bellarm. *Rom. 3. 14. Justificamur per gratiam, id est, per justitiam ab illo donatam & infusam; hæc est causa formalis justificationis nostræ. Ibid. p. 128.* We are justified by Grace, that is, by a Righteousness given from him, and infused; this is the formal Cause of our Justification.

Bellarm. *Nullus omnino locus Scripture invenitur, ubi legitur, Christi justitiam nobis imputari ad justitiam: vel nos justos esse, per Christi justitiam nobis imputatam.*

Protest. *Quamvis totidem verbis hoc non legeretur, non inde tamen sequeretur sententiam ipsam in scripturis non contineri. Sic Bellarm. paulo post: si solum vellem, nobis imputari Christi merita, &c. certa esset eorum sententia, quamvis modus loquendi in Scripturis & Patribus, aut nunquam, aut rarissime invenitur. Ibid. p. 134.*

Bellarm. There is no place altogether of Scripture found, where it is read, that the Righteousness of Christ is

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Law wherein he was the Principal, transacting without us tho for our recovery. I'll give you an Instance, There is a Law made, that he that commits High-Treason shall die; a thousand Persons commit High-Treason in various degrees, and are condemned: But the Law-giver, or absolute supreme Ruler, makes a Law, that if such a great Monarch will become his Subject, and die to expiate this Treason, those condemned Traitors shall be forgiven, and released in such a time and way as is agreed between the Lawgiver and this Monarch: This Monarch becomes a Subject, and dieth to expiate the Treason, and deliver the Traitors: Now here the Law-giver is satisfied, the end of the Law is answered, the Monarch dies in the stead and place of the Traitors, and they in a fit time and way are released. But yet they cannot be said to die, or pay a Ransom for their Lives, much less to say, that they paid as much as the Monarch. Mr. *Dan. Williams's* Man made righteous by Christ's Obedience, p. 109, 110, 111, 112. (*This is pitiful stuff indeed, and a thorow Indication of the Ebness of our Author's Cause*; was it ever known that any Suffering could be an Expiation of that Treason or Rebellion, that is not *identically* the very same with that which the Law as equally constitutes to be Treason, and requires the *idem* also of Satisfaction for? It is the Law that

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them to the Praise of God, are they only, that when the *Hail of God's Wrath, Indignation, and Torment comes down* by right on the *fruitless Forest,* have (even *eatens,* or thereupon) a due *Right* and *Title* to the dwelling in the *peaceable Habitation* and *sure Dwelling,* and *quiet resting Places of the Father's Love, and Abraham's Bosom,* as well as a *fitness* for it; which *fitness* and *meetness* is first, and ever goes before the *ætual, absolute* and *immediate Right* thereto come, for whatever *remote* and *conditional right* all Men have to the *Justification, Life and Peace of God in Christ. Mediante fide, justitia, pietate, sanctitate, &c.* on terms of that *precedent Faith, Righteousness, Godliness and Holiness* wrought in them by Christ, which makes them *meet* for it; yea, a *positive* and *immediate right* thereto can no Man have, till he be thus made *meet* to enter it, any more than he that was *unmeet* for the *Marriage-supper,* for want of his *Wedding-Garment,* who had as true a *remote right* as any that were there, *conditionally* he had *suted* (i. e.) *clothed himself* accordingly, had in his old *Sute* the *rotten Rags* of his own *Righteousness,* and not *Christ's,* a *real* and *immediate right* to intrude him-

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is imputed to us for Righteousness; or that we are just by the Righteousness of Christ infused to us.

Protest. Altho' this in so many words is not read, yet it doth not thence follow, that the Sentence (or *thing*) it self is not contained in the Scriptures. So *Bellarmino* a little after: If they would only have, that the Merits of Christ are imputed unto us, &c. their Sentence or Judgment would be right, altho' the mode of speaking is either never, or most rarely found in Scriptures and Fathers.

Bellarmino. *Nulla necessitas ejusmodi imputationis adferri potest; nam si necessaria esset imputatio ista, ideo potissimum necessaria esset, quod homo post remissionem peccati, adhuc sit verè peccator.* (Here lies the *Baxterian* Quibble.) *Hoc autem est falsum.* Ergo — *Justitia inherens, fides, spes, charitas, etiam in hac vitâ potest esse perfecta.* (Here lies the Quakeristical presumption.) *Imputatio igitur justitia non est necessaria.* *Ibid.*

There can be no necessity of such an Imputation (or the like) to

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calls for Justice, that must be satisfied, otherwise the Lawgiver that is offended by its breach can never be satisfied.)

Mr. Troughton, giving an account of the *Baxterian Notion*, tells us, The Covenant that justifies as a Law, is a Covenant of Works: A Law requireth Works or Obedience to it, and thereupon promiseth a Reward, and threatneth Punishment to Disobedience; a Covenant that is a Law requiring such things to be done, and promising Life to the doing of them, and threatening Death for the neglect of them, is a Covenant of Works: Now such is the Gospel-Covenant according to this Opinion; for we are told, that we are not justified by trusting in the Righteousness of Christ, as that which can give us an immediate Title to Life; nor is justifying Faith a trust or reliance on Christ for the Promise made through him; nor doth Faith justify as an Instrument or Means of apprehending or applying Christ to our selves; nor indeed doth Faith justify at all more than any other Grace, saving that it is the first in order of Nature, and so doth set other Graces on work. But that Faith, Repentance, and the whole course of new Obedience do justify as the Condition of the new Covenant, that is to say, by the Death of Christ God releaseth Man from the Obligation to perfect Obedience, as the Condition of Life required in the old

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himself into so holy a Presence, who was with shame thrust forth for his Labour. *Ibid.* p. 153, 154, 155. Justification in God's sight of a Sinner is, say the *Priests*, before any *Sanctification* is at all in him; but neither the *Sinner* can know that there is any such matter as *Pardon* of his Sin, or that he stands just in God's sight appears not at all to himself, nor yet is it evident to us, who tell him 'tis so, neither can we know it any more than he, till *Sanctification* appear in him, from which, as that which goes before it ever in our Eyes, we come to the sight of it: yet if he will believe us (who speak of a thing we know not, and talk we know not what) and if he will take our words for it, that his *Justification* is before he be *sanctified* (who have no other Evidence of it our selves, or whereby to make it evident to him of this) or his *Sanctification*, which is evermore that which goes before the other, for ought we see or can discern; and if he will trust us implicitly at a venture he may, but if he will not (say I) he may safely chuse (A pretty come-off; the Question is, Whether a Sinner be justified in the sight of God before he be sanctified? The Answer is, No; for no one can come to know

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to be brought (or *alleged*) for if Imputation were necessary, it should therefore be specially (or *principally*) necessary, because Man after the remission of Sin, is yet truly a Sinner. Therefore— Inherent Righteousness, Faith, Hope, Charity, even in this Life may be perfect: Therefore the imputation of Righteousness is not necessary.

Bellarm. *Fieri non potest, ut Christi iustitia nobis imputatur, eo sensu, ut per eum formaliter iusti nominemur, & simus; quamvis verum sit, imputari nobis Christi merita, quia nobis donata sunt, & possumus ea Deo offerre, pro peccatis nostris, quoniam Christus suscepit super se onus satisfaciendi pro nobis, nosq; Deo Patri reconciliandi.* Ibid. p. 135. It cannot be that the Righteousness of Christ should be imputed unto us, in that sense that we should by it be named, and are formally just; altho it be true, that the Merits of Christ are imputed unto us, because they are given to us, and we may offer them to God the Father for our Sins, because Christ

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old Law, and hath established a new, that if they will believe in his Son, repent of their Sins, and serve him as well as they can for the future, they shall be saved. What then is the Gospel but a new Law? and it doth justify as a Law, giving the Reward to Obedience, or the fulfilling of it.

Moreover, we are told, *that Faith taken in its full latitude is nothing else but universal Obedience, and that so it is to be understood, when it said that Faith alone justifies, viz. Faith and all other Graces with it in habit and exercise to the end.* Aph. 65. (a new way of being alone in company) What is this but Obedience to Commands, a fulfilling of the Law, and thereby to be justified? *Lutherus Redivivus*, Part 1. p. 33, 34.

Reader, dost thou not find God justifies none but whom he calleth? *Rom. 8. 30.* Would there be such Joy in Heaven at the Conversion of a Sinner, *Luke 15. 7, 10.* if they be pardoned and safe before? (*Our Author supposeth that the Angels must be privy to the individually personal Election of some by God, and their peculiar Redemption, if such a thing were: no such matter Friend! they come only to know it in their Conversion, and that by the Church, Eph. 3. 6, 7, 8, 9, 10, 11.*)

How much is our Ministry or Concern for Souls debased, if all that we can prevail with are not actually pardoned? Who can

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know it but by Sanctification; whereas indeed, as this Author fully discovers, it is our Sanctification that is the very matter of our Justification) — And as to that Speech out of *Diodorus*, I dare say it was not a *Deo datus* concerning good Works justifying a Man declaratively, and serving in James's sense to approve a Believer in the sight of men; for there's not Truth in't, if meant to only, and exclusively of their use to justify formally, and absolve a Sinner in the sight of God (as it must be if it serve that turn at all to which thou usest it.) yea, I contrarily affirm (yet not denying, but that they do declare before Men the Faith of him that professes to believe in Christ, to be true and not hypocritical) that they also tend as well as that true Faith they flow from, to justify formally (the Papist and Baxterian directly) and absolve Sinners in the sight of God. And tho *Paul, Rom. 3. 27.* concludes that a Man is justified by Faith before God without the Deeds of the Law; yet he never concluded, as you cloudy Expositors of him conclude of his words, which ye wreat, beside his right to your wrong meanings, any such matter as that a Man is justified before God with-

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himself undertook the Burden of satisfying for us, and of reconciling us unto God the Father.

Bellarmin. *Si verè nobis imputaretur Christi justitia, ut per eam justii haberemur, ac censermur, perinde ac si propria nostra esset intrinsicca* (this is directly the Baxterian precarious supposititious Scarecrow) *formalisq; justitia, profecto non minus justii haberi censeriq; deberemus, quam ipse Christus proinde deberemus dici, atq; haberi Redemptores & Salvatores mundi, &c. quod est absurdissimum.* Ibid. p. 137. If the Righteousness of Christ should be truly imputed unto us, so that we by it should be accounted and esteemed just; and likewise if it should be our proper intrinsic and formal Righteousness, doubtless we ought to be accounted and esteemed no less just than Christ himself: therefore we ought to be called (or said to be) and accounted the Redeemers and Saviours of the World, &c. which is most absurd.

Bellarmin. *Christus id nobis restituit quod perdidimus in Adam. At in Adam non perdidimus justitiam imputatam, sed inherentem; igitur in Christo non extrin-*

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can reconcile to this Notion the Pleadings of God with Sinners? He speaks to them as wounded, undone and miserable — *Look to me and be saved; why will you die? Turn to me and live,* Ezek. 33. 11. *lest they should be converted; and I should heal them,* and the like. These found strange, if matters are so perfected before they be born. Mr. Dan. Williams's *Gospel Truth stated, &c.* p. 4, 5.

The Doctor mistakes the nature of God's Decree, because a Decree ascertains a thing shall be in time, therefore he thinks a Decree gives a thing a present subjective Being.

To which Mr. Chauncy replies, The Decree of God gives an objective Being to the thing decreed; for the Will willing, and the thing willed, are *relata*. All things in time are present with God, looking upon them in one eternal Act; there's neither time past or to come, or succession, that his Decrees are measured by, his Decree is himself. But if we consider the Objects of the Decree in Execution, they are in time, and measured by succession; but yet things thus standing, are the Objects of the Decree, they have their first cause in his Divine Idea, and have their unchangeable fixation, as to their Nature and Order, in the present or future being and working, either as necessary or contingent Agents.

Because Jacob was an elect Person, or the Object of electing Love in the Womb, therefore

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out the good Works of the Gospel (here's the Neonomian Law) between which of Christ's in his Saints, and these of the Law, which are Mens own done, without Christ of themselves, yet never distinguishing, run so far into confusion as ye do: which Deeds of the Law done in Mans own Thoughts, Willings and Runnings, and not in the Light and Spirit of Christ the Power of God, never reach the thing that is run after (that is) the fulfilling of it, without which there is no Life: for the Law requires Brick, but affords no Straw; good Works, but it gives no Strength to weak Man in the Flesh, and Fall, wherewith to perform; so the Letter only kills, and only the Spirit gives the Life. So both Paul and James, and we as much as Diodate and T. D. do for ever shut out them; yea, and so much more, than any of you do: we deny the Deeds of the Law (so done), as to the doing us any good toward our Absolution before God, by how much we do both in our Life and Doctrine establish only the Deeds of the Gospel, while you, who doctrinally exclude the Law's Deeds, do yet practically establish them to your Justification; (this

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extrinsecam tantum imputatam recipimus. — Si per justitiam Christi, nobis imputatam, vere possumus dici justii, & filii Dei: Ergo poterit etiam Christum per injustitiam nostram sibi imputatam dici vere peccator, & quod horret animus cogitare, filius diaboli. Ibid. p. 138. Christ re- flecteth that unto us which we lost in Adam. But in Adam we lost not an imputed but inherent Righteousness: Therefore we receive not in Christ an extrinsecal only and an imputed one. — If by the Righteousness of Christ imputed unto us, we may truly be said to be just (or righteous) and the Sons of God, then also Christ by our Unrighteousness imputed unto him, may be truly called a Sinner, and what the Mind dreads, (or trembles at) a Son (or Child) of the Devil.

Protest. Rom. 4. 5. *Fides imputatur ad justitiam:* Faith is imputed for Righteousness.

Bellarm. *Fides ipsa imputatur; fides autem non est justitia Christi, sed nostra.* Faith it self is imputed; but Faith is not the Righteousness of Christ, but ours.

Protest. Fides imputatur ad justitiam, ver. 5. *idem est cum eo quod dicitur*

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fore he was then actually a pardoned and adopted Person.

To which Mr. Chauncy replies: Nay, there was more in it than that; for mark the Text, v. 11, 12. 1. It doth not tell us Jacob was elected, but that it was published and declared to Rebecca, Jacob have I loved. If God should tell my Wife when with Child, I have elected, and do love this Child that is in thy Womb, I should look upon this as a Justification of this Child, it being a declared Sentence of God concerning its standing in his Favour and unchangeable Love. 2. The Text is particular in the Reason of this Declaration to Rebecca, ver. 11. that we may see that God accomplish'd his purpose of Election in the applying of the Grace thereof without Works, not so much as upon the account of Faith as a Work, because the Children were not capable of doing good or evil, the application of his distinguishing Love could not be upon that account, viz. of any condition found in them; nor could the foresight of any such thing in them be the cause of God's Purpose in Election, and shews it's one and the same Righteousness that an Infant and Adult Person is justified by.

Because an eldest Son is an Heir in the Womb, therefore an elect Person who is in time to be adopted, is an Heir in the Womb.

To which Mr. Chauncy replies; There's a difference between an Heir and Adoption.

If

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(this is positively the Baxterian, who says that they that hold Justification in the Righteousness of Christ, arising from his Obedience unto the Law, *nostro loco*, do thereby plead a Justification by the Deeds of the Law) for howbeit in words ye establish Faith, as that by which ye stand justified formally before God, yet that Faith ye act, who believe God accepts your Persons and Performances with his Righteousness inherent in your selves, and while ye are yet unpurged, and not so much as believing, you can or must be purged from your Sins, is far from the true Faith of the Gospel; being no other than the false Faith, or true Fancy of those who were of Moses and the Law, that trusted in lying Words that could not profit them: Jer. 7. Isa. 1. Isa. 58. 3. who thought God did them wrong, if he justified and accepted them not in their Fastings and Services, tho they never fasted from their Iniquities, nor loosed the Bands of Wickedness, as if when they had been at their formal Humiliations, &c. Mr. Fisher *ibid.* p. 166, 167.

Tho

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dicatur, ver. 6. *Deus imputat justitiam absq; operibus, & remittit peccata*, ver. 7. *Fides autem ipsa, absolute considerata, neq; est justitia sine opere, neq; remissio peccatorum: necesse est igitur ut fides imputata relative involvat suum objectum, id est, Christum fide apprehensum.* Faith is imputed for Righteousness, ver. 5. it is the same with that is said ver. 6. That *God imputeth Righteousness without Works, and remitteth Sins*, v. 7. But Faith alone, absolutely considered, neither is Righteousness without Works, nor Remission of Sins: Therefore of necessity it is that Faith imputed, relatively involves (or includes) its Object, that is to say, Christ imputed by Faith.

Bellarm. *Imputare non significat nudam existimationem, sed existimationem cui veritas in re ipsa respondeat.* To impute signifieth not a naked existimation (or reckoning) but an existimation to whom the truth in the thing it self doth answer.

Protest. *Quasi veritas hujus sententia divina (imputo tibi Christum fide apprehensum pro justitia in conspectu*

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If you know there is an elect Person in the Womb, as *Rebecca* did, he is a more sure Heir to Heaven than ever any great Man's Son was to an outward Estate. And as to Adoption, that may not be till some time after; for that is the Grace of Sonship. It's one thing to be a Son, and another thing to have the Grace of Sonship. And is the calling them the Sons of God, manifestly taking them into the number, and endowing them with the Privileges of the Sons of God? The relation of an Heir, and the state of Adoption admit of different Considerations. The state of Adoption is the grown state of an Elect Person; he is put into possession of the Estate, and all Privileges, sits together with Christ in heavenly Places as a Coheir. And thus we are the *Children of God by Faith*, Gal. 3. 26. *The Spirit bearing witness with our Spirit that we are the Children of God, and so Heirs ex abundanti, joint Heirs with Christ*, Rom. 8. 17. See Dr. *Chauncy's* Neonomianism unmask'd, Part 2: p. 10, 11.

In quantum sincere, &c. So far as any ones Obedience is sincere, so far he sinneth not; and so far as he sinneth not, so far he neither needeth, or is capable of Remission: And therefore so far the Righteousness of Christ is not imputed unto him for remission of Sin. *Mr. Baxt. Method. Theol.* Part 3. p. 307.

His (i.e. *Christ's*) Righteousness imputed, is the Cause for which we are justified and saved when we do answer the Gospel-Rule. And I exclude not this Right-

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Tho therefore you dream pleasantly while ye are awake, and bless your selves, saying, *A ha, I am warm, I have seen the Fire*, because in the Letter, where ye read by the halves, singling out of it what best suits with, and serves your *sinful Desires*, and leaving out what serves to the crossing of your *carnal Lust* and *corrupt Affections*, you have been *shallowly* and more *shallowly* than *solidly* read of a Declaration, of a *Righteousness* and *good Works* of another, even *Christ*, whereby only Men can possibly come to be saved, never heeding at all that this *Righteousness* of that other is to be wrought in the Saints by him, who wrought it first in his own Person, before ever they can be *justified by it*, and their Salvation truly wrought out by it, which we confess is to be wrought out by it alone, and not by any that is merely Man's own; yet when ye come to see what a meer *paint-ed Paradise* ye have been led into by that *false flash* of your *justifying Faith* without Works *concurrent*, which is but the *fruit* of your *affectionate* X x Fancy,

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specu meo) non possit in re ipsa constare, nisi inherens nostra justitia imputetur. Res ipsa in illa sententia non est qualitas nostra inherens, sed actus Dei judicialis. Ibid. p. 140, 141.

As if the truth of this Divine Sentence or Determination (*I impute unto thee Christ apprehended by Faith for Righteousness before me, or in my sight*) could not consist in the thing it self, unless our inherent Righteousness be imputed. The very thing it self in that Sentence is not our inherent quality, but a judicial Act of God.

Bellarmin. de Meritis: Non desunt Testimonia sacra scriptura, ubi ejusmodi nomen vel aperte continetur, vel unde facili negotio deducatur. Bellarm.

There want not Testimonies of holy Scripture, where the Name of the thing it self is either openly contain'd, or whence with little pains it may be deduced. *Ibid. p. 199.*

Bellarmin. Propriissime dicimus latine, unum apud alterum mereri, & eum sibi obstringere, qui facit aliquid quod ei placeat, eumque delectet.

Protest. Hoc est manifeste falsum, nam solutio

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Righteousness, when I affirm, that the Righteousness of God, *Phil. 3. 9.* principally intends the Gospel-Holiness of a Person justified by Christ's Righteousness, both which by Faith in Christ, all his Members shall be perfect in. *Mr. Dan. Williams's Gospel-Truth stated, &c. Preface.*

The Mediatorial Righteousness of Christ is not subjectively in us. I do not speak now of our inherent Righteousness, of which he is not only the Pattern, but also is the Cause and Worker, *Phil. 3. 9.* The Discourse is only of that Righteousness which belongs to the Person of Christ, on the account of his fulfilling the Law of his Mediation, and his Title to the Rewards promised to him as Mediator for fulfilling that Law, which he did to every *iota.* This Righteousness is accounted to be for us; and to deliver all the Elect, was the end of all his Undertakings. Nevertheless it is not subjectively in us, because it is inconsistent with the nature of Gospel-imputation. To impute to one what is suffered by another, is to esteem the one undertaken for in the Sufferings of the other, and to deal with him as if himself had suffered the same things, yea, and had never deserved to suffer; but it is not to judge that he did in his own Person suffer, for that were false, and a derogation to the Honour of him who endured the Sufferings, especially if he freely suffered in another's room, and for his advantage, as our Lord did, *Heb. 9. 15. Gal. 1. 4.* much less is Imputation an infusion of Christ's Right-

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Fancy, which would fain have it so, that you might be saved by Christ, and yet serve your selves, you'll find that you and your whistling Faith have in all this been but as *ignis fatuus* going before, and *ignotamus fatuatus* following after. And tho' (to ring back a little to you here to the Tune of *J. O's Talk, mutatis mutandis*) about this matter of this Atonement by the Blood of Christ, *p. 125, 126, 127, 128.* of his *English Pamphlet*, you ring a Requiem to your Souls, *saying with him, in Luke 12.* Soul, thou hast been disquieted, perplexed, and entangled about these Considerations (as all Men are more or less without exception) how thou mayst be reconciled, and at Peace with God, or have an Atonement for that Guilt which (*super*) naturally thou art sensible of; and how thou mayst attain to true Blessedness, and come to the enjoyment of God; and thou hast miserably grooped up and down in the dark, not able to come to any Satisfaction, what will become of thee in time to come; and no way

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lutio debiti, etiam dimidiata (si nomen sit dubium) placet creditori, nihil tamen apud eum meretur. Gratiarum actio quatenus agnoscit beneficium, placet benefactori, sed nihil apud eum meretur. Ibid. p. 200.

Bellarmin. We most properly say in Latin, that one may merit at another, and he be bounden unto him who doth something that pleases and delights him.

Protest. This is manifestly false; for the solution of a Debt, yea the half part (if the thing be doubtful) pleases the Creditor, yet it deserveth nothing from him. An Act of Thanks as far as it acknowledges a Benefit, pleases the Benefactor, but deserveth nothing at him.

Bellarmin. *Plurima sunt testimonia scripture que deferis verbis continent nomen mercedis. At merces & merita relativa sunt. Ibid.* There are many Testimonies of Scripture which in pertinent words contain the name of a Reward; but a Reward and Merits are Relatives.

But here our Adversaries cry out with open mouth, that we main-

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Righteousness into us, or a putting it subjectively in us. *Ibid.* p. 35.

Because our Goodness extends not to God for his Profit, therefore he regards it no more than Dung and Filthiness: Because we are, after all our Obedience, *unprofitable Servants* to God, and less profitable Servants than we should be, therefore our Holiness is as displeasing to him as Dung: Because *God abhorred the New Moons and Sabbaths* of the *Hypocrites*, therefore he loaths the sincere Obedience of the upright.

Obj. Doth not *Israel* say, *Isa.* 64. 6. all our Righteousnesses are as filthy Rags? *Ans.* But that is spoken of Persons, and not of real Holiness.

It's the same as *Micah* 7. 4. *The best of them is a Brier.* And *Isa.* 1. 6. *From the crown of the Head to the sole of the Foot* we are putrifying Sores. Corruption had invaded the very Priests, and the generality of the best Professors, who seem'd the most righteous: And that the sense of the place refers to Persons, see the Verse before, *Thou meetest him that rejoiceth, and worketh Righteousness, &c. Behold, thou art wroth, for we have sinned;* q. d. Were we Workers of Righteousness, thou wouldst meet us, and we should rejoice; but because we are not so, but have sinned, thou art wroth, see *ver. 7.* There is none that calleth on thy Name, that stirreth up himself to take hold on thee, q. d. We are all remiss, the best of us are prayerless, see the 6th Verse it self; *we are all* as unclean things, our Righteousnesses are as filthy Rags,

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way able to stand against the uncontrollable Convictions of thy own self-condemning Conscience: Yet now, Soul, take thine ease, eat, drink, and be merry, there is Merit enough in store laid up in the Righteousness that Christ wrought in that single Body of his, that long since liv'd and dy'd at *Jerusalem* for the Sins of many years past, present, and to come; so that there is no need of any Righteousness to be wrought (as in order to thy Justification and Peace with God) in that sinful Body of thine own, it must and may safely (sith the Righteousness by which thou standest justified in thy Sin (as *T. D.* says *David did in his Murder and Adultery*) resides without thee in another Person) sin as long as it lives: let the Popish Merit-mongers run, when they have no good Works of their own, to the Treasury of the Saints meritorious good Works, the Merit of which they buy of the Pope for Money, and by which they have Indulgence and Pardon for all Sin for many years to come; and let the *Quakers* run to that Righteous-

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maintain monstrous Propositions, namely, *That there is no inherent Holiness in a Man that's justified; that after Justification a Man still remains a Sinner, and unjust. That in Justification Sin is not abolished, but only covered with Christ's Mantle.* Thence they fall to their Rhetorick, that all Calvinists are but painted Sepulchres, fair without, full of rottenness within: Like foolish Virgins that have no Oil of their own, but think to be supplied by that of other folks: Like Wolves in a Lamb's Skin, which hides, but takes not away their ravening and fierce Nature: Like a leprous Person in fine Clothes, that looks to be favoured and embraced by his King, because he is well apparelled: for this is (say they) to teach, *That a Man justified is yet a Sinner in himself; That Corruption, Filthiness, and Uncleanness remain in him, when yet in God's sight he is accounted pure and clean, because he hath hid himself under the Cloak of Christ's Righteousness.* Whence also they tell us it will follow, *We make Christ's Body monstrous, a holy beautiful Head joined to filthy leprous*

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Rags, we all fade as a Leaf, *q. d.* There is a general Apostacy and Degeneracy among us; but allow that it were spoken of Righteousness as a quality, will it follow, that because the dead shadow of Righteousness in so backsliding and defiled a People, was Rags, that therefore the lively actings of Grace, through the influence of the Spirit, must be menstruous Clothes or Rags?

Object. The Apostle saith *Phil.* 3.8. *For whom I have suffered the loss of all things, and do count them Dung, that I may win Christ, and be found, &c.*

Ans. 1. If this place speaks of Gospel-Righteousness, as his own things which he counted Dung, it doth not prove that Holiness is Dung; all that it can infer, is, that in comparison with winning Christ it was esteemed as Dung: And who must not own, that compared with gaining Christ, the best thing in us is vile, yea, compared with his Righteousness? but yet it must not be vile in it self; as Rivals with Christ we must hate Father and Mother, but doth it follow that Father and Mother are hateful, absolutely considered? No, we are bound to love them when not compared with Christ. I need add no more in Answer to the Doctor's Reason; but tho' I own the imputed Righteousness of Christ for our Justification, yet I think to ground it on this place is a damage to the Truth: And therefore I add, *Ans.* 2. Gospel-Holiness or Righteousness is not here intended by Dung, the σκῦβαλα was that Dogs-meat which he renounced, and left to those

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teousness they talk of, which is to be wrought by Christ in the Persons of Men, before ever they can be justified with God; here's that which shall administer to all and every one of us Satisfaction as to all these things, as plenipotentiary to the quieting and calming of our Spirits, and cut off any further Enquiries after such a thing as Goodness, Righteousness, Holiness, tho' that of Christ's own working (as the Quakers say) in our selves in order to our Peace with God; here's that that gives us wherein to acquiesce, and wherein we will be satiated, (*viz.*) the Doctrine of the Scripture, which gives as glorious uncontrollable a Conviction of Peace with God by Christ's Righteousness without us (not within us, as the Quakers prate) as that Light in our Consciences they tell us of, gives uncontrollable Convictions of our Sins; there it's revealed (to those, say I, the Eyes of whose Understandings are blinded by the God of this World) that it's Christ without, and not Christ in us (or else the Devil and his Doctors are blind

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leprous Members, Christ's Marriage polluted, a most holy and fair Bridegroom coupled to a foul deformed Spouse. To this we say, Truth is modest, yet she will not be outfac'd with big words: Their Eloquence hath slandered partly us, partly the Truth: Us, in that they affirm we deny all *inherent Righteousness* in a Person justified, which is an impudent Calumny: The Truth, in condemning that for an Error, which is sacred *Verity*, taught us by God in the Scriptures, viz. *That a Person justified, is yet after that in himself in part sinful.* This we shall teach and maintain for a Truth, firm as the Foundation of the Earth, that cannot be shaken. Mr. Pemble of *Justif.* p. 74, 75.

Bellarmin's Opinion is this, That by the liberty of the Gospel we are altogether freed from Sin, so that it is thoroughly dead, and not only not imputed, but not alive, or having any being in the Righteous. Rom. 7.6. *Now we are delivered from the Law, being dead to it, that we should serve in newness of the Spirit.* If Sin be dead in us, and we unto it, then hath

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those Dogs (which term they gave the *Gentiles*, ver. 2.) to glory in. Who were those he calls Dogs? They were the *Concision* (alluding to *Baal's Priests*) or the Jews that reject Christ, by an Opinion of more Excellency in Jewish Observations, and an abuse of the Mosaick Frame. What were the things he counted Dung? I answer, They were the Jewish Privileges, and that conceited Christless Righteousness, which he once valued, as those Dogs at present did; but it was not that Gospel-Holiness which by the Grace of Christ he was now partaker of.

Object. How do both these appear?

I answer plainly, From the whole scope of the Chapter. 1. They were his Christless Privileges and Righteousness which he calls Dung. For, (1.) His Discourse is a warning against the Jewish Perverters and Opposers of the Gospel. *Ver. 2. Beware of Dogs, beware of evil Workers, beware of the Concision.* (2.) He states a Comparison, wherein he opposeth them, and includes a great part of Gospel-Holiness in that Opposition. *Ver. 3. For we are the Circumcision, which worship God in the Spirit, viz. not carnally, and with beggarly Elements, as they do, and rejoice in Christ Jesus, q. d. we feel a true and solid Joy in and by Christ, whom they refusing to accept, are without.* — (3.) He enumerates these Jewish Pretensions, which he had as much right to glory in as these boasting Enemies; *ver. 4, 5, 6.* He was a Jew by Birth, and not

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blind say I) which is the hope of the Glory, and upon which we are look'd upon as no Reprobates; so that, O Soul, I would not have thee to cry out of Wrath and Wo, nor sing to thy self of Judgment, but of Mercy to the Lord do thou sing: Yea, I must needs cry out *ευγνωα*, I have found an easy broad way to Life, by applying the Good of another to my self as mine, as truly as if it were in me inherent, so that I need not turmoil my self as some do, and as the *Quakers*, who can't believe that what Christ has is theirs, till they see it convey'd and derived from him by way of participation to themselves. We can believe that all that Christ hath is ours, tho' all that we have is our own, and need not be forsaken for his sake. I have found that without me, which in vain the *Quakers* seek elsewhere as within them, waxing foolish in their Imaginations, viz. the business of Atonement; Reconciliation and acceptance with God, which they are contriving to find by Christ within them, to the producing of such horrible Effects and Fruits

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hath it no Life at all. See *Dr. Willet's Synop. Pap.* p. 1015, 1016.

Protest. Isa. 64. 6. *All our Righteousness is as a stained Clout: Ergo,* the best Works which we do are somewhat defiled with our Corruptions.

Bellarmino answereth, 1. That the Prophet speaketh of the wicked Men with whom God was angry, not of the Righteous.

Protest. Yea, even of the Righteous, which say, *Isa.* 65. 5. *We shall be saved:* and *ver.* 8. *Thou art our Father, and we are the Work of thy Hands.* The Wicked cannot say thus.

Bellarmino. 2. The Prophet understandeth only their Ceremonial Righteousness, in bringing Sacrifices, observing their New Moons, and such like. *Dr. Willet's Synop. Pap.* p. 1028.

Bellarmino denieth the Assumption, that we are justified formally by the Righteousness of Christ, but by our own Righteousness inherent in us. *Resp. ad Argum.* 4.

Protest. This is a great Blasphemy, and contrary to the Apostle, who saith, that *I might be found, not having mine own Righteousness,*

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not a meer Profelyte, circumcised as soon as any, of the strictest Sect, as fiery zealous against Christ as they, and as ceremonious as the best, touching the Righteousness which is in the Law blameless: He intends not sinless Obedience, nor Gospel-sincerity, but a Life not to be blamed by the Rule of the Jewish Pedagogy, *i. e.* in the judgment of strict Observers. (4.) Of these he professeth a Renunciation when converted to Christ, *ver.* 7, and 8. *Yea doubtless,* &c. — I have not only quitted those Jewish things, but *I have suffered the loss of all things*—and do count them but Dung, that I may win Christ. What these Jews do so boast of, and the World so esteem, even all are to me but Dogs Meat, &c. that I may fully possess Christ, and the full Effects of his Undertakings in perfect Peace, Holiness and Glory, somewhat of which are already begun in me. — It was not Gospel-Holiness which he accounted Dung or Loss: for this was not his own Righteousness, which is of the Law, as opposed to that which is by the Faith of Christ (*here lies the Sophistry*) nay, this is by the Faith of Christ, our Hearts are purified by Faith, *Acts* 15. 9. This Holiness instead of renouncing, or suffering the loss of it, he earnestly presseth after, and expects to obtain, &c.

Object. But *ver.* 8. *Paul* speaks in the Present Tense, *I do count all things loss,* and therefore it was not his former Jewish Privileges. *Answer.* It was his present Act towards an Object

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as tedious doing good, and enduring evil for their Tenets, as we are loth to expose our selves to, What have not they done? What have not they suffered? What Miseries, excruciating, *infelices* have not the Quakers pull'd upon themselves, *ubivis gentium quo impelluntur fanatici,* by their Faith and Doctrines of Devils? (*So J. O. of Quakers Doctrines, Ex.* 3. §. 35, 36. and T. D. and T. Rumsey of perfect Holiness in this Life) Let them meditate Terror, and dream of Dread, and bring themselves into Bondage, we will cast these troublesome things far away from our thoughts, tho we do sin, and he that commits Sin, is the Servant of Sin (as they tell us) yet whatever Bondage we are in to Sin, we will not be under the Spirit of Bondage so far as to fear Wrath, or dread any danger so long as with such a glorious Soul-appeasing Light (which, say I, is the Devil transformed into an Angel of Light in you) the Doctrine of Satisfaction and Atonement by the Blood of Christ, the Son of God, comes in upon us. This is that that astonisheth us

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teousness, which is by the Law, but the Righteousness of God through Faith, Phil. 3. 9. The Righteousness of God by Faith is not our own Righteousness, but we are justified by the Righteousness of God. Ergo. Ibid. p. 580.

Protest. If Men were justified without Works, then Justification is only by Faith. But the first is true, as it may appear by Testimonies of Scripture: Rom. 3. 28. ch. 4. 2. Eph. 2. 9. Phil. 3. 9. Ergo, Faith only justifieth.

Beilarmine answereth, that the Apostle excludeth not all Works, for then Faith it self should be excluded from Justification, because it is a Work: And if justifying Faith do except every Law, then the Law of Faith also should be excepted. *Bell.* cap. 16. Such Works therefore only are excluded which go before Faith, which are done, *sola cognitione legis, vel solis viribus liberi arbitrii sine gratia.* By the knowledg only of the Law, or by the strength only of Free-will, without Grace, not such Works as are

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past, q. d. I even now still account them all vain; yea, and it may extend to present secular Advantages also, as Life, Honour and Estate, &c. — This Righteousness, which is of God by Faith, is that eminent Holiness he waited for, and if he could be found in Christ by an abiding Union he knew he should arrive at. *Mr. Dan. Williams*, *ibid.* p. 172, &c. Some are ready to gather from Christ's Propitiation, (*says Mr. Baxter in an Ishmael scoffing manner*) that God is now more reconcilable to Sin, and so they blaspheme him as if he were unholy, as if he made a smaller matter of our misdoings, since he is satisfied for them by a Mediator: And they are ready to gather, that God can now take Complacency in Man, tho he have no inherent Holiness at all, because of the Righteousness of Christ imputed to him. And some take God's Imputation of Christ's Righteousness to us, to be a *reputing us to be the Persons who our selves fulfilled the Law* in or by Christ; so that his very Attributes of *Wisdom, and Love, and Holiness, and Justice, and Mercy, &c.* which Christ came purposely to declare, are by some denied, blasphemed or abused, on pretence of extolling Christ and our Redemption, as if we might sin that Grace may abound, *Rom.* 6. 1, 2. *Gal.* 2. 17. — It is most ordinary to reduce all the Office of Christ to the *Prophetical, Priestly, and Kingly part* (for it is more proper *(no doubt but it is in our Author's designs about Justification)* to call them three parts of one Office, than three Offices.) But it is hard to reduce his Incarnation, or his Infant Humiliation, and his

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another way, so that we can't be astonish'd nor afraid of any Amazement about the matter of our Sins: this conquereth all the Qualms of Conscience, this ravisheth and satieth our Souls, that tho we may, yea, must sin while we live, yet they have been already reckoned for with one that is our Righteousness without us, tho his Image is not formed, nor his Righteousness wrought in our selves. This is the design of the Apostle's Discourse to the *Romans*, to prove Justification by Faith without Works of ours by Christ's Righteousness imputed to us as ours, to Justification before it be infused to our Sanctification; (when the Devil is blind say I.) O with what Glory and Beauty (to them that see so much as we do in the World's Glory, and the Lust thereof) with what full and ample Satisfaction this Doctrine breaks out! this is that we looked for, this is that we were sick for want of the knowledg of (being wounded by the Light of God in our Consciences for our Sins, and

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of Faith, and proceed of Grace, *cap. 19.* — Further, that the Apostle could in no wise understand his Works after his calling, to judg them as Dung, *Phil. 3. 8.* because he saith, *2 Tim. 4. 1.* that for such Works there was laid up a Crown of Righteousness; *unquid Deus coronaret stercora?* Should God crown Dung? *Bellarmin. cap. 19.* See *Dr. Willet's Synop. Pap. p. 986.*

Bellarmin considereth this Testimony (*Phil. 3. 8, 9.*) in three places, *Lib. 1. cap. 18. Lib. 1. cap. 19. Lib. 5. cap. 5. de Justificat.* And he returns three Answers unto it, which contain the substance of all that is pleaded by others unto the same purpose.

1. He saith, That the Righteousness which is by the Law, and which is oppos'd unto the Righteousness which is by Faith, is not the Righteousness written in the Law, or which the Law requires, but a Righteousness wrought without the aid of Grace, by the knowledge of the Law alone.

2. That the Righteousness which is by the Faith of Christ are opera nostra justa facta

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whole course of Obedience, and fulfilling the Law, to any one, or all of these totally: Tho in some respect as it is his Example, it is teaching, and as it is part of his Humiliation, it may be called a part of his Sacrifice; yet as it is meritorious Obedience and Perfection, it belongeth indeed to our High-Priest, but not formally to his Priesthood, no nor yet as he himself is the Sacrifice for Sin: for it is not an Act of Priesthood to be himself a Sacrifice. But yet I think the common Distribution intimateth to us that sense, which containeth the Truth which we enquire after: For the word Priesthood is applied to Christ in a peculiar Notion, so as it is never applied to any other, and therefore is taken more comprehensively, as including all that Good which he doth for us (as good) by the way of Mediation with the Father, and all his Acts of Mediation with God, &c. (so that he neither offer'd here upon Earth a proper Sacrifice for the Elect, nor was he himself in Soul and Body that Sacrifice which he did offer, all which is rank Socinianism) *Mr. Baxter's Life of Faith, p. 190, 191.* (See *Method. Theol. Part 3. p. 343.* where *Mr. Baxter*, as has been before quoted, gives the same account of the Faith that *James* speaks of as to our Justification before God, with the *Papist* and the *Quaker*.)

Whether we are justified before we believe? This the Doctor affirms, and I deny. Whether the use of Faith in Justification be only to manifest our Justification which we personally had before? This the Doctor affirms, and I deny, and add, That Faith justifies

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and withal in such love to them, as to be loth to leave them, or depart from them) to hear of a way or Saviour whereby to be sav'd in them, and that as we have now found, and tho we once cry'd out *Dei re scd*, and were at our Wits ends, feeling our selves sinking to Hell, yet this Christ (without us, without whom we also are feeling neither him in us, nor our selves in him) this, and not in the imaginary Christ of the *Quakers* within them, is the Stone by which we will stay our Minds in as perfect Peace as we can, by putting away the sense of Sin, and the evil Day far from us, *Ex. 2. 5. 28. dicat quod quisq; valet ex hac opinione non dimovebimus.* *Ibid. p. 170, 171, 172.*

Our Doctrine of perfect purging from Sin in this Life, is no inlet to it, (viz. Popery) for the *Papists* are far enough (as ye are) from the belief of that, upon the non-belief of which in this Life they build that piece of Baggage, viz. a Purgatory in the Life to come,

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ex fide, *our own righteous Works wrought in Faith, which others call our Evangelical Works.*
 3. That it is blasphemous to call the Duties of inherent Righteousness *ἡμῶν καὶ οὐβλαλα*, *loss and dung*. But he labours (says Dr. Owen) in the Fire with all his Sophistry. For as to the first, (1.) That by the Righteousness which is by the Law, the Righteousness which the Law requires is not intended, is a bold Assertion, and expressly contradictory unto the Apostle, *Rom. 9. 31. chap. 10. 5.* in both places he declares the Righteousness of the Law to be the Righteousness that the Law requires. (2.) The Works which he excludes, he calls *the Works of Righteousness that we have done*, *Tit. 3. 5.* which are the Works that the Law requires. Unto the second, I say, (1.) That the substance of it is, That the Apostle should profess, that *I desire to be found in Christ, not having mine own Righteousness, but having my own Righteousness*; for Evangelical inherent Righteousness was properly his own. And

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us by receiving Christ (*this is pretty fair*) and therein answers the Ordination of God, (*but what this Ordination is he tells us*) who hath promised to justify the Believer by the application of Christ's Righteousness in this gracious Effect of it upon the guilty Soul. (*When a Sinner brings his Faith, then Christ's Righteousness shall be his, but how? in its gracious Effect, as it merits his Reception for Justification in the Righteousness of his Faith.*) Mr. Williams's Gospel-Truth stated, p. 89. — *This may lead the Reader to understand him the better in the following Quotations*— as— because they that truly come to Christ, shall have an Interest in Christ, (*as if they had it not before, and as if their discerning Interest upon coming in him did not at all and absolutely depend upon their previous actual, tho' experienced and undiscovered Interest in him, unto their coming by believing, or believing by coming*) therefore he thinks, whoever can persuade himself that he hath an Interest in Christ, doth come to him.— But his greatest cause of mistake is, that he thinks the worst Sinners, if elect, have as much Interest in Christ as the greatest Saint. *Ibid.* p. 75. — Unbelief is the cause why Men are barred from Justification, (*it's false, for tho' the Reprobate Hearers of the Gospel shall be damned for Unbelief, yet none of the Elect shall be justified either for or in their Faith, neither doth their Justification before God wait for their believing*) and remain obnoxious to Misery: *Joh. 5. 40.* *Ye will not come to me, that ye may have Life.* (Compare our Author's Quotation with *chap. 6. 64, 65.* *But there are some of you that believe not* ;

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come, which tho' we cry out of as *Popish*, yet while you hold with them against us, no perfect purging from Sin in this World, and say worse than they do in defiance of that holy Truth which we stand in defence of, (for so ye do while ye call it a *Doctrine of Devils*.) ye unavoidably usher in that of Purgatory in the World to come, &c. *Ibid.* p. 124.

I own all good Works such that are Christ's, and there T. D. dissents, as not owning all Christ's own good Works such, but some only (namely, such as he did at *Jerusalem*) and some, even of Christ's own good Works (as namely, all such as he works in his Saints, who works all their good Works in them, *IJa. 26. 12.*) as no better than *Dung, Loss and filthy Rags*, witness his blind blending of these two distinct businesses into one and the same, viz. the Righteousness wrought by Men *without Christ*, and the Righteousness wrought in Men by Christ, or our good Works, alias, *Man's*
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And I am sorry that some should apprehend that the Apostle in these words, did desire to be found in his own Righteousness in the presence of God in order unto Justification: For nothing can be more contrary, not only unto the perpetual tenor and design of all his Discourses on this Subject, but also unto the Testimony of all other holy Men in the Scripture to the same purpose, as we have proved before. And I suppose there are very few true Believers at present, whom they will find to comply and join with them in this desire of being found in their own Personal Evangelical Righteousness, or the Works of Righteousness which they have done, in their trial before God, as unto their Justification. We should do well to read our own Hearts, as well as the Books of others in this matter. (2.) The Righteousness which is of God by Faith, is not our own Obedience or Righteousness, but that which is opposed unto it, that which God imputes unto us, Rom. 4. 6. that which

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for Jesus knew from the beginning, who they were that believed not, and who should betray him. [Mark that word, who they were that believed not; it is not said that he knew them by their not believing, but he knew them veritim, personally, who they were from the beginning, that then should not believe, adding the reason thereof.] And he said, therefore said I unto you, no Man can come unto me, except it were given unto him of my Father.) What undid the Jews, Heb. 3. 18, 19, they could not enter in because of Unbelief; chap. 4. 6, 7. ver. 1, 2, 3. (Compare what our Author cites even out of the Scripture for false ends, with Rom. 3. 1, 2, 3, 4, 5, 6, 7, 8. chap. 11. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.) — How easily might I argue this from the nature of Justification, as it's a judicial Act of God, by a Gospel-Rule supposing (absit blasphemia) Christ's Satisfaction? *Ibid.* p. 91.

Because Christ alone justifies, as he whose Satisfaction and Merits are the only Righteousness for which we are justified, therefore he thinks there's nothing else present in our Justification, not considering that God justifies, the Spirit justifies, the Gospel Promise justifieth, in senses distinct from Christ; (who in the Baxterian blasphemous sense stands aside, and when all things are ready done, then Christ comes in to justify us meritoriously) and so doth Faith, tho not as what meriteth, (not by any means, lest it should too openly appear to be put in the room of that which does indeed merit) yet as what the Promise requirereth in all whom God will justify for the sake of Christ's Merits. — Because Faith is the Evidence of invisible Realities still remaining invis-

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own Righteousness wrought only by Men in their own Wills, Wisdom, Strength, according to their Thoughts, Imaginations, Conceits, Traditions, &c. without Christ's Light and Spirit (which is that only the Spirit calls ours, that is as an unclean thing, as filthy Rags, Isa. 64. 6. which God speaking to Israel, that being ignorant of God's Righteousness, went about to establish their own, Rom. 10. 3.) calls thy Righteousness thy Works, which cannot profit nor deliver, Isa. 57. 12, 13. (and which Paul, Phil. 3. 9. styles his own Righteousness, which was of the Law, as in opposition to that of God and Christ) and those good Works of Christ in our Persons, in performing whereof the Righteousness of the Law is said (tho by Christ's Power only) to be fulfilled in us, Rom. 8. 4. or that Righteousness which is, tho in the Saints, yet of God alone through their Faith in Christ Jesus the Light, Phil. 3. 9. — Again, if Man's, Paul's, the Saints own Righteousness, may be said (as it truly is, Isa.

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we receive by way of *Gift*, Rom. 5. 17. (3.) That by the Righteousness which is by the Faith of Christ Jesus our own *inherent Righteousness* is not intended, is evident from hence, that the Apostle excludes all his own Righteousness, as and when he was found in Christ, that is, whatever he had done as a Believer. And if there be not an opposition in these words, between a Righteousness that is our own, and that which is not our own, I know not in what words it can be expressed. Unto the third I say, (1.) The Apostle doth not, nor do we say, that he doth call our inherent Righteousness *Dung*, but only that he accounts it so. (2.) He doth not account it so absolutely, which he is most from, but only in comparison with Christ. (3.) He doth not esteem it so in it self, but only as unto his trust into it, with respect unto one special end, namely, our Justification before God. (4.) The Prophet *Isaiah* in the same respect terms all our Righteousness *filthy Rags*, chap. 64. 6.

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invisible, therefore its whole use is to manifest our Pardon before our Pardon hath a being. *Ibid.* p. 93.

Repentance is a Grace to which Pardon is *promised*, and upon the working of it, Forgiveness is *given*; and Impenitency *continues* Guilt wherever it reigns. How much of the Bible must I transcribe, if I quote all places that prove these? p. 97. It is very unsutable to the Nature and Government of God to pardon a Sinner that resolves to rebel, and not to return: This seems too low a Provision for his Honour, &c. (Now either this Babylonish Brat, or the God of all Truth, which is impossible, must lie; see *Isa.* 43. 25. chap. 57. 17, 18, 19.)

Whether all Sins past, present, and to come, are actually pardoned at once? This the Doctor affirms, and I deny. — New Transgressions need renewed Pardon, and all Sins are not pardoned at once. *Ibid.* p. 99, 150, 151. Reader, take special notice of what follows, as quoted out of Mr. Williams, where thou wilt find that to divert Sinners from any hopes of a Justification before God by the material Righteousness of Christ imputed to them, as of one who stood in the Elect's stead both in living and dying Obedience, he runs it down in the direct method of the Papists and Quakers deluding Cant.)

The Soul in all actings of Faith on Christ's Righteousness, ought to look at this Righteousness, as in Christ, and not in himself, who believeth, 2 *Per.* 1. 1. 1 *Job.* 2. 12. Would it not be strange Language, to say, I trust for new Pardon or Comfort to the Righteousness that was once in Christ, but is now in me? In me is the meritorious Cause of my Pardon: In me is the

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Isa. 57. 12. 13. chap. 64. 6. *Phil.* 3. 9.) to be unprofitable, unclean, *Dung*, loss, and filthy Rags, than the self same which Paul and other Saints (their own Righteousness being no other than Christ's, than what they receive from him, and he works in them for their Sanctification) some of Christ's own Righteousness, yea, even that too which serves for the Saints Sanctification, and to make the Saints meet for that Possession where no unclean thing must enter, must be unprofitable, unclean, *Dung*, loss, and filthy Rags, which is no less than point blank Blasphemy: Yea, in express terms, pag. 23. I deny our Justification by Christ in us (quothe, T. D.) by that Righteousness in us, whereof Christ is the Author; as if that Christ in us, and that Righteousness of his in us, which is the same with that without us, deserved nothing. *Ibid.* p. 737, 738.

(Thou falsely chargest us with the Guilt of the Sin of the Jews, Rom. 10. 3, 4. (viz.) making our own Righteousness our Justification.

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And עֲוֹן וְיָגוּר is an Expression of as much Contempt as αὐτοβλαβή. See Dr. Owen of *Justif.* p. 536, 537, 538.

Bellarmino useth several Arguments to prove that the Faith here intended by *James* is justifying Faith considered in it self; but they are all weak to Contempt, as being built on this Supposition, That true justifying Faith is nothing but a real Assent unto the Catholick Doctrine, or Divine Revelation. De *Justif.* lib. 1. cap. 15. His first is, That *James* calleth it Faith absolutely, whereby always in the Scripture true Faith is intended. Answ. (1.) *James* calls it a dead Faith, the Faith of Devils, and casteth all manner of Reproach upon it, which he would not have done on any Duty or Grace truly Evangelical. (2.) Every Faith that is true as unto the reality of Assent which is given by it unto the Truth, is neither living, justifying, nor saving, as hath been proved. (3.) They never had that Faith which is true and saving; *Joh. 2. 23. Act. 8. 13.* He urgeth that in the same place and

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Fountain, to which I must look for washing and healing; not as it is in Christ, to whom I am united, but as it inheres in me as the mediate Subject of it: But the Gospel directs to look to him and be saved, *Isa. 45. 22.* Faith owns the foundation of our Plea to be in Christ, from whom are derived to us that Pardon, and right to Life, which are the Effects of his Righteousness: For this (but not in this) we are justified, for that Righteousness which is in Christ we are acquitted and adopted. The efficient Merit is in him, the Effect of the judicial Absolution for that Merit is in us.

The Righteousness is still in Christ, for the sake whereof we are absolved or justified. God hath for Christ's sake forgiven us, but not for the sake of what is in our selves, *Eph. 4. 32.* Had not he obeyed and suffered for us, we could not have been absolved for the sake of his Obedience and Sufferings: And now being absolved or made righteous in a (ΝΕ'ΟΣ) Law-sense, we have as much matter of glorying in him, as absolved acquitted Sinners can have: we are justified by his Righteousness (provided he divests not himself of it by clothing poor Sinners with it) that is, for it we are forgiven, and also entituled to Life, which we had forfeited our selves, but we are not made innocent nor so esteemed, (lest Christ be made the nocent, and imputed Sinner, for this would quite spoil our Scheme) we are not accounted them who made the Atonement. We still take hold of (or [rather lest the matter thereof should stick unto us] acknowledg and approve, with reliance on it and

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fication. — Thou relatest *G. W.* clearing us of that, saying, that we do not make our own Righteousness, our Justification, but the Righteousness of God is that we testify, being made manifest in us according to the Scripture, *Phil. 3. 9.* Not our own Righteousness, which is of the Law, (that is) any personal Conformity to the Law in that outward Letter, that we can make by any Ability of ours without the Power of Christ, such was that of the Jews, and Paul's establishing to himself, as his Gain and Righteousness before his Conversion to that of Christ's; for that and no other is it which Paul calls his own, and the Jews own, and not that which Christ wrought in him, and clothed him with, and enabled him to perform (as thou blasphemously boltest it out) but that which is through the Faith of Christ, the Righteousness which is of God by Faith; to which thou seemest to assent in these words (*viz.*) the Apostle by his own Righteousness understands [his] personal Conformity to the Law, and by Christ's Righteous-

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Chapter he treats of the Faith of Abraham, and affirms that it wrought with his Works, v.22,23. But this a vain shadow of Faith doth not do; it was therefore true Faith, and that which is most properly called so, that the Apostle intends. *Ans.* This Pretence is indeed ridiculous; for the Apostle doth not give the Faith of Abraham as an instance of that Faith which he treated with so much severity, but of that which is directly contrary unto it, and whereby he design'd to prove that the other Faith which he had reflected on, was of no use and advantage unto them that had it: For this Faith of Abraham produced good Works, which the other was wholly without. Thirdly, He urgeth v.24. You see then how that by Works a Man is justified, and not by Faith only: for the Faith that James speaks of justifieth with Works, but a false Faith, the shadow of a Faith doth not so; it is therefore true saving Faith whereof the Apostle speaketh. *Ans.* I. He

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submission to the Terms of its application) Christ's Righteousness, that we by it (not in it) may be forgiven; and this is our Blessedness, Rom. 4. 7. and our Gospel-Righteousness, which all such refuse who reject redeeming Love from a conceit of their own Merits, or refuse the Terms of the Gospel, which by the Promise do make us capable of being justified and saved for the Merits of Christ. (Christ it seems shall have the name of Merits, but we the substance of it in our Capability) Yet these still remain his Merits, (when by the Merits of our Capability [or the Popish Congruity] we have made room for his Righteousness to exert its Merits, and indeed to become meritorious) tho thus beneficial unto us (and to him also, otherwise they would have lain as a dormant Drug in him) in their application, as the procuring Cause of all our Good. — If the Mediatorial (this is perfect Sophistry) Righteousness be subjectively in us (mediatorial and subjectively are the two Baxterian blinding words; the Papists and the Quakers outstrip them by far, tho equally and identically as rotten the one as the other, in their just Representation of their Adversaries Positions) we must grant all those Absurdities which the Enemies of Gospel-imputation object, and the Orthodox. (Ah! old brazen face, with a patch'd Whore's Forehead.)

If it be in us, then we may be as truly Intercessors as Christ, and in the same sense, viz. in the virtue of Merits made personally ours; we have a Righteousness in us which is able to save the World, and capable of being imputed to their Justification; we need no Forgiveness, but are saved by the Covenant of Works

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teousness, that which is of Christ made his by Faith; by which term (His) if thou intendest (His) as abstract from Christ, his weak striving in his own strength to keep the Law, and not that personal Conformity to it, he was at last enabled by the Spirit and Power of Christ, intimated Rom. 8.1,2,3,4. thou fallest in with us, who make that genuine distinction between all meer Man's Righteousness and all that Righteousness that is of Christ. — But now, as if thine Eyes were grown too dim to discern that distinction, thou blindly blendest these two together again into one, putting no difference at all between OUR good Works, or meer Man's Righteousness, which in his own Will, Wisdom, Strength, and vain Imagination, he works besides the Light, and out of Christ, and those good Works, or that Righteousness which is of God alone, which by the pure Power and Spirit of Christ is wrought in and by them, and which they by him are enabled to perform, which is specifically one and the

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is utterly mistaken; for the Apostle doth not ascribe Justification partly to Works, and partly to Faith, but he ascribes Justification in the sense by him intended, wholly to Works in opposition to that Faith: concerning which he treats: for there is a plain Antithesis in the words between Works and Faith, as unto Justification in the sense by him intended. A dead Faith, a Faith without Works, the Faith of Devils is excluded from having any influence into Justification. Fourthly, He adds, that the Apostle compares this Faith without Works unto a rich Man that gives nothing unto the Poor, v. 16: and a Body without a Spirit, ver. 26. Wherefore as that Knowledge whereby a rich Man knows the Wants of the Poor is true and real, and a dead Body is a Body; so is Faith without Works true Faith also, and as such is considered by Saint James. *Ans.* These things do evidently destroy what they are produced in the Confirmation of, only

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as claiming Life by its Sanction immediately, which is inconsistent with all Remission; yea, or imputation of Christ's Righteousness (that's right, as this Author falsely represents it; for if it be subjectively in us, it is infused, and therefore cannot be imputed) which did no way consist in Forgiveness, but in a full Satisfaction: This would denominate us Saviours from the moment we were justified, if not before: Whereas we still need Pardon, and continue justified by the Efficacy of the Righteousness of another, and must look to Christ as the only Subject of it all our days. Our justified State is a continuance of the blessed Effects of the Righteousness of Christ from first to last: That Cause is still productive of Supplies, [mark, for our Justification by Sanctification] as our Guilt returns, or Necessities and Capacities renew or grow, but Redemption is ever in Christ, Romi 3. 24. —

That we are as righteous as Christ, is not a proper or safe Speech. (If the Righteousness of Christ wrought out by his personal Representative Obedience unto the Preceptive and Sanction part of that Law which Man had broke, be imputed unto elect Sinners for their Justification before God, not in its remotely appropriated Effects, but immediate substantial Matter, then in that sense they are as righteous as Christ, the Head and Members being involved with the self-same Garment: But the former is asserted by Scripture; Ergo, the latter by consequence is true.) It's true indeed, our Pardon and Acceptance is firm and lasting, and will no more fail us than the Righteousness of Christ will fail, it being the meritorious Cause and Security thereof; and the Benefits can abate

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very same with that in Christ himself, from whom it is of God through the Faith of Christ made theirs, or made over to them, that is not merely an imaginarily (as the Priesthood prates) accounted and imputed, but really and truly derived and imparted to them, and revealed (as it's said to be, Rom. 1. 17.) from Faith to Faith in the Light of the Gospel to them that believe therein, so that of the fulness of that Righteousness of God that dwells in him, they all receive Grace for Grace to the true washing, Justification, Sanctification, and Salvation of them from all that Unrighteousness by which they became guilty before God, while they stood in no other Righteousness but their own: Yea, that Righteousness of Christ in his Saints, which is in kind the self-same with that in himself, thou both deniest to avail one jot to Justification, and also confoundest into one and the self-same with that of meer Man's own working, which from God is for ever to be confounded; — witness thy own words, who sayest

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ly the Cardinal helps them out with a little Sophistry: For whereas the Apostle compares this Faith unto the Charity of a Man that gives nothing to the Poor, he suggests in the room thereof his knowledge of their Poverty: And his knowledge may be true, and the more true and certain it is, the more false and feigned is the Charity which he pretends in these words, *Go and be fed or clothed*; such is the Faith the Apostle speaks of, &c. Dr. Owen of Justification, p. 567, 568.

Rom. 1. 17. The Justice of God is revealed— The Rhemists apply this place against imputative Justice, alleging out of Augustine, how it must be understood of that Justice, not which God hath in himself, *sed quâ induit hominẽm*, but wherewith he endueth Man when he justifieth him.

Contra 1. They do not well translate the word *induit*, which signifieth

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to none who answer the Gospel-rule of its Application. (*Thus our Faith and Repentance, and all other Gospel-rule Qualifications, give Life and Efficacy to the Righteousness of Christ, which lies by us as a dormant Drug, till our Obedience render it of use.*) But we are not as righteous as Christ, we are not so as to Sanctification, (*here's both the Loop-hole and Trap-door too*) he being perfectly holy, we being imperfectly so, tho' really holy. And it is to be noted, That Believers are said to be righteous in the common sense of Scripture, (*but he should have told us what the special sense of being righteous is*) on the account of Sanctification, Job. 3. 7. And to suppose the Elect to be as sanctified as Christ, even while they wallow in the Mire, (*a pretty Serpentine-winding from the Cause in hand*) is a strange Position: But suppose the Phrase refers to Justification, yet it is not proper: For—*Tho' Christ be perfectly holy, yet his Holiness is not so imputed to us, as that we are therefore perfectly holy.* (*Thus the Baxterian together with the Papist and Quaker do constantly, to blind their Readers, confound Justification and Sanctification in their Matter, Use and Order*) Mr. D. Williams's Gospel Truth stated, &c. p. 35, 36, 37, 38.

He goes on like Mr. Fisher the Quaker, mocking at Imputation—*It's ungrounded,* (says he) I know that it will be objected, that it's so by Imputation; but the Gospel knows no Imputation of this kind; we may as well infer, that we are Omnipotent, and Omniscient, because Christ is so. I understand that the Promise gives to the imperfectly holy, Impunity, and right to Life, on the account of Christ's Merits: But where hath God said he will esteem the imperfect to be perfect, as to what he declares

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sayest thus, T. D. I deny Justification by Christ within us—*We deny our Justification by that Righteousness in us, whereof Christ is the Author.*—*Two things are, indeed meant by the Name of Christ, his Person, and his Operations in us; and I deny the latter, but assert the former for our Righteousness to Justification.* Rep. O gross, horrid, hideous and fordid! Are not the Righteousness and the Operations of Christ in his Saints the same that were in his own Flesh? Are they not of the same Worth, and Validity, and Desert, being his own still, whether done in himself, or in us, and as truly and perfectly good, being done by Christ, who can work nothing but that which is truly good and perfect, whether in his Saints or himself? And suppose every Tittle were true, that thou tellest us, p. 15. viz. That those Works that merit must not be due, and his good Works, who owes none (tho' who that is that owes none to God, and from whom to God none are due, I know not; and

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flesh here not to endue, but to clothe with: and so Man being justified by Faith is clothed with Christ's Righteousness: he is not justified by any inherent Righteousness in himself, but by an imputed Righteousness, *Rom.* 4. 6. — 2. And the Apostle doth expound himself, *Rom.* 3. 22. — shewing that the Justice of God is by the Faith of Jesus: and *Phil.* 3. 9. the Apostle renounceth his own Righteousness, that he might have the Righteousness of God through Faith. *Dr. Willet on the Romans*, p. 92.

Costerus Enchirid. 170. saith that these words, *the Just shall live by Faith*, have no other meaning but this, *justum secundum fidei normam vitam dirigere*, that the Just doth direct his Life according to the Rule of Faith.

The *Rhemists* have this shift, that Faith together with Works, must be here understood to justify: The Apostle saith not, the

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them imperfect in? Or, hath God ever said we are thus perfect? He may deal with a sincere Christian (who is called perfect in comparison of others) as if he were perfect, having provided for his Justice and Honour in doing thus by the Satisfaction of Christ; but he cannot account him perfectly holy. The very Union in Marriage doth not transfer habitual Qualifications (*here's the Jesuitical Subterfuge*) from Husband to Wife: (*but I hope there is a mutual Interest both in Immunities and Debts transferr'd.*) Is a foolish Wife perfectly wise, because her Husband is so? (*Tho I am positively certain by this way of arguing, that unless our Author hath a wise Wife, there is an exceeding foolish Couple*) No, tho she receive benefit by his Wisdom. — It's absurd: Our restored Holiness (*What's this to Justification?*) is through the Operations of the Spirit, and not by Transfusion. If the very Holiness of Christ's Person be in us, it is his increated Holiness, or created; if his *increated*, then we are Gods, and not Men, for there is nothing increated but God; if the *created* Holiness of Christ's Human Nature be in us, it must depart from him, or cease to be in him, as far as it's derived to us; for the same individual Quality cannot be in two Subjects at once, tho the same for kind may. If we are as holy as Christ, what hinders us to be entituled to the same degrees of Glory and Honour as he? And all this being founded on the change of Person between Christ and us, we may well say we are Christs, even every elect Person severally. And if our perfect Holiness should be furnished from the Union between Christ and Believers, that indeed would not be a change of Person, but

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and whether it became not Christ to be holy, harmless, undefiled, separate from Sinners; and whether he ought not in all things to be like his Brethren, I'll not stand here to dispute, but leave to *Heb.* 7. 26. *chap.* 2. 17. to determine) and yet whether all that he doth in what Person so e're he doth it in, doth not merit, I need not prove to a wise Man, for he will not put me to it. — I say, is not that *everlasting Righteousness* of his working in the Saints, and bringing near to them, *Isa.* 46. 13. as *everlasting*, as *infinite* as of old, and of as *infinite* Value every where as it is any where? in that Body of his whereof he is the Head, as in that Person which was the Head of his Body? Yet *Thomas Dawson* denies it to be any worth to justify, and affirms it to be but *Man's own Righteousness*, which is *Dung, Loss and Rags*, procuring no more to him by desert than his Wickedness, which merits no more than Condemnation. *Mr. Fisher*, *ibid.* p. 143; 144, 145.

The third thing pro-

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Just shall live by Faith only; to this purpose also Bellarmine lib 1. de Justif. cap. 20.

Peregrinus here fieth to their old distinction of Justification: the first which is by Faith, the second is perfected by Works: So Faith is said to justify a Man, because it is *exordium, fundamentum radix justificationis*, the beginning, foundation and root of Justification. *Peregr. disput. 8. in 1. ad Roman. Sect. 46.*

— Bellarmine hath another device, he maketh this the meaning, the Just shall live by Faith, that is, *ex fide patienter expectare, qua Deus promissit*; by Faith he doth patiently expect those things which God hath promised: so he would have it understood rather of patient waiting and expecting, than of justifying. *Lib. 2. de effect. Sacram. cap. 9.*

Contra. This patient expecting of God's Promises is indeed a Fruit of justifying Faith, for it

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the making of Christ and us one *natural Person*. (*Here he strikes at the mystical Person of Christ, which consists in their Membership Union with, and Relation unto him as their Head.*) And then on the same ground as we can say we are as *holy as Christ* is, we may say we are as much Gods as Christ, as wise as Christ, as entitled to Worship as Christ; we do all that Christ doth in Heaven and Earth, and he doth all as we Sinners do, we give what he gives, and he receives what we receive; distinction of Persons is gone, Christ and we do nothing, are nothing as distinct Persons. A thousand such things are unavoidable Consequences. *Mr. Dan. Williams, ibid. p. 39, 40.*

Each of the benefits of the Covenant are offered to Men on condition, and not absolutely in relation to God, as his People is, *Levit. 26. 3, 12.* That this refers to the New Covenant-relation, is plain by *2 Cor. 6. 16.* so is Union to Christ, with a Communion in the Benefits proceeding therefrom, *Mat. 22. 2, 3, 9, 10, 11.* They must *come* to the Wedding-Supper, or have no share in it: So is it of Pardon of Sin, acceptance to Life, Adoption and Salvation; *Rom. 10. 9. chap. 4. 25. Gal. 3. 7.* And note, that it's Injustice to add new terms of any of these Benefits, if they be ours by the Covenant as absolute before. *Ibid. p. 52.*

It is a great advantage to the *Papists* that many *Protestants* wholly disclaim the *Word*, and simply deny the *Merit of Gospel-Obedience*; for hereupon the Teachers shew their Scholars, that all the *Fathers speak for Merits*, and so tell them, that the *Protestants Doctrine* is new and heretical, as being contrary to all the antient Doctors: And when their Scholars see it with their Eyes, no wonder if they believe it, to our Dishonor.— All Orthodox Christians hold the fore-described Doctrine of *Merit* in sense, tho not in words; for they that deny

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proposed to be considered is, concerning good Works their necessity to Justification. I suppose there is enough said before to clear us from any Imputation of being Popish in this matter: But if it be required, *Whether we have not said, or will not affirm, That a Man is justified by Works?* I answer, I hope none need, neither ought to take offence, if in this matter we use the plain Language of holy Scripture, which faith expressly in answer hereunto, *Jam. 2. 24. Ye see then how that by Works a Man is justified, and not by Faith only.* I shall not offer to prove the truth of this saying, since what is said in this Chapter by the Apostle, is sufficient to convince any Man that will read and believe it; I only from this derive this one Argument.— If no Man can be justified without Faith, and no Faith be living, nor yet available to Justification without Works, then

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it is the ground of things hoped for; and he that is justified by Faith hath this Grace of patient Expectation; but to lively Faith comprehendeth more. 2. And that by this Phrase, to live by Faith, the Apostle understandeth to be justified by Faith, is evident *Gal. 2. 20.* And whereas *Bel-larmine* further objecteth, that the Prophet's meaning, from whom the Apostle taketh this Saying, is none other, but to note their Patience that waited for the Lord's Promises: It hath been shewed before, *Quest. 44.* that the Apostle keepeth the Prophets sense, and doth most fitly apply this Sentence to Justification by Faith. — But the *Romanists* against Justification by Faith only thus object. 1. It seemeth a very absurd thing to make Men believe that they shall be justified by Faith only, without either Satisfaction for their Sins, or the Works of Righte-

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Merit, confesses the [*Rewardableness*] of our Obedience, and confesses that the Scripture useth the term [worthy] and that *ἀξιος* and *ἀξια* may be translated *meriting* and *Merit*, as well as *worthy* and *Worthiness*; and we think it fitter to expound such Scripture-words, than to accuse and reject them: And they all confess, that *Man's Duty* hath *God's promise of Reward*, and that *Holiness* in its nature is futable to the End or Reward, as disposing us to enjoy it, and is pleasing unto God, and glorifieth him: And this is all the same thing in other words which the ancient Christians meant by *Merit*. And to hear many godly Persons at the same time most earnestly extol Holiness, and desire that Preachers should convince the People that the *Righteous is more excellent than his Neighbour*, and yet denying all *Merit*, and reviling all that assert it, this doth but shew that they understand not the word, and think others also misunderstand it: And so we are reproaching one another when we are agreed and know it not; like the Woman that turn'd away her Servant upon the Controversy, whether the House should be swept with a Broom or with a Besom; or the Physicians that let the Patient die, because they could not agree whether he should take a Potion or a Draught, a Bit or a Morsel, or take Amber, or Electrum, or Succinum, or Carabe. — And the partial Teachers are the cause of all this, while instead of opening the Doctrine truly to the People, in what sense we have or have not any *Worthiness* or *Merit*, they without distinction cry down *Merit*, and reproach those that do otherwise: And if they do but say [*such a Man*, or *such a Book speaketh for Merit and Free-will*] they have sufficiently rendred him odious, or much suspected with their Followers, when yet all sober Christians in all Ages have been for *Merit* and *Free-will* in a found

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Works are necessary to *Justification*: But the first is true, therefore also the last. For this Truth is so apparent and evident in the Scriptures, that, for the proof of it we might transcribe most of the Precepts of the Gospel. I shall instance a few, which of themselves do so clearly assert the thing in question, that they need no Commentary, nor further Demonstration: And then I shall answer the Objections made to this, which indeed are the Arguments used for the contrary Opinion, *Heb. 12. 14. Mat. 7. 21. Job. 13. 17. 1 Cor. 7. 19. Rev. 22. 14.* and many more that might be instanced; from all which I thus argue. — If those only can enter into the Kingdom that do the Will of the Father; if those be accounted only the wise Builders and happy that do the Sayings of Christ, if no Observations avail but only the keeping of the Commandments, and if they be blessed that

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ousness; by this means nothing could be easier than by Faith to be saved. (This Mr. Baxter holds, making nothing of believing, and flouting those that assert, tho' by Scripture-Warrant, that the same Power that raised up Jesus Christ, must work a sound saving Faith.)

2. And this Doctrine will make Men presumptuous, that they will care for no good Works; and so there should be no more use either of Precepts to exhort them to the Works of Piety, nor of Threatnings to terrify them from Sin. (This is Mr. Dan. Williams exactly) Rom. 1. 16. — *The Gospel is the Power of God to Salvation to every one that believeth.* — This and such like places, which ascribe Justification and Salvation to Faith, as Joh. 3. 16. Acts 13. 39. *Bel-larmine* would thus elude: 1. He saith, that these Scriptures must be understood negatively, that without Faith none are justified; not that only

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found sense: And is not this to be Incendiaries and Adversaries to Truth, and Love and Peace? — I have formerly thought that tho' we agree in the thing, it is best to omit the *Name*, because the Papist have abused it; and I think so still, as in such Companies and Cafes where the use of it not understood will scandalize Men, and do more harm than good: (for why should I use words against Mens Edification?) but in other cases I now think it better to keep the word; 1. Left we seem to the ignorant, to be of another Religion than all the ancient Churches were. 2. Left we harden Papists, Greeks and others, by denying sound Doctrine in *terms*, which they will think we deny in *sense*. 3: Because our Penury of words is such, as for my part, I remember no other word so fit to substitute instead of [*Merit*] or [*Desert*] or [*Worthiness*.] The word [*rewardable*] is long and oft harsh; and what other have we? and it is nothing else that we mean. — Some Papists are against the very word [*Merit*] also, some own the word, but differ not from the Protestants about the Doctrine; some of them ignorantly drive the poor People by ill preaching into carnal Conceits of their own Works, and to trust an hundred Fopperies for Salvation: But he that readeth most of their School-Doctors, must either confess that they differ from us about the *Meritoriousness* of true Gospel-Obedience, rather in *words* than in *deed* (this is directly the Quaker as well as Papist) and that we really mean the same thing, or else he must see with *better* or *worse* Eyes than I do (I speak not this of them all) — And the *Romans* who prate of *Merit* in point of *commutative Justice*, disclaimed by the rest, (and some such other ignorant Scriblers) are not to be taken for the *Index* of their Doctrine, nor yet their superfluous abusive Application, no more than

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that do the *Commandments*, and thereby have right to the *Tree of Life*, and entrance through the Gate into the City, then *Works* are absolutely necessary to *Salvation* and *Justification*. — But the first is true; and therefore also the last. The *Consequence* of the *Antecedent* is so clear and evident, that I think no Man of sound Reason will call for a proof of it. — But they object that Works are not necessary to Justification: First, because of that saying of Christ, *Luk. 17. 10. When ye shall have done all these things that are commanded you, say, We are unprofitable Servants, &c.*

Ans. As to God we are indeed unprofitable, for he needeth nothing, neither can we add any thing unto him; but as to our selves, we are not unprofitable, else it might be said, that it is not profitable for a Man to keep God's Commandments, which is most absurd, and

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by Faith they are justified. 2. Then by all are understood, all Nations, that there is no difference between Jew and Gentile, but that one common way of Salvation is propounded to them all. 3. And it being applied to every particular Man, the meaning is, that not Faith of it self alone, but with other things, as Hope, Charity, justifieth. *Bellarmin. lib. I. de Justif. cap. 22.* —

Bellarmino from *Rom. I. 18.* (according to our Baxterian Schematists) inferreth, that Comminations and Terrors, are as proper and peculiar to the Gospel as to the Law, *Lib. 4. de Justif. cap. 2. Dr. Willet on the Romans, p. 93, 94.*

Whereas the Apostle saith, *Rom. 2. 2. We know that the Judgment of God is according to Truth: Bellarmine* hence thus reasoneth against Imputative Justice; God's Judgment is according to Truth, but so is not imputed Justice, it is not

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our Deniers of all Merit are the Index of ours, nor the profane ones abuse of it, who are ready, when we perswade them to a holy Life, to tell us, That God saveth not Men for their Holiness or Works, and that ours deserve no more than theirs; but he will have Mercy on whom he will have Mercy, and it is not of him that willeth and runneth. — Not only *Waldensis, Contarenius, Arminensis,* and many others expressly say as much against Merits as we: But *Medina,* and many of the *Thomists* say the same in sense; and the *Scotists,* and many others say, that Merit ariseth but *ex pacto,* from God's Promise; and to be meritorious, is no more than to be a Work which God hath promised a Reward to. And do any of us deny this? — *That holy Obedience in the very nature of it is so pleasing to the most holy God, as rendreth it apt to be the matter of that Condition on which his Covenant promiseth to reward us, the Imperfection being pardoned, and we and our Works accepted, upon the Redemption wrought by the Merits of Christ, and upon his Intercession, and presenting them to God.* Mr. Baxter's End of Doctrinal Controversies, chap. 25. §. 52, 53, 54, 55, 56, 57, 58, 59.

Error 9. Justification is not a making us just, but a Sentence pronouncing us just.

Contra. Justification is a word of so many significations, that he that doth not first tell what he meaneth by it, will not be capable of giving or receiving Satisfaction. And here once for all, I must intreat the Reader that loveth not Confusion and Error (to run a little with me into all the Errors and Confusions imaginable that he may avoid them; for it is an old saying, that Heat extracts Heat) to distinguish of these several sorts of Justification, as the chief we are to note. Justification is either publick, by a Governor, or private, by an Equal, or meer Discerner: Justification is by God, or by Man:

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would contradict Christ's Doctrine throughout. Doth not Christ, *Mat. 5.* through all those Beatitudes pronounce Men blessed for their Purity, for their Meekness, for their Peaceableness, &c? And is not then that for which Christ pronounceth Men blessed, profitable to them? Moreover, *Mat. 25. 21, 23.* doth not Christ pronounce the Men good and faithful Servants, that improved their Talents? Was not their doing of that then profitable unto them? And *ver. 30.* it is said of him that hid his Talent and did not improve it, *Cast ye the unprofitable Servant into utter Darkness.* If then their not improving of the Talent made the Man unprofitable, and he was therefore cast into utter Darkness, it will follow by the Rule of Contraries, so far at least, that the improving made the other profitable, seeing if our Adversaries will allow us to believe Christ's words,

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not verily and indeed, and according to Truth; but the habitual, infused, and inherent Justice is according to Truth. *Lib. 2. de Justificat. cap. 3.*

Contra 1. *Bel-larmine* doth mistake the Apostle's meaning; for according to the Truth, is not *secundum realem existentiam*, according to the real Existence of a thing, but *secundum equitatem*, but according to Equity. 2. So then the Justice of Christ imputed by Faith, is according to Truth, that is, the Rule of Justice, because thereby full Satisfaction is made for Sin by Faith in Christ; but the habitual and inherent Justice is not according to the Rule of Justice, because it is imperfect, and thereby God's Justice cannot be satisfied. *Paraus.* See *Willet*, *ibid. p. 133.* Rom. 2. 6. *Who will reward every Man according to his Works.* Out of this place the *Romanists* contend for the Merit of good Works:

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Man: Justification by God is either as he is a *Lawgiver*, and above *Laws*, or as he is a *Judg*, according to his *Laws*: In the first way *God maketh us just by his Act* of Oblivion, or pardoning *Law*, or *Covenant of Grace*. In the second respect God doth two ways justify and forgive: 1. As a determining *Judg*. 2. As the Executioner of his Judgment. In the former respect God doth two ways justify us: 1. By *esteeming us just*. 2. By *publick sentencing us just*. As Executioner, he useth us as just, and as so judged.— I pass by here all Christ's Justification of us by way of Apology or Plea, and all Justification by Witnesses and Evidences, &c. and all the *constitutive Causes* of our Righteousness, lest I hinder them whom I would help, by using more Distinctions (*than indeed I can make good, as having no Scripture, but Brain-Conceptions warrant for the same*) than they are willing to learn: But these few are necessary; 1. It is one thing for God to *make us* righteous, by forgiving all our Sins of Commission and Omission, for the sake of Christ's Satisfaction and Obedience. 2. It is another thing for God to *esteem us* to be so righteous when he hath first made us so. 3. It is another for God to *sentence us* righteous as the publick *Judg*, by Jesus Christ. 4. And it is another thing for God to take off all Penalties and Evils, and to give us all the Good which belong to the Righteous, and so execute his own Laws and Sentence. And he that will not distinguish of these senses or sorts of Justification, shall not dispute with me. And while I am now upon this, I will give the Reader these two Remarks and Counsels: 1. That he will not in disputing about Justification with any Sect; begin the Dispute of the *thing*, till he hath first determined and agreed of their sense of the *word*; and that he will not confound the Controversies *de nomine* about

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words, this is made a *Reason*, and so at least a *Cause instrumental* of their acceptance, *Well done good and faithful Servant, thou hast been faithful over a few things, &c.*—

2. They object those Sayings of the Apostle, where he excludes the Deeds of the Law from Justification, as first, *Rom. 3. 20,* 28.—

Ansv. We have shewn already what place we give to *Works*, even to the best of *Works*, in *Justification*, and how we ascribe its immediate and formal Cause to the *Worker* brought forth in us, but not to the *Works*. But in Answer to this Objection, I say, there is a great difference betwixt the *Works* of the *Law*, and those of *Grace*, or of the *Gospel*. The first are excluded, the second not, but are necessary: The first are those which are perform'd in Man's own Will, and by his Strength, in a conformity to the outward Law and Letter, and therefore

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Works: the *Rhemists* upon this place affirm, that Life everlasting is given for; and according to their good Works: (*this is the Baxterian Doctrine in the full substance thereof; for if our Justification before God, not only originally depends upon our Faith and Repentance, &c. but also abides as to its continuance upon the very terms of our so continuing to believe and repent, &c. then not only the free Grace of God in our Justification is founded in Works, but it is their Congruousness in Nature (tho wrought by the Spirit) and their Condignity in Permanency that gives a prevalent efficacious Merit unto the Righteousness of Christ for their Justification.*)—

The *Romanists* do hold, that some Works of the Righteous are so perfect, that they do not sin so much as venially in them; they have no blemish at all. *Concil. Trident. cap. 25. de Justificat.*—

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about the *Word*, with those *de re*, about the *Matter*: And that he will remember in citing Texts of Scripture, that *Beza*, and many of our Expositors, do grant to the Papists (as I heard *Bishop Usher* also do) that some Texts of Scripture do take the word [*justify*] as they do, for *Pardon* and *Sanctification* conjunctly; as *Tit. 3. 7. 1 Cor. 6. 11. Rom. 8. 30.* three famous Texts, of which see *Le Blank* at large in his *Theses. de non. justif.* If the Controversy be only of the Sense of a Text, handle it accordingly; if of the Matter, turn it not to words.

2. Note this Observation, That *Sanctification* it self, or the giving us the Spirit, is a great Act (tho, I say, not the only) [*because God upon the Spirit's finishing his Operations, is to pronounce the Sentence*] of executive Justification.—

Note therefore, that thus far no Protestant can deny to the Papists, nor will do, that Sanctification and Justification are all one; that is, that God having pardoned us *de jure*, doth pardon us executively, by giving us his forfeited Spirit and Grace, and by all the Communion which we have after with him, and the Comfort which we have from him. *Mr. Baxter's Life of Faith*, p. 326, 327, 328.

We shall divert a little to the account *Mr. Troughton* (one that *Mr. Baxter* says he knew, and scornfully commiserates, as a poor blind Boy that never saw or read a Letter) gives of the *Baxterian* Notion as to Justification, and his Remarks thereupon.

Object. But it is acknowledged that these Conditions must be wrought in us by the Spirit.

Ansiv. But how? upon what Condition will Jesus Christ work Grace and Sincerity in us? If upon any preceding Condition, then we are where we were before; are we united to him, and shall we receive Strength from him upon condition

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fore are Man's own imperfect Works, or Works of the *Law*, which makes nothing perfect: And to this belong all the Ceremonies, Purifications, Washings, and Traditions of the Jews. The second are the Works of the Spirit of Grace in the Heart wrought in conformity to the inward and spiritual Law; which Works are not wrought in Man's Will, nor by his Power and Ability, but in and by the Power and Spirit of Christ in us, and therefore are pure and perfect in their kind, may be called Christ's Works, for that he is the immediate Author and Worker of them: Such Works we affirm absolutely necessary to Justification, so that a Man cannot be justified without them, and all Faith without them is dead and useless, as the Apostle *James* saith. Now that such a distinction is to be admitted, and that the words excluded by the Apostle in the matter of Justification are of the

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But that there is some Blemish, Imperfection, and Defect, even in the best Works of the Saints (tho we affirm not, as *Pererius* slandereth *Luther*, that all the Works of the Regenerate are Sin) it is thus made evident out of the Scripture.—The Prophet *Isaiah* saith, chap. 64. 6. *All our Righteousness is as stained Cloths*, even their best Actions were defiled and polluted. To this place divers Answers are found: 1. *Pererius* out of *Augustine* thus interpreteth, that *justitia nostra divina comparata*, &c. our Righteousness being compared to the divine Justice, is like unto a filthy and menstruous Cloth; this is then spoken comparatively: to this purpose *August.* *Serm.* 43. *Contra.* And we herein concur with *Augustine*, that although the Work of the Saints seem very perfect and excellent before Men, yet in regard of that Perfection which God

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dition that we are sincere, or some such like Condition before? Or will Christ work these Conditions absolutely and infallibly in his Elect? then nothing can be required of them to receive these Conditions, but accepting and trusting in Christ, that he would make us sincerely obedient; and if this Faith be sufficient to unite us to Christ, that so we may receive Grace from him, why is it not sufficient to give us a right to Glory also, when by his Grace we are made fit for it?

Evasion. But Christ must work all these Conditions in us by his Spirit.

Answer. It is very doubtful, whether by the Spirit and Grace of Christ they mean no more than *Pelagius* did, *viz.* The outward means of Grace, and the common assistance of our natural Faculties in the use of those Means, without any supernatural Grace or Qualities put into the Soul; but if they do, I demand whether there be any certainty that these Conditions shall be wrought in us? If there be, then the Obedience and Perseverance of a Believer is certain, which they will not grant, nor can that be the proper legal Condition of the Benefit of any Law, which is absolutely promised in the Law it self: if it be absolutely uncertain, whether Christ will work in us the Conditions of Life, then is our Case no better, nor any more of Grace than that of the holy Angels, who were kept in their Integrity, and that according to Election, yet having no Promise that appears to depend on, they stand by their own Obedience, not properly by Grace. (*Tho with submission to better Judgments, I would add, that as they stand by the Grace of Election, so it includes all manner of gracious Supplies even unto Angels for their standing, they themselves being but Creatures.*) If Adam had stood, it must have been by Divine Assistance (for a Creature cannot be independent)

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the first kind, will appear, if we consider the occasion of the Apostle mentioning this, as well here as throughout in his Epistle to the *Galatians*, where he speaks of this matter, and to this purpose at large; which was this, that whereas many of the Gentiles, that were not of the Race nor Seed of *Abraham* as concerning the Flesh, were come to be converted to the Christian Faith, and believe in him; some of those that were of the Jewish Profelytes thought to subject the faithful and believing Gentiles to the Legal Ceremonies and Observations as necessary to their Justification. This gave the Apostle *Paul* occasion at length in his Epistles to the *Romans*, *Galatians*, and elsewhere, to shew the use and tendency of the Law, and of its Works, and to contradicting them from the Faith of Christ and Righteousness thereof; shewing how the former was ceased and

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requireth of us, they are found to come far short: so that if they be compared with the Justice of God, not which he hath in himself, but that which he commandeth and requireth of us, our best Works will appear to be imperfect and full of Wants. 2. He urgeth *Jerom's* Exposition, who applyeth this place to the incredulous Jews after the coming of the *Messiah*, whose feigned legal Holiness was as an unclean thing in the sight of God, because they believed not in Christ exhibited to the World. — *Contra*. It is evident by the Text it self, that the Prophet speaketh of that Age then present, *v. 10*. *Zion is a Wilderness, Jerusalem is a Desert*. 3. Therefore *Pererius* insisteth upon this third Interpretation, that the Prophet speaketh of the *Hypocrites* among the *Jews*, and of their Legal Righteousness, which was an unclean thing, being

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and yet he was under a Covenant of Works, Works being the condition, and assistance uncertain. But if they say, it is certain that Christ will work the Conditions in us if we do our part, *i. e.* if we believe and obey, we shall have some help in it, then is our believing and beginning to obey antecedent to the Grace of Christ, and the condition of more Grace and Perseverance; and so Grace and all the Conditions of Life, as well as Life it self, depend upon the Condition of our Obedience and Diligence, and so the Covenant is still a Covenant of Works, for all that assistance we are like to have in the performance of it. *Lutherus Redivivus*, p. 28, 29, 41, 42.

There is *no Guilt* on them that are in *Christ*, so far as they walk *not after the Flesh, but after the Spirit*, nor no proper *Condemnation* by *Sentence* or *Execution* at all, because their Pardon is renewed by Christ, as they renew their Sins of Infirmity; but not because he *preventeth* their need of any further Pardon. — The *kind* of our present Justification is imperfect, it being but in Covenant-title, and some part of *Execution*; the full and perfect *Sentence* and *Execution* being at the day of Judgment. — I leave them therefore to say [*Christ's Righteousness imputed to us is perfect, therefore we are perfectly just and justified as Christ*] who know not what *Imputation* here is; nor that *Christ's* personal Righteousness is not given to us as *Proprietors* in it self, but in the *Effects*; and who know not the difference between *believing* and *blaspheming*, and making our selves as so many *Christ's* to our selves, and that know not what need they have of Christ, or of Faith, or Prayer, or of any holy endeavour for any more Pardon, and Righteousness or Justification, than they have already; (*q. d. unless I shall be justified in my own* Right-

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and became ineffectual, the other remaining, and yet necessary; and that the Works excluded by the Apostle are of this kind of Works of the Law, appears by the whole strain of his Epistle to the *Galatians*, ch. 1, 2, 3, 4, for after in the 4th Chapter he upbraideth them for their returning unto the observation of Days and Times; and in the beginning of the fifth Chapter he sheweth them their Folly, and the evil Consequence of adhering to the Ceremonies of Circumcision; then he adds, *v. 6*. *For in Christ Jesus neither Circumcision nor Uncircumcision availeth, but Faith which worketh by Love*; and thus he concludes again, *ch. 6. 15*. *For in Christ Jesus neither Circumcision availeth, nor Uncircumcision, but a new Creature*. From which places appeareth that distinction of Works aforementioned, whereof the one is excluded, the other necessary to Justification. —

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not sanctified by the Spirit of God; and the Prophet speaketh in the first Person, as including himself, as the manner of the Prophets is, for Humility sake condescending unto the Infirmary of the People, and therein also shewing his charitable Affection and Compassion toward them. —

Contra. It is evident, 1. That the Prophet speaketh not only of their Legal Observations, but of all their Moral Obedience whatsoever; for the words are general, *All our Righteousness is as a stained Cloth.* 2. Neither doth he mean the Hypocrites only, but he comprehendeth all the People, excluding no not the better sort, as he saith, *ver. 8. But now, O Lord, thou art our Father: and ver. 9. Lo, we beseech thee, behold, we are all thy People:* but the Wicked and Hypocrites are not alone God's People, neither is God said to be their Father; for the Godly and Faithful sake among them they may be so counted,

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Righteousness for the sake of the Righteousness of Christ, I am resolved I'll neither esteem Christ, as seeing I have any need of him, unless he will support me for that, and in my own Righteousness, especially as being wrought by his Spirit; for, who but a mad Man would trouble himself with believing, praying, and go to all that pains and cost of using holy Endeavours for any more Pardon and Righteousness for their Justification, if all this must be renounced and thrown away, as being neither the formal, material, or conditional Cause thereof, and all from an Antinomian forsooth feigned Conception of our being pre-justified in the sight of God, in the material Righteousness of another unto any Act of ours, tho acknowledged even by our illogical ignorant Adversaries themselves to be wrought by the Spirit of God) or who think that David in his Adultery and Murder was as perfectly pardoned and justified as he will be in Heaven at last; and in a word, who know not the difference between Earth and Heaven.

Error 12. That Christ justifieth us only as a Priest; or (say others) only as obeying and satisfying.

Contra. Christ merited our Justification in his state of Humiliation, as the Mediator subjected to the Law, and perfectly obeying it, and as (not truly) a Sacrifice for Sin: But this is not justifying us. Christ offered that Sacrifice as the High-Priest of the Church or World: But this was not justifying us. Christ made us the New Covenant as our King, and as the great Prophet of the Father or Angel of the Covenant, Mal. 3. 1. and this Covenant giveth us our Pardon and Title to Impunity, and to Life eternal; and Christ

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Here are then the Works which are excluded, by which *no Man is justified; but Faith which worketh by Love, but the New Creature*, this is that which availeth, which is absolutely necessary, for Faith that worketh by Love cannot be without Works; for, as is said in the same fifth Chapter, *v. 22. Love is a work of the Spirit.* Again, the Apostle intends no ways to exclude good Works (*as to our Justification*) and that very plainly, *chap. 6, 7, 8, 9.* Doth it not hereby appear, 1. How he esteemed Works — How much he ascribeth to them, by which he affirms Life everlasting is reaped. — I shall instance another Saying, — which our Adversaries also in the blindness of their Minds make use of against us — *Tit. 3. 5.* It is generally granted by all, that [*saved*] is here all one as if it had been said [*justified*] — The first the Works of Righteousness which we have wrought, that is, which we in our first fallen Nature, by our own Strength have wrought, our own legal Performances, and therefore may be truly and properly called

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but not alone by themselves. *Ibid.* p. 134, 135, 136.

Whereas the Apostle, *Rom. 5. 5.* saith, *The Love of God is shed abroad in our Hearts, &c. Pererius* understanding the Apostle to speak here of that Love and Charity which is infused as an Habit into the Mind, whereby we love God, setteth down here certain Positions concerning this inherent Charity.

1. He affirmeth, that this Charity is that Justice, whereby we are formally made just and righteous before God. *Disput. 2. numer. 10.*

2. This Charity, whereby we are justified, he affirmeth, *esse donum omnium donorum maximum*, to be a Gift far exceeding all other Gifts.

3. This Charity, *re non distingui a gratiâ gratum faciente*, is not indeed distinguished from Grace making us acceptable unto God.

4. Against the Opinion of *Cajetan, Scotus, Gabriel*, he holdeth, that there is in those that are justified, the Habit of

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as our King and Judge, doth justify us by a *judiciary Sentence*, and also by the *Execution* of that Sentence, so that the Relations most eminently appearing in our Justification, are all excluded by the foresaid Error. *Baxter's Life of Faith*, p. 196, 332.

There is a certain *Baxterian*, who ever he be, that *Dr. Owen* quotes in his Piece of his Justification, whose sayings follow.—But we are now told by one, that if we should affirm it an hundred times, (*viz.* that we own an inherent Righteousness) he could not scarce believe us.—And first, he says, *That inherent Righteousness can on no other account be said to be ours, than that by it we are made righteous, that is the Condition of our Justification required in the new Covenant. This being denied, all inherent Righteousness is denied.*—It is added, *that all Righteousness respects a Law and a Rule, by which he is to be tried: And he is righteous who hath done all these things which that Law requires by whose Rule he is to be judged.*—

But then it will be said, that if it doth not answer that Law and Rule whereby we are to be judged, then it is no Righteousness, for all Righteousness must answer the Law whereby it is required. And I say it is most true, it is no perfect Righteousness, it doth not so answer the Rule and Law, as that we can be justified by it, or safely judged on it. But so far as it answers the Law, it is a Righteousness, that is, imperfectly so, and therefore is an imperfect Righteousness, which yet giveth the denomination of righteous unto them that have it, both absolutely and comparatively. It is said therefore, that it is the *Law of Grace, or the Gospel* from whence we are denominated righteous with this Righteousness.

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ours.—And that it must needs and ought to be understood, doth appear from the other part, *but by the washing of Regeneration, and renewing of the Holy Ghost*; seeing Regeneration is a Work comprehensive of many good Works, even of all those which are called the fruits of the Spirit.

Object. *These may also be called ours, because wrought in us, and also by us many times, as Instruments.*

Answer. It is far otherwise than the former: in the first we are yet alive in our natural state, unrenewed, working of our selves, seeking to save our selves by imitating and endeavouring a Conformity to the outward Letter of the Law, and so wrestling and striving in the carnal Mind that is Enmity to God, and in the cursed Will not yet subdued: But in this second we are crucified with Christ, we are dead with him, have partaken of the Fellowship of his Sufferings, are made conformable to his Death; and our first Man, our old Man with all his Deeds, as well the openly wicked, as the seemingly righteous, our

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of Charity permanent and remaining when the Act ceaseth, (*so far right, but now with the Baxterian all is thrown down*) whereby they are formally made just before God; otherwise they should not be held to be just before God in their sleep, or when they cease to work. *Disput. 3. numer. 17, 18.*

Contra. An inherent Righteousness and infused Charity in the Faithful we deny not; but not such as whereby we are formally made righteous, and justified before God: both because all our Righteousness is as a stained Cloth, *Isa. 64.* it is imperfect and weak, and therefore not able to justify us, and for that the Scripture testifieth that it is the Righteousness of Christ which is applied by Faith, whereby we are justified before God, as the Apostle calls it, *the Righteousness of God through the Faith of Christ, Rom. 3. 2. Phil. 3. 9.*

— But we deny, that by any such inherent Habit we

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reousness. But that we are by the Gospel denominated *righteous* from any Righteousness that is not required by the Moral Law, will not be proved. — And that the Gospel requires all these things entirely and equally, as the *Condition of our Justification before God*, and so antecedently thereunto, is not yet proved, nor ever will be. It is hence concluded, *That this is our Righteousness, according to the Evangelical Law which requires it; by this we are made righteous, that is, not guilty of the non-performance of the Condition required in that Law:*

And these things are said to be *very plain*, so no doubt they seemed unto the Author, unto us they are intricate and perplexed. However, I wholly deny that *our Faith, Obedience, and Righteousness considered as ours, as wrought by us*, altho they are all accepted with God through Jesus Christ, according to the Grace declared in the Gospel, do perfectly answer the Commands of the Gospel, requiring them of us, as to matter, manner, and degree; and that therefore it is utterly impossible that they should be the Cause or Condition of our Justification before God: Yet in the Explanation of these things it is added by the same Author, *that our maimed and imperfect Righteousness is accepted unto Salvation, as if it were every way absolute and perfect, for that so it should be Christ hath merited by his most perfect Righteousness.* But it is Justification and not Salvation that alone we discourse about; and that the Works of Obedience or Righteousness have another respect unto Salvation than they have unto Justification, is too plainly and too often

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our legal Endeavours and foolish Wrestlings are all buried and nailed to the Cross of Christ, and so it is no more *we*, but *Christ alive in us*, the Worker in us: so that tho it be *we* in a sense, yet it is according to that of the Apostle, *Gal. 2. 20.* These Works are especially to be ascribed to the Spirit of Christ, and Grace of God in us, as being immediately thereby acted and led in them, and enabled in them: And this manner of Speech is not strained, but familiar to the Apostles, *Gal. 2. 8. Phil. 2. 13.* So that it appears by this place, that, since the washing of Regeneration is necessary to Justification, and that Regeneration comprehends Works, Works are necessary; and that these Works of the Law that are excluded, are different from these that are necessary and admitted. —

Thirdly, They object, that *no Works, yea not the Works of Christ in us can have place in Justification, because nothing that is impure can be useful in it, and all the Works wrought in us are impure:* for this they

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are made formally just; they are not Causes of our Justification, but rather Fruits and Effects: we have the Habit of Faith because the Spirit of God worketh in us Belief: and we love God because he loved us first, and gave us his Spirit, which worketh this Love in us, *Faius*. So then the Faithful even in their sleep are justified, not by an inherent Habit, but because they accepted of God in Christ, as the *Apostle* saith, *Christ died for us, that whether we wake or sleep, we should live together with him*. Ibid. p. 267, 268. Add to this the Socinian Doctrine as recited by Dr. Willet upon the Romans, which is as followeth.

Whereas the Apostle here saith, *Rom. 5. 8. That Christ died for us, we according to the Scriptures so understand it, that he offered a Sacrifice for Sins, Heb. 10. 12. that he as our High-priest offered himself for our Redemption, Heb. 7. 27. that he was our Surety, and paid our Ransom for us, Heb. 7. 22. and saved us from our Sins in bearing the Punishment due unto the same; and so he died for us, that is, in our place and stead, and so purchased our Redemption: yet wicked Socinus thus wresteth and misconstrueth these*

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often expressed in the Scripture, to be modestly denied. And if this *weak and imperfect Righteousness* of ours be esteemed and accepted as every way perfect before God, then either it is because God judgeth it to be perfect, and so declares us to be most just, and justified thereon in his sight, or he judgeth it not to be compleat and perfect, yet declareth us to be perfectly righteous in his sight thereby; neither of these I suppose can well be granted: It will therefore be said it is neither of them, but *Christ hath obtained by his compleat and perfect Righteousness and Obedience, that this lame and imperfect Righteousness of ours should be accepted as every way perfect*. Dr. Owen of Justification, p. 327, 328, 329, 330, 331. —

Hence it appears how little force there is in that Argument which some pretend to be of so great weight in this Cause. *As every one (say they) shall be judged of God at the last day, in the same way and manner, or on the same grounds, is he justified of God in this Life: But by Works and not by Faith alone every one shall be judged at the last day; wherefore by Works, and not by Faith alone every one is justified before God in this Life*.

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allegd that saying of the Prophet, *Isa. 64. 6. All our Righteousnesses are as filthy Rags, adding this reason, that, seeing we are impure, so must our Works be, which, tho good in themselves, yet as performed by us, they receive a tincture of Impurity, even as a clean Water passing through an unclean Pipe is defiled*.

Ans. That no impure Works are useful to Justification is confessed, but that all the Works wrought in the Saints are such, is denied. And for Answer to this the former distinction will serve; we confess that the first sort of Works above mentioned are impure, but not the second; because the first are wrought in the unrenewed state, but not the other. And as for that of *Isaiah*, it must relate to the first kind; for, tho he saith *all our Righteousnesses are as filthy Rags*, yet that will not comprehend the Righteousness of Christ in us, but only that which we work of and by our selves: should we so conclude, then it would follow that we should throw away all Holiness and Righteousness, since that which is filthy Rags, and as a menstruous Garment, ought to be thrown away; yea, it would follow, that all the fruits of the Spirit mentioned, *Gal. 4.* were as filthy Rags; whereas

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these words, that Christ died no otherwise for us than for our Profit and Benefit, in confirming by his Death his Doctrine and Example of Life; by the which he saith he brought Salvation unto the World, and not by dying for us, as in our stead, or to pay by his Death our Ransom. His wicked Objections are these.

Object. 1. The Apostle saith, 1 *Joh.* 3. 16. *He laid down his Life for us, and we ought to lay down our Lives for the Brethren:* Christ died for us, as we must die for our Brethren, which is not to die in their stead, but only to profit them by our Example.

Answer. The Apostle doth not simply compare the Death of Christ, and of the faithful dying for their Brethren together; but only in this, that in both Love is expressed to the Brethren, tho not in the like measure: But Christ's Death doth not only by the Example thereof profit the Church, as the Death of the Martyrs did; but thereby Man's Salvation and Redemption also was wrought.

Object. 2. *St. Paul* saith that he suffered for the *Colossians*, *Col.* 1. 24. which was not to satisfy for them; or he suffered in their stead, but only to

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For, 1. It is no where said that we shall be judged at the last day, *ex operibus*; but only that God will render unto Men *secundum opera*: But God doth not justify any in this Life *secundum opera*, being justified freely by his Grace, and not according to the Works of Righteousness which we have done. And we are every where said to be justified in this Life, *ex fide, per fidem*, but no where *propter fidem*; or that God justifieth us *secundum fidem*, by Faith, but not for our Faith, nor according to our Faith: And we are not to depart from the Expressions of the Scripture where such a difference is constantly observed. 2. It is somewhat strange that a Man should be judged at the last day, and justified in this Life *just in the same way and manner*, that is, with respect unto Faith and Works, when the Scripture doth constantly ascribe our Justification before God to Faith without Works, and the Judgment at the last day is said to be according unto Works, without any mention of Faith. *Ibid.* p. 224. We are said to be justified by Faith, which imports, that Repentance is but a disposing Condition, and Faith the receiving Condition: Repentance with-

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on the contrary, some of the Works of the Saints are said to have a *sweet savour in the Nostrils of the Lord*, are said to be an *Ornament of great Price in the sight of God*, are said to *prevail with him*, and to be *acceptable to him*, which filthy Rags and a menstruous Garment cannot be. — As to the other part, that seeing the best of Men are still impure and imperfect, therefore their Works must be so; it is to beg the Question, and depends upon a Proposition denied. — But, tho we should suppose a Man not thoroughly perfect in all respects, yet will not that hinder, but good and perfect Works in their kind may be brought forth in them by the Spirit of Christ; neither doth the Example of Water going through an unclean Pipe hit the matter, because, tho Water may be capable to be tinged with Uncleaness, yet the Spirit of God cannot, whom we assert to be the immediate Author of those Works that avail in Justification; and therefore Jesus Christ his Works in his Children are pure and perfect, and he worketh in and through that pure thing of his own forming and creating in them. *Mr. Barclay's Apology*, p. 159, 160, 161, 162, 163, 164, 165.

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confirm their Faith, and so to edify him.

Ans. There is great difference between the Sufferings of *Christ* for his Church, which was to redeem it, and the Sufferings of *Paul* for his Brethren, which only was to edify them.

Object. 3. As *Christ* is said to have died for us, so likewise the Scripture saith he died for our Sins, *Gal.* 1. 4. the meaning is not, instead or in place of our Sins, but because of our Sins; in the same sense he died for us, that is, for our cause, not in our stead.

Ans. This is a childish Caviel; for the Scripture sheweth a manifest difference between these two Phrases, *to die for us*, that is, to save us, and *to die for our Sins*, not to save them, but to purge them, and take them away.

Object. 4. That which no Law or Custom ever allowed, is not to be affirmed of *Christ*; but one to die for another, is warranted by no Law nor Custom: indeed one may pay another's pecuniary Mult or Debt, because ones Money may become another's; but the Death of one cannot be another's.

Ans. 1. The Assumption is not true, for even among the *Romans* there were

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out Faith is unavailable, as Faith without Repentance is impossible: Faith seems to compleat all, and in a manner comprehend all. — If you take it (*viz.* *Jer.* 31. 31, &c.) in this sense (*viz.* of the natural Jews) yet here (*viz.* in *Jer.* 31. 31, &c.) is a *Law written in the Heart*, which includes Faith in order to God's being their God, and the remission of their Sins. — Reader, *Note.* 1. There is a Righteousness for which a Man is justified; this is only *Christ's* Righteousness, this is the Foundation of the Promise, and the Merit of the Blessing promised: nothing can add to it, or mingle with it; it's sufficient, and alone sufficient to satisfy Justice alone for Guilt, and merit Acceptance and Life. 2. There's to be considered, what the condition of the Person is whom this is promised to: he is one that hath this Grace of true Faith, and exerts it into act. This Grace is also required and commanded as indispensibly necessary to the participation of Forgiveness; *Christ's* Righteousness shall not be imputed to this use, unless we believe: And nothing shall hinder our Title to this Benefit if we do believe in *Christ*, for the Promise is inviolable: And this Faith being

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For who but such as either cannot see, or, which is worse, may see and will not, can chuse but understand that whether *OUR good Works* (at least in that sottish and sordid sense, wherein the *Papists* hold it) do justify? is one Question, and, whether *good Works* do justify? is another; in which *first* sense of the *Papists*, when they say *OUR good Works*, whose *good Works* (as they call them) are no better than other Mens own are, whose own merely are all stark naught, I neither do, nor ever did affirm our *Justification* to come; but in the latter, *viz.* that *good Works* (meaning only those of *Christ's* own working in and for us, by the same Power and Spirit by which he did *good Works* in that Person in which he liv'd and dy'd at *Jerusalem*, than whom I know no other that can) without his Power work any good, I confess I both then did affirm and own, and as I then did in the Power of *Christ*, so I ever both shall affirm, evince and maintain. *Mr. Sam. Fisher's Testimony of Truth exalted*, p. 135, 136.

I muse what great difference there is [but that they who where they should not make *two* into one (as *T. D.* does *Paul's* own

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were some found that did offer themselves to present Destruction for their Country, as *Decius* the Consul, and *Curtius*; these Examples are far unlike unto Christ's, yet they shew, that it is not against all Use and Custom one to die for another.

2. The Proposition faileth diversly. 1. Christ's Example is singular, the like Precedent cannot be found, as the Apostle sheweth, *ver. 7.* that *he died for his Enemies*, which never any did, therefore we must not seek for Law or Custom to measure this singular Act of Christ by. 2. It is also false, that no Law nor Rule can be found for this; for it is revealed in the Evangelical Law, that God gave his Son to die for the World: the Law of *Moses* indeed required that the same Person that sinned should die: but that which was impossible to the Law is fulfilled in Christ, *Rom. 8. 2.* Yea, the blind High-Priest spake the Truth unwillingly, *Joh. 11. 50.* That it was expedient, that one die for the People, that the whole Nation perish not: he little thought that Christ should redeem the People from everlasting Death, yet ignorantly uttered that which the Lord intended.

Object. 5. It is a great Cruelty and Injustice to punish him that is innocent, and to let go unpunished the Offenders; they then accuse

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ing a Conformity to the Rule of the Promise, some call it a subordinate Righteousness, not meaning any Righteousness for which Sin is forgiven, for it's Christ's Righteousness alone for which God justifies us; but it's our answering that Rule by which Christ applieth his Righteousness for our Remission, and a right to Life; and his Promise is the ground of our Title. *Mr. Dan. Williams's Gospel-Truth stated, &c. p. 96, 96, 86, 87.*

Faith and Repentance are Acts of Man, and pre-requisite to Justification: Therefore as *Acts* and *Works* are words of the same sense, so *Works*, even *Works* of special Grace, are prerequisite to Justification.

Obj. But not as *Acts*, but for the Object.

Ans. That's a Contradiction, Christ is Christ whether we believe in him or not; and it's one thing to say *Christ is necessary*, and another thing to say, *believing in him is necessary*; it is not necessary meerly as an *Act in genere*, but as *this Act in specie*; and it is specified (as is aforesaid) by its Object; not only Christ believed in, but *believing in Christ* is prerequisite as a *Moral Disposition* to Justification; and in that sense a *Work* or

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own Righteousness, and that of *Christ in him*) love as much when they need not, to make one into two] between the matter of *Merit*, and the matter of *Meekness*, that our *Divines* can digest it exceeding well, to have it said the *fruits of the Spirit*, and *Christ's good Works* and *Righteousness within his Saints*, only make them *meet to inherit*, but cannot digest it at any hand to have it said that these of *Christ* and his *Spirit* in them do merit the *Inheritance*, or make worthy of it: doth not the same that makes *meet* and *fit for*, *merit* or make worthy of it, and enright to it in some sort, and in Scripture-sense at least? The whole course of which tells you not only (as you tell one another often, but that you often untel it again, when you tell that of necessity *Men must sin while they live*) that no *Sinners*, nor *unrighteous ones* of any sort, have in any wise any right to *Inheritance* in the Kingdom, or are either *meet* or *worthy* to be any where but *without the holy City together*, as *scarful*, *unbelieving*, *Dogs*, and *abominable* in the *Lake of Fire*, but tells you also *verbatim* in many places, of all their and only their right and

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God of Cruelty and Injustice, in delivering up his innocent Son to Death for us Sinners.

Ans. 1. God's Acts are not to be measured according to the Rules of human Proceedings; for the like Temper of Justice and Mercy cannot be found among Men: neither have any the like absolute Power as God hath, to dispose of all things according to his Will and Pleasure; who if he should, as he made the World of nothing, so bring it of a sudden to nothing again, should not therefore shew himself either cruel or unjust.

Ans. 2. Neither is it unjust for the Innocent to suffer Punishment for the Offenders upon these Conditions: 1. If both of them be of the same nature. 2. If the innocent Party do willingly offer himself. 3. If he can by his own strength overcome the Punishment. 4. And if thereby he can effectually procure the Salvation of others, all which do concur in Christ's voluntary suffering for us.

Objct. 6. The Scripture saith, the same Soul that sinneth shall die, *Ezek. 18.* it was therefore unjust that Christ should die that had not sinned, and those escape that had sinned.

Ans. These legal Sentences shew what God might, according to the Justice of the Law, have required of every

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or *Act* of Man.—Final Justification and Glorification are the Rewards of Evangelical Obedience: and the Reason rendred of Christ's justifying Sentence, *Mat. 25.* (*& passim*) is from such Acts of Man, as qualify them for the free Gift of God. *Mr. Baxter's End of Doctrinal Controversies*, chap. 25. §. 33, 39.

By this it is very plain how far a Man must be justified in Judgment by his own Personal Righteousness, and also how to understand *Mat. 25.* and all the Descriptions of the last Judgment, and the Reasons there assign'd of the Sentence, and what it is to be justified or condemned by our Words, and to be judged according to our Works, or what we have done in obedience or disobedience to the Law of Grace, and what is meant in *James* by being justified by Works, and not by Faith alone: For tho' *Christ's Righteousness* is to be then *honoured*, it is not his *part* but *ours*, that is by him to be *examined* and *judged*: And it is the *Law of Grace* by which we must be judged, which prescribed us the Conditions of Pardon and Salvation: The performance of which must therefore be the Cause

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and *worthiness* to enter who by *Christ's Power*, do the *same Will* of God he did, and have and work the *same Righteousness* that he did in himself, *within themselves*, *1 Thess. 1.* *They that suffered for the Kingdom were worthy of it*, *Mat. 21. 8.* *not only they that came not when bidden to the Marriage were unworthy, but such also as took themselves to be entitled upon bare bidding, and so (as you do) ran in all haste, and thrust themselves in as those that had the only right: and who but they the worthy Guests, that thought there was no need. (I speak after the manner of Men) of the Gloves and Ribbons, I mean the Wedding Robes of Christ's Righteousness to clothe their own Persons, as if what he only wore was counted his, and theirs too, so far as to enright them thither, were (for all their more haste than good speed) thrust out at last as unworthy to be there, where had they been as well suted as they were willing to have the good Cheer, might thereupon deservedly enough, since the Invitation was free; and tho' a Gift, yet what more free than Gift, have staid there among the rest as worthy? And the*

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every one; they are no Rules of God's Proceedings in Mercy with his Children according to the Promise of the Gospel.

Object. 7. God might if it had pleased him, have freely forgiven Men their Trespases; therefore Christ needed not to have died for them.

Answer. 1. First, it is no good Argument, *a posse ad esse*, from that which may be, to that which is; God might do it, therefore he did it, or would do it, is no good Consequent. 2. Neither is it true, that God could otherwise have forgiven Men, than by the Death of Christ, his Justice being presupposed: for God cannot deny himself, seeing the Sentence was past, that *they should die the Death*, if they transgressed; this Decree must stand, and the Death deserved must be satisfied for: neither is this any want or defect in God's Power, but an Argument of the Perfection of his Nature, that he cannot lie, neither is mutable.

Object. 8. It is perfect Mercy to forgive freely, and perfect Justice that the Offender should be punished only; but in God is perfect Mercy and Justice.

Answer. 1. It is true, that perfect Mercy and perfect Justice considered apart, and by themselves, have these Effects and Properties;

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Cause of the day to be examined and judged. — To justify a Man's right to Salvation, is to justify the Man when his Right is the thing tried: Therefore the Causes of our right to Salvation are necessary Causes of our Justification. *Mr. Bax. Breviat of Justificar.* p. 8, 9.

Object. But it is said also that Righteousness is imputed; and that must be either Christ's Righteousness or our own: but not our own, therefore Christ's.

Answer. We are not now questioning whether Christ's Righteousness be imputed to us: Tho it be not the Phrase of the Scripture, I have shewed you that it is true in a sound sense. But the Question is, *Whether Faith be imputed for Righteousness?* And what is the meaning of all such Texts? To have Righteousness imputed to us, plainly signifieth to be reckoned, accounted, reputed or judged righteous; and it's strange that it must not be our own Righteousness that is imputed or reckoned to us as our own. If it were never so well proved, that the very Habits and Acts of Christ are by Gift or Union made our own in themselves, and not only as the Causes of

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the few Names in Sardis that had not defiled their Garments had right by Promise; and so *ex debito* (if Promise ought to be kept when made) *tho gratis* too, because the Promise was freely made to walk with Christ in white, for they were worthy, Rev. 3. 4. I say worthy, *ex bene placito*; for as much as nothing but the free good-will and pleasure of God made him oblige himself to give a right to such, and yet (to confound that nice and needless distinction of critical Scholasticks which hath confounded most Divines in Christendom into Darkeness) *ex condigno* also, for as much as by Christ's Power and Gift to will and to do, they both will and do what is required, as the terms and condition on which the thing is promised; which Consistency that I make between *ex condigno* & *ex beneplacito*, *ex debito* & *ex dono*, *ex operibus* & *ex gratia*, which T. D. and most Divines deem to be *incongrua*, or inconsistent together in the matter of Man's Justification, being a *Kno*: that few of them can get over, a meer *Gnat* at which they that in other things can swallow Camels, can't but strain, I am made free a little more to untie. — T. D. thinks he hath half knock'd the Quakers for ever down into their dumps

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ties; but so can they not be incident into one and the same Subject: therefore seeing God's Mercy and Justice are tempered together, they must be so considered as the one destroy not the other. 2. Indeed the rigor of the Law requireth perfect Justice, &c. (and this let me add to what the Doctor asserts ut supra, pass'd fully upon Christ.)

Object. 9. One Man can but redeem one; and therefore either there must be found out an infinite sort of Redeemers for all Men, or Christ redeemed but one.

Answer. The Antecedent is false; for many times for one Captive Prince a thousand common Prisoners are set at liberty: much more available for all (the Elect) was the Redemption purchased by Christ, the Prince of our Salvation. Ex Parao Dr. Willet, *Ibid.* p. 268, 269.

Rom. 5. 18. By the justifying of one, the Benefit aboundeth toward all Men, &c. Hence of late *Huberus*, and before him the *Pelagians*, would prove, that the Benefit of Justification is as universal toward all, even Infidels and Unbelievers, as the Condemnation that came in by *Adam*; for the Apostle on both sides nameth all, for otherwise the Benefit by Christ should be inferior unto

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of their Effects, yet still our own they would be, and the Righteousness given by them our own, in order of Nature before they are imputed, accounted or reckoned to us as our own: Some way that Righteousness which is reckoned to constitute us righteous is surely made our own. *Ibid.* p. 32, 33.

Are not Works of Man meritorious?

Answer. Not in point of commutative Justice, that giveth one thing for another to the Commodity of each, as buying and selling. 2. Nor yet in distributive governing Justice, as making any good due to us by the Law of Innocency or Works. 3. But as God hath freely given us Christ, and Life by a Law of Grace, on condition of suitable acceptance and use; so he that performeth this Condition is called worthy, and the contrary unworthy in the Gospel; and did not Men abuse it, they might with all the antient Churches use the word *Merit* in the same sense as *Worthiness*. *Ibid.* p. 45, 46.

Is future Sin pardoned before hand? Future Sin is not Sin, and therefore not capable of Pardon, nor the Person for it; but it may be pardoned

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with his deep-drawn Argument from Rom. 11. 6. T. D. If by Grace, then it is no more of Works; otherwise Grace is no more Grace: But if it be of Works, then it is no more of Grace; otherwise Work is no more Work. Whence (quoth he, p. 20.) if Justification be of Works, as you assert, then Grace is excluded from having any hand in our Justification, which is contrary to Scripture, which says we are justified by Grace: our Justification cannot be a Debt and a free Gift, I mean not both in respect of us. Now as to his Argument it self, somewhat may be replied; And, 1st, If considered as in conjunction with its fellow that follows it so close at the heels, p. 21. from Rom. 10. 3; 4. and bears such a broad shew of backing it, it is not so big, nor amounting to such a bulky Bulwark, but that one may easily put them both in a Bag, if no more be said but this, that in both Scriptures, as also *Phil.* 3. (whereas inconsistent he opposeth his own, while a Pharisee to that of Christ within him, when converted and a Saint, and *Tit.* 3. where he opposeth the Works of Righteousness we have wrought to our being renewed by the holy Spirit, and makes Grace and renewing by the Spirit all one, as well he might; for if we be not renewed by the Spirit,

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unto the Loss in Adam which redounded generally upon all.

Contra. 1. This term of Universality (*all*) must be restrained to the nature of the Subject: As Adam transfused his Sin unto all which were his Offspring, so Christ also justified all his, that is, all which believe in him: so by *all* the Apostle understandeth the universal company of the Faithful. 2. The pre-eminence of the Benefit consisteth not in the equality of the Number, that Christ should save as many as are lost in Adam; for then there should be only an-Equality, but not a Superiority. 3. But herein is the Prerogative of Grace seen. (1.) In the excellency of the Effect; for Life is a more excellent thing than Death, and Righteousness than Sin. (2.) In the powerfulness of the Work, it sheweth a greater Power to save, than to destroy; to justify, than to condemn: for it is an easier matter to destroy than to save, to pull down than to build up, to mortify than to revive and raise to Life. (3.) The Pre-eminence is in the amplitude and largeness of Grace, in that we are justified not only from one, but all kind of Sins,

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virtually, tho not actually: A general Grant of Pardon may be given, which is conditional and virtual, and shall actually pardon it when it is. *Ibid.* p. 47.

Whether Christ's being the end of the Law for Righteousness, doth signify that he so fulfilled Adam's Law in our stead, as that it justifieth us by fac hoc & vives.

Ans. 1. The Affirmers quite mistake Moses and Paul, in thinking that it is the Law of Innocency which the words cited by Paul describe, when indeed it was Moses's Law of Works, which had Sacrifices and Promises of Pardon, which the other had not. 2. Christ is there said to be the end of all the Law as to its Shadows, Types and conjunct Promises. *The Law was given by Moses, but Grace and Truth* (that is, the things promised and typified) *came by Jesus Christ.* The confounding of these Laws confoundeth many in these Controversies: *Ibid.* p. 63.

It seemeth strange to some, to find the whole Old Testament, and all Christ's Sermons, and all the other Apostles, inculcating *inherent* and *performed* Righteousness as that which must be judged about to Life or Death, and yet to find Paul so oft pleading against Justification by Works: But if we will take the Scripture together, and not by incoherent scraps, the Reconciliation is evident. — Man is now sinful and condemned by the

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Spirit, and saved from the Sin, then I say *Grace* is no more *Grace*; for what use is it of to us, if we be left in, and unpurged from the Sin which Christ came to save his People from first, and so from the Wrath to come? which will come unavoidably on all that are *disobedient and unrighteous*) Paul opposes the Gift of Grace, *God's Righteousness,* to *Man's meer own Works,* which are not good, tho so thought by himself, and Man's own *literal Righteousness* of the Law wrought in Man's Will and *Imagination only, out of Christ,* the *Light and Faith in him,* and the *leadings and movings of his Spirit*; and does not oppose *Grace* to the *Righteousness of Christ in his Saints,* or *Sanctification and Holiness* that is of God, by *Faith in the Light, revealed in and received by every one that believes as inconsistent*; for those are not only *Concomitants* but *consistent* and *concurrent* together to *Justification,* as *Grace and our Works* only are not, for these two do *toltere se invicem,* I confess; so that if *Justification and Life* be of *Grace,* it can't be of *our Works*; & *retro,* if of *our*

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as well actual as original, whereas original Sin is only derived from *Adam*.—Ver. 19. *So by the Obedience of one shall many be made righteous, &c. The Romanists, as Bel-larm. lib. 2. de Justificat. cap. 1. Pererius Disputat. 17. do much urge this Argument against imputative Justice, that we are not justified by the Righteousness of Christ imputed by Faith, but by an inherent Righteousness wrought in us by Christ, whereby we are formally made just; because we are so made righteous and just in Christ, as we became Sinners in Adam: but that was not by Imputation of Adam's Sin, but by Sin dwelling in them, whereby they are formally made Sinners; therefore we are formally made righteous by an inherent Justice remaining in us, and not imputed only. Pererius further argueth the Phrase *justi constituentur*, many shall be made just, which is not all one as to be reputed just, or to be just by Imputation, but to be just indeed. See Dr. *Willer*, *ibid.* p. 280, 281. and his *Refutation of this Pa-Bax-Quakeristical Notion.**

Rom. 10. 4. *Christ is the end of the Law.*—Here *Chrysofome* well noteth,

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the first Law, and is now under a Law of Grace that freely giveth Pardon and Life through a Redeemer, to those that believingly accept the Gift according to its nature, and consent by Repentance to turn to God, and live an holy Life in sincerity. Now God doth through all the Scripture tell us, *That no one shall pass with God for a just Man, or be saved, that will not do this, but shall be condemned further for refusing it: And thus he that doth Righteousness is righteous, and all shall be judged according to their Works, thus required by the Law of Grace.* To deny this, is to deny the scope of the whole Scripture, and the Government of God: But *Paul* disputed against those that taught that the Gentiles must be profelyted, and keep the Law of *Moses*, or else they could not be accounted just Men, nor be saved: And he proveth, that the Gentiles being under the Law of Grace, may pass with God for just Men, and be saved, if they [*believingly accept the Gift of Grace according to its nature, and consent by Repentance to turn to God, and live a holy Life in sincerity*] tho they keep not the Jewish Law: Yea, further, that tho the Jewish Fathers were obliged to keep that Law, it was as it belonged to the Covenant of Grace and of Faith; and that before that Law was, *Abraham* and others were just, and saved by Faith, according to the universal Law of

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Works, not of Grace; but Grace and God's Righteousness, Grace and those good Works wrought in us by Christ, and for the doing of which we receive the Grace, or Gift of Ability from Christ, these are indeed one and the same, and so homogeneous, or of one kind, that they may be synonymous also, and bear both to be called mutually by the same name of either Grace or good Works, and so are they throughout the Scripture as one thing promiscuously denominated, sometimes by the term of Grace, sometimes the Gift of God in Christ, the Gift of Righteousness, Holiness, &c. for all this is Grace and free Gift, and yet it's inherent in us too, as the same that was in Christ; and being Christ's as meritorious, making not only meet but worthy also, in such measure as it's received in, as it was in a higher measure in himself, whether it be a Gift to do, or a Gift to believe, or a Gift to suffer, as 2 *Theff.* 1. 5. compared with *Phil.* 1. 27. *To you it is given, not only to believe, but also to suffer for his sake; and then to whom this Grace was given, were by God counted worthy of the Kingdom for*

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noteth, that if Christ be the end of the Law, it followeth that, *Qui Christum non habet, etsi legis justitiam habere videatur, eam tamen non habeat*; he which hath not Christ, tho he seem to have the Righteousness of the Law, yet he hath it not, &c. Without Christ then, and Faith in him, there is no true Righteousness before God: for without Faith it is impossible to please God, *Heb. 11. 6.* What is become then of the Popish Works of Preparation which should go before Justification? as tho a Man having not Faith, yet by his Works — might prepare and make himself fit for Justification following: for all such Works which come before Faith, and so are not sanctified in Christ, are before God no better than Sins. *Ibid. p. 475.*

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of Grace; and that the Task of Works according to the *Mosaical Law*, will of it self make no Man just or salvable, and consequently no other Task of Works, which would make the Reward to be not of Grace, but of Debt, and is opposed to, or separated from Redemption and the free Condonation and Donation of the *Covenant of Grace*.] This is the plain drift of *Paul*. —

Works of Evangelical Gratitude, Love, and Obedience, according to the Law of Grace, subordinate to, and supposing Redemption and the free Gift of Pardon and Life to penitent believing Accepters, are those that Christ and *James* and all the Scripture make necessary to Salvation; and our Consent and Covenant so to obey is necessary to our first or initial *Justification*, and our *actual Obedience* to the *continuance and confirmation* of it.

Mr. Baxter's End of Doctrinal Controversies, chap. 21. the Title of which Chapter is, *Of the nature of Righteousness, Justification and Pardon.*

Grace; yea, *Grace is no Grace yet to Salvation from Sin*, while Men remain in their Sins, and *unsaved by it*, and while the *Grace or Gift of God's Righteousness* remains only in Christ without them, save only that they are in a possibility to be saved, and while they yet witness not him, and it by him within themselves to the destroying of the Works and Image of the Devil; which when they do, then and not before (let them prate of Grace as they will) they know the Grace of God in *Jesus Christ*, and then all's Grace, and by Grace and not of Works, or themselves, or any Righteousness of their own that they can thank for it, whatever they work in the Light and leadings of it, in Preaching, Prayer, Service, Worship, and what e're they have, are, enjoy, act, believe, endure or suffer for his Name. — And so Grace and Works, Grace and the Righteousness of Christ within us (when a Man's own, which ye yet are only in, and establishing your selves by, who hate the Light

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for which they suffered; and so *Paul*, who labour'd abundantly in preaching the Gospel, says, *This Work was the Grace which was given him by Christ in him*, by which Grace also he was what e're he was, that was worth any thing, having nothing but what he had received, that made him differ from another; by which Grace or Gift all boasting and glorying in self was continually excluded, and the Glory of all to be given still to God, and not *Flesh, Man and Self*: so that while *Judas* could blame none but himself for being damned, so *Paul* and the rest, tho they wrought out their own Salvation, yet could bless none but God, who wrought in them of his good pleasure to work, will, and do, for their being saved by his Grace, *1 Cor. 4. 7. 1 Cor. 15. 10. Eph. 2. 8. chap. 3. 8. Phil. 1. 12, 13.* so that all along the Gift of both Faith and good Works are both called.

and are out of it, is deny'd as *Rags*, as it is by us) do not *destrucere*, but *ponere se invicem*, so well stand together in the matter of our *Justification*, that indeed neither of them can stand in it *without the other*: Neither is *Grace*, at all excluded, as *T. D.* injudiciously judges, from any hand in *Justification*, by our asserting it to be of *Works of this nature*, and establishing this *inherent Righteousness of Christ* in us thereunto, but by this alone is *Grace* perfectly established: neither are these in *opposition* each to other (as *T. D.* says they are) as *immediate Contraries*, as *Men's evil Works* and these *good Works of Christ in Man*, were by me affirmed to be, but rather *individually* the same. And whereas *T. D.* saith, our *Justification* cannot be a *Debt* and a *free Gift* both in respect of us, to what was said above, which might serve to answer this; I add my *denial* of that *Position* of his, with my grounds thereof; for howbeit with respect of the *same time* it cannot be a *Debt* and a *free Gift* too, yet in respect of the *same Persons*, with reference to *different Times* and *Seasons*, it may: for as it was nothing but *meer Mercy* to lost Man, and *free Grace, Gift and Goodness* to Man on *God's part*, and not any *Debt or Desert from God* on *Man's part*, that first engag'd or moved God to give his *Son*, and so make *Promises in the Gospel* to give his *free Gift of Life eternal*, and to make *Christ the Author* of it to all them that obey him, and the *meer Grace* of *Christ to us*, to come into the *World a Light*, and give himself a *Ransom for all*, and to promise to give *Life* to all that come unto him, and to God by him, that they might have *Life and Salvation to the utmost*; yet seeing (as I may so say) God and *Christ* have by *free Grace*, that moved them to make it, thus put themselves freely into *Man's Debt* on terms of their *Obedience*, they are (Man performing the *Conditions* on his part) since then in *Justice* bound to perform it: and so the same *Subject, Mankind*, from whom God at first was altogether *free*, and to whom he was rich in *Mercy*, and infinitely free in giving *Christ* and making *Promises*; he is since on account of his *Truth* engag'd, if Man be not wanting to himself, to make it good: and as it is in the like cases among Men, that *Promise* which *Pity, meer Mercy* moves to make, *Piety and Equity* require its making good; so 'tis here, and it's no such *News* but to such as are *Novices in the Faith*, to understand that which to the *same Persons* was *Grace* and *free Gift* at first, becoming a matter of *Desert* and *due Debt* at last: so that tho' *Glory be to the Grace and Mercy of God* which only moved him to say, *When the wicked turneth from his Wickedness, and does what is lawful and right he shall not die, his Iniquity shall not at all be mentioned unto him*, yet the *wicked turning*, God's Ways are not so equal as he pleads they are, *Ezek. 18.* against Man, whose Ways and Thoughts are all *crooked and unequal*, if he doth not now *justify and forgive* the reforming *Evil-doer*: and having in his *free Favour* said it, that he that *confesseth and forsaketh his Sin, shall find Mercy*, *Prov. 1 Joh. 1.8.* If we now *confess our Sins*, not, God is *gracious and merciful*, tho' that be originally the ground of all, and to be magnified over all his Works, and is oft exprest to the *wicked* repenting, as the grand cause of God's remitting: *Isa. 55. Let him forsake his Way and Thoughts, and turn to the Lord, for he is gracious*: but saith *John, God is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness.* — I proceed to shew how the *Scripture* ascribes the *Inheritance* as not only *meet* for them that are *meet* for it, but their *due de jure* that do his *Commandments. Rev. 22. 14. Blessed are they that do his Commandments, that they may have right to eat of the Tree of Life, and to enter through the Gates into the City; but without are Dogs, &c.*

(1.) Without the City, and without right to it, as well as without meetness for it, who if they were other, 1. Doing the Commands, they should have both meetness, worthiness and right, and (*jure hereditario*, by right of Heirship, according to the Promises made in that behalf) should both duly, and (keeping the Condition) no otherwise than deservedly inherit it; as he that having a Promise of the Inheritance of a City in case he will adventure to storm, and overcome, and win it, fighting and overcoming accordingly (tho the promise of it at first on such terms was a Gift) may then claim it for his Inheritance as of Debt, and Desert, which it is not only fit and meet he should have, as on terms of Promise on another's part, and performance of the terms required on his own; whoever helpt him in it, he is worthy as the right Heir, one that hath due Title to it accordingly to enjoy and inherit it. And indeed the very word inherit, which is so often used both in the negative, when the Wicked are excluded, as no unrighteous one shall ever inherit; and on the positive, and promissive hand, where the Righteous are included, as he that overcometh shall inherit all things, doth (if Men were not prepossess'd with Prejudice against the Truth, and with blind Principles, which (as it's harder to knock an old Peg out of its hole than to knock a new one in when that's out) there's more ado to drive out of them, dispossess them, and draw them from, (like Mr. Baxter's and Mr. Dan. Williams's unstudied, illogical, and blockish Divines) than would be to draw them to own the plain Truth, if the Darkness were once dispell'd) import no less than an entailing the Title of the Kingdom to the good Works and fruits of the Spirit in us, which are the terms on which it is promised, on any name or thing abstract from these, which yet T. D. is so absurd, as his Fellow ABC Darrians in the School of Christ are, as to make in no wise a Cause, but only an Effect of our Justification, and of our standing entituled to it on things without us, that are nothing to us abstract from these: whereas if that be true (as it is in their own Schools) that *quo posito ponitur, quo sublato tollitur effectus*, &c. that upon the being of which the Effect ever is, upon the not being of which the Effect can never be, must needs be the Cause of that Effect: it's most uncontrollably true, that the good Works and the Fruits of the Spirit in us, are not the Effects and Effects, but the Causes of some kind or other of our Justification; and as the Cause of every sort, if it be but *causa sine qua non* (as they speak) the Cause that gives no Influence, but only is a meer hang by, yet necessarily too, as a Cypher is, in order of Nature evermore before the Effect, so is our Sanctification so antecedent to our Justification even in the sight of God, that, contrary to our School-mens Fignments, who say Justification is first of the two; so that God looks on us as just while unjust, before he makes us just: I say, till our Sanctification is, our being counted holy in God's sight (here lies the diverting Cheat, like our Neonomians, from Righteousness to justify to Holiness in Sanctification) can never possibly be. Mr. Fisher, *ibid.* p. 161, 162, 163, 164.

Object. And tho it's said he justifieth the ungodly.

Resp. I say, yea, Justification is ever of ungodly ones, yet never in, but from their Ungodliness as Sanctification and Salvation of Sinners, but not in, but ever from their Iniquities; he clears the guilty, but by no Means, no not Christ's Blood, so *Exod. 34. 7.* as to clear the guilty while in their Sins, or hold them guiltless, as T. D. dreams he did David, while they are guilty of Adultery and Murder, and while they are taking his Name in vain, crying, Lord, Lord, but not doing what he says, naming his Name, but not departing from Iniquity: he makes Christ to such

as believe in his *Light, Wisdom, Righteousness, Sanctification and Redemption*, but (what e're some count) he in no wise counts him so to any, any further than he doth so make him: he sees no Sin in Jacob, nor Transgression in Israel; but it is because there it's away and remitted, not by Pardon without purging, but so as not to be committed any more; or if it be, there's new Guilt contracted, and the Sin imputed till again remitted on returning: but this Israel to whom he is so truly good, are them that are of a *clean Heart*, Plal. 73. *Ibid.* p. 164.

T. D. Does not the Apostle oppose Faith and Works? Faith is opposed to it self as a Work in the business of Justification, p. 24. 1 Pamph.

Resp. Faith is neither opposed (as thou frivolously supposest) to good Works in the Gospel, nor yet to it self as a Work in the business of Justification; but both it self and all the good Works that are done only in it, which together with it are the Gift of God to us in Christ Jesus, who is this Author, Worker and Finisher of them in us, are altogether as the one good Work or Righteousness of God and Christ in the Gospel, by which we stand justified before them, opposed to Man's meer Righteousness and Works of the Law, by which no Flesh living can be justified: and tho Paul, when he says, *To him that worketh is the Reward not reckoned of Grace, but of Debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his Faith is counted to him for Righteousness*, does oppose Faith and our Works, the Gospel and the Law, which is not of Faith; yet when thou lookest with clearer Eyes, who canst now see with no better than thou hast, thou wilt see that he never opposes Grace and Gospel, good Works, Faith, and the Works of Christ in us, Faith and the Fruits of the Spirit, of which Faith is one; much less (as thou faintest Faith in it self is a Work, but joins all these in one, as God and Christ's single and singular Gift of Grace to us under the Gospel, as that one perfect and Personal Righteousness, by which, as a cause thereof, we are made meet or worthy to be justified in his sight, by which Works, and that of Faith together with them, justifying us as a Work, as well as an Instrument to receive Christ, and his other Operations wrought in us by it, all boasting (as blind as thou art not to see it) is eternally excluded, for as much as both it and the rest are a Gift, as well as Works given to us by him to perform, for which the Glory belongs only to the Giver, and not to the Receiver at any hand (tho a great deal of Thanks even to a Debt for his improvement of it, without which the Purpose of God, the Obedience and Death of Christ would have proved all in vain.)

T. D. Thou sayst, as p. 25. 1 Pamph. The Scriptures attribute our Justification to the Righteousness of Christ in the same sense that they deny it unto Works.

Rep. That's true, if by the Righteousness of Christ thou intend the Righteousness of his working in us, and by Works, those Works of our working without him; but utterly false, if by his Righteousness thou meanst what he works without us, and by Works, what Works we work only in him, for the Scripture attributes our Justification to this latter; as to the former it attributes his own, of both which he being the only Author, *Unto us (O Lord) not unto us at all, but to thy Name only be the Praise; who dost not as thy supposed Ministers suppose meerly that thou dost, but far be it from thee so to do: Shall not the Judg of all the Earth do right? first count Men just, that are unjust in this World, and not make them so till the World to come; but first justify the ungodly from their Ungodliness, and make them godly, and then countest them to be such as thou hast made them.* Mr. S. Fisher, *Ibid.* p. 169.

And hence is one ground of your so miserable a Mistake, in that ye take (as ye confess your selves) *Justification* in its *meer foreign*, and not in its *near and proper signification* (viz.) *a counting*, and not a *making of them just*, who are not so; whereas *justificare* and *justificari* is *justum facere*, and *justum fieri*, to make and to be made *just*, properly and primarily, and then consequently, and secondarily, to think and to be thought so; but you fleeing a far off in this and many more Points from *proper Names* into *foreign acceptation*, that you may be as far as may be from such Truths as most torment you, will needs (in this World at least) have the words to justify and be justified, sanctify and be sanctified, to import and sound forth no more than *injustum & improbum justum*, and *tantum putare*, & *putari*, & *justificare*, & *sanctificare*, & *ri* in no wise to be *ex injusto*, & *improbo justum*, & *sanctum facere* & *fieri*; as if in this Life God having somewhat else to do, could not well have while to make People just and holy, and therefore (they being also well contented so to be left) did agree to leave them to the liberty of their Lusts under some certain toleration to live in them, and yet to think them just and holy in the mean while notwithstanding; and then hereafter, when Men are more willing to it, and himself a little better and more at leisure to do it, to make them *just* and *holy* by some *Popish Purgatory* in the Life to come. *Mr. Fisher, ibid.*
p. 170.

And indeed all your Grace is one part of it as well as another by such outward application and meer computation only, and not by any true real internal application of *Christ's Righteousness*, *Sufferings*, and *Blood to your Souls* and *Consciences*, to the purging of them from dead Works to the true serving of the living God: your *Justification* is by *Imputation* and *outward Applications*, your *Washings*, *Regenerations*, *Sanctifications*, *Holiness*, *Renovations*, and all you have is by such a *meer imputation* and *application* of what is far off you in *Christ's Person* to your selves; so that whatever he is, in whom is no Sin, you will deem and dream that God deems you so to be, upon nothing but a meer *blind Confidence* and *Conceit* that swim in your Brain that 'tis so, when 'tis no such thing God knows: and so as one, that being at the *North of Scotland hungry and naked*, should in his thoughts only apply a *Garment* or a *mess of Meat* to himself, that's as far off him as the *South of England*, must needs perish for want on't, if it be brought and applied no nearer to him than so; so in all your applications of *Christ*, and whatever is in him, who is as far off as *Heaven*, whilst you are but on *Earth*, far enough from thence the Lord knows, must necessarily *faint*, *famish*, *perish*, *pine* and *starve*, till ye come to witness *Christ*, and the *Robes* of his *Righteousness* and *Holiness* within your selves, and eat his *Flesh*, and drink his *Blood*, and put him on a little more effectually than ye do, by all your dead Faith, and your eatings and drinkings of *Bread* and *Wine*; for all your *imagined Spirits*, *Applyings*, and *Imputings*, by which that the *whole World*, which doth already, may, and you together with it, lie still in *Wickedness*, ye are ever dispelling and disputing all true *inherent Holiness* out of doors: And so being but in a meer airy talk, and vain thought of things, that ye are in them when ye are out of them, and not Doers your selves of what ye hear *Christ* hath done for you before, as an *Ensamble* (a direct *Socinian*) that ye should by his Power in the leadings of his *Light* and *Spirit* do the same, ye do but deceive your own Souls: and as both *Paul* and *James*, who both agree, and we with them against you in this, do truly tell you, as *righteous* and *religious* as ye seem to be to your selves, and each to other, all your Religion is but vain;

and your hopes, that ye are this and that in the account of God, that ye are *just and pure*, when *really* ye are nothing so, will prove *abortive*, and as that of the *Hypocrite*, when the Lord takes away his Soul, no other than the giving up the Ghost: for *Gal. 6. 3, 4.* if any Man think himself to be something, and that he is *thought of God* for that Holiness which is *in another without him*, to be something when he is *nothing*, and witnesseth neither *that other*, nor his *Holiness within himself*, he *deceiveth himself*: but let every Man prove his own Work, and what he doth by the Spirit of Christ within himself of the Will of God, and then shall he have rejoicing within himself alone, or at least also, and not in another Person without him only; and he that glorieth, will glory in the Lord, Christ in him the hope of Glory, in the Lord in himself, in whom the Seed of Israel finds Righteousness and Strength, and Salvation from the Sin, is justified, and shall glory, *Isa. 45. 21—25.* or not every one that commendeth himself as justified by Christ, will appear approved at last, but he whom the Lord commendeth, which is no Man of Sin that I know of, which David himself stood condemned in, *2 Cor. 10. 17, 18. Ibid.*

Then it seems Justification must go look its Efficient somewhere else, and must have no share with washing and Sanctification in the Spirit's holy workings in the Saints; it must be in the Name of God only, and the other only by the Spirit, as if the Name and Spirit of God were such heterogeneous Matters, that what's done by the one can't be said to be done by the other, and as if Paul had mistook himself in the placing of his words, and had been by the infallible Spirit misguided, misplacing of them so, that when he should have said, *Ye are justified only in the Name of the Lord, and only wash'd and sanctified by the Spirit of God*, confusedly crowds these Effects all under one Cause, and says, *Ye are not only wash'd and sanctified, but ye are justified also in the Name of the Lord, and by the Spirit of our God.* Mr. Fisher, *ibid.* p. 189, 190.

Whether our good Works are the meritorious Cause of our Justification? which I hold in the Affirmative no further, than as by our good Works are meant the good Works of God and Christ's own working in us by his Spirit, which (tho most truly his) are by the Spirit it self vouchsafed that Name of ours, witness 2.—speaking to the same Question—I affirm it to this very day, and ever shall to the faces of any of you (as occasion is) yet owning no Works to be truly good but what are done by the Believers in Christ, and his Light, and done by Christ and his Power and Spirit, whether in their Persons or his own. *Ibid.* Mr. Fisher, p. 595.

It shall be larger in my Quotations here in this that runs cross the Columns, because it fully presents before thee the Baxterian Latitude in, as well as manner of the Justification of a Sinner unto Salvation before God.

We understand not by this Justification by Christ, barely the good Works even as wrought by the Spirit of Christ, for they, as Protestants truly affirm, are rather an Effect of Justification, than the Cause of it: But we understand the formation of Christ in us, Christ born and brought forth in us, from which good Works as naturally proceed as Fruit from a fruitful Tree. (Reader, note it, i. e. It is Regeneration, the new Birth, or Change of our Nature which is our Righteousness for Justification before God, and not so much its result in Sanctification and good Works.) It is (says he) *this inward Birth in us bringing forth Righteousness and Holiness in us that doth justify us*, which having removed and done away the

contrary

contrary Nature and Spirit that did bear Rule, and bring Condemnation, now is in Dominion over all in our Hearts.

Those then that come to know Christ thus formed in them, do enjoy him wholly and undivided, who is *The LORD our RIGHTEOUSNESS*, Jer. 23. 6. This is to be clothed with Christ, and to have put him on, whom God therefore truly accounted righteous and just. — Tho we place remission of Sins in the Righteousness and Obedience of Christ performed by him in the Flesh, as to what pertains to the remote procuring Cause, and that we hold our selves formally justified by Christ Jesus formed and brought forth in us, yet can we not (as some Protestants have unwarily done) exclude Works from Justification: for, tho properly we be not justified for them, yet are we justified in them, and they are necessary even as *causa sine qua non*, i. e. the Cause without which none are justified; for the denying of this, as it's contrary to the Scriptures Testimony, so it hath brought a great Scandal (*here's the Baxterian directly ut supra*) to the Protestant Religion, opened the Mouths of Papists, and made many too secure, while they have believed to be justified without good Works.

Moreover, tho it be not so safe to say they are meritorious, yet, seeing they are rewarded, many of those called the *Fathers*, have not spared to use the word [*Merit*] which some of us have perhaps also done in a qualified sense, but no ways to infer the Popish Abuses above mentioned.

If we had that Notion of good Works which most Protestants have, we could freely agree to make them not only not necessary, but reject them as hurtful, viz. that the best Works, even of the Saints, are defiled and polluted: for tho we judge so of the best Works performed by Man, endeavouring a Conformity to the outward Law by his own Strength, and in his own Will, yet we believe that such Works as naturally proceed from this spiritual Birth and formation of Christ in us, are pure and holy, even as the Root from which they come, and therefore God accepts them, justifies us in them, and rewards for them of his own free Grace. — These following Positions do hence arise. — 1. That the Obedience, Sufferings, and Death of Christ is that by which the Soul obtains remission of Sins, and is the procuring Cause of that Grace, by whose inward workings Christ comes to be formed inwardly, and the Soul to be made conformable unto him, and so just and justified. And that therefore in respect of this Capacity and Offer of Grace, God is said to be reconciled, not as if he were actually reconciled, or did actually justify, or account any just, so long as they remain in their Sins, really impure and unjust. 2. That it is by this inward Birth of Christ in Man that Man is made just, and therefore so accounted by God: wherefore to be plain, we are thereby, and not till that be brought forth in us, formally (if we must use that word) justified in the sight of God; because Justification is both more properly and frequently in Scripture taken in its proper signification for making one just, and not reputing one merely such, and is all one with Sanctification. 3. That since good Works as naturally follow from this Birth as Heat from Fire, therefore are they of absolute necessity to Justification, as *causa sine qua non*, i. e. tho not as the Cause for which, yet as that in which we are, and without which we cannot be justified. And tho they be not meritorious and draw no Debt upon God, yet he cannot but accept and reward them; for it is contrary to his Nature to deny his own; since they may be perfect in their kind, as proceeding from a pure holy Birth and Root: wherefore their Judgment is false, and against the Truth, that say, that the holiest Works of

the Saints are defiled and sinful in the sight of God; for these good Works are not the Works of the Law included by the Apostle from Justification. *Barclay, ibid. p. 143, 144, 145.*

This would make void the whole practical Doctrine of the Gospel, and make Faith it self needless; for, if Faith and Repentance, and the other Conditions called for throughout the Gospel, be a Qualification upon our part necessary to be performed, then, before this be performed by us, we are either fully reconciled to God, or but in a Capacity of being reconciled to God; he being ready to reconcile and justify us, as these Conditions are performed, which latter, if granted, is according to the Truth we profess: (*Here's a Direction for Mr. Dan. Williams where to find out Subscribers against his next Piece come forth*) and if we are already perfectly reconciled and justified before these Conditions are performed, (which Conditions are of that nature that they cannot be performed at one time, but are to be done all ones life-time) then can they not be said to be absolutely needful, which is contrary to the express Testimony of Scripture, which is acknowledged by all Christians; *for without Faith it is impossible to please God. They that believe not are condemned already, because they believe not in the only begotten Son of God. Except ye repent ye cannot be saved; for if ye live after the Flesh ye shall die.* And of those that were converted, *I will remove your Candlestick from you, unless ye repent.* Should I mention all the Scriptures that positively and evidently prove this, I might transcribe much of all the doctrinal part of the Bible. (*So says Mr. Baxter and Mr. Dan. Williams in reference to the same point in hand*) for since Christ said, *It is finished,* and did finish his Work 1600 Years ago, and upwards, if he so fully perfected Redemption then, and did then actually reconcile every one that is to be saved, not simply opening a door of Mercy for them, offering the Sacrifice of his Body, by which they may obtain remission of their Sins, when they repent, and communicating unto them a measure of his Grace by which they may see their Sins, and be able to repent; but really make them to be reputed as just, either before they believe (as say the *Antinomians*) or after they have assented to the Truth of the History of Christ, or are sprinkled with the Baptism of Water, while nevertheless they are actually unjust, so that no part of their Redemption is to be wrought by him now, as to their Reconciliation and Justification, then the whole doctrinal part of the Bible is usefess and of no profit: in vain were the Apostles sent forth to preach Repentance and remission of Sins, and in vain do all the Preachers bestow their Labour, spend their Lungs, and give forth Writings; yea, much more in vain do the People spend their Money which they give them for preaching, seeing it is all but *Actum agere*, but a vain and uneffectual Essay to do that which is already done without them.

To pretermit their human Labours, as not worthy the disputing whether they be needful or not, since (as we shall hereafter shew) themselves confess the *best* of them is *sinful*; this also makes void the present Intercession of Christ for Men. What shall become of that great Article of Faith, by which we affirm that he sits at the right-hand of God, daily making Intercession for us, and for which end the Spirit it self maketh Intercession for us with groanings which cannot be uttered? for Christ maketh not Intercession for those that are not in a possibility of Salvation, that is absurd. Our Adversaries will not admit that he prayed for the World at all: And to pray for those that are already reconciled, and perfectly justified,

justified, is to no purpose: to pray for remission of Sins is yet more needless, if all be remitted, past, present and to come. (*But Friend! hug not a Snake in your Bosom, it is because they were reconciled, perfectly justified, and all their Sins, both past, present, and to come, remitted, that therefore Christ intercedes for the discovery thereof, who came not to do his own, but the Will of him that sent him; which Reconciliation, Justification and Remission was from all Eternity irreversibly fixed in the Purpose of his Will towards them, and present with him for them; for it is not the Prayers of the Saints, nor the utmost of the Intercession of Christ, can alter the Mind of God towards a People, whether elect or reprobate, or change their Station; therefore Christ is called a Door, by which these eternal Privileges are held and brought forth, and herein he is not only called essentially the Image of the Father, but manifestatively the express Character of his Person, whence also he is called the Word.*) Indeed there is not any solid solving of this, but by acknowledging according to the Truth, that Christ by his Death removed the Wrath of God, so far as to obtain remission of Sins for as many as receive that *Grace and Light* that he communicates unto them, and hath purchased for them by his *Blood*; which, as they believe in, they come to know remission of Sins past, and Power to save them from Sin, and to wipe it away so often as they may fall into it by Unwatchfulness or Weakness, if, applying themselves to this Grace, they truly repent: for *to as many as received him, he gives Power to become the Sons of God.* So none are Sons, none are justified, none reconciled until they thus receive him in that little *Seed* in their Hearts: *And Life eternal is offered to those who by patient continuance in well-doing seek Glory, Honour and Immortality: For if the righteous Man depart from his Righteousness, his Righteousness shall be remembered no more; and therefore on the other part, none are longer Sons of God, and justified, than they patiently continue in Righteousness and well-doing: And therefore Christ lives always making Intercession, during the day of every Man's Visitation, that they may be converted; and, when Men are in some measure converted, he makes Intercession that they may continue and go on and not faint, nor go back again.* Mr. Barclay, *ibid.* p. 146, 147.

1 Cor. 6. 11. *And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.* First, this [justified] here understood must needs be a being really made just, and not a being merely imputed such; else [sanctified] and [washed] might be reputed a being esteemed so, and not a being really so, and then it overturns the whole intent of the Context: for the Apostle shewing them in the preceding Verses, how the unrighteous cannot inherit the Kingdom of God; and descending to the several species of Wickedness, subsumes, that they were sometimes such, but now are not any more such: Wherefore as they are now washed and sanctified, so are they justified; for if this Justification were not real, then it might be alledged that the Corinthians had not forsaken these Evils, but were, tho' still they continued in them, notwithstanding justified: which, as in it self it is most absurd, so it luculently overturneth the very Import and Intent of the place; as if the Corinthians turning Christians had not wrought any real Change in them, but had only been a belief of some barren Notions which had wrought no alteration in their Affections, Will, or manner of Life. For my own part, I neither see any thing, nor could ever yet hear or read any thing, that with any colour of Reason did evince [justified] in this place to be understood any other ways than in its proper and

genuine

genuine Interpretation of being *made just*. And for the more clear understanding hereof let it be considered, that this word [*justify*] is derived either from the Substantive *Justice*, or the Adjective *just*; both which words import the Substantive, that true and real *Virtue in the Soul*, as it is in it self, to wit, it signifies really, and not suppositively, that excellent Quality expressed and understood among Men by the word [*Justice*] and the Adjective [*just*] as applied signifies a Man or Woman who is just, that is, in whom this quality of *Justice* is stated; for it would not be only great Impropriety, but also manifest Falsity to call a Man just, merely by supposition, especially if he were really unjust. Now this word [*justify*] formed, or from *Justice*, or *just*, doth beyond all question signify a *making just*, it being nothing else but a Composition of the word *facio* and the Adjective *justus*, which is nothing else than *justifico*, i. e. *justum facio*, to make just, and [*justified*] of *justus* and *facio*, as *justus facio*, and *justificatus*, i. e. *justus factus*, I am made just. Thus also is it with Verbs of this kind, as *sanctifico*, from *sanctus* holy, and *facio*, *honorifico* from *honor* and *facio*, *sacrifico* from *sacer* and *facio*; all which are still understood of the Subject really and truly endued with that Virtue and Quality from which the Verb is derived: Therefore as none are said to be sanctified that are really unholy, while they are such, so neither can any be truly said to be justified, while they actually remain unjust. *Ibid.* p. 150, 151.

Tit. 3. 5. here the Apostle clearly ascribes the immediate Cause of Justification to this inward Work of Regeneration, which is Jesus Christ revealed in the Soul, as being that which formally states us in a Capacity of being reconciled with God (*this is the Baxterian Placabilis, or that God is reconcileable*) the washing or Regeneration being that inward Power and Virtue, whereby the Soul is cleansed and clothed with the Righteousness of Christ, so as to be made fit to appear before God. — This Doctrine is manifest from *2 Cor.* 13. 5. *Examine your own selves, whether ye be in the Faith; prove your own selves: know you not your own selves, how that Jesus Christ is in you, except ye be Reprobates?* First, It appears here how earnest the Apostle was that they should know *Christ in them*; so that he presses this Exhortation upon them, and inculcates it three times. 2. He makes the Cause of Reprobation or not-Justification the want of Christ thus revealed and known in the Soul: whereby it necessarily follows by the Rule of *Contraries*, where the Parity is alike (as in this case it is evident) that where Christ is inwardly known, there the Persons subjected to him are approved and justified: For there can be nothing more plain than this, that if we must know Christ *in us*, except we be Reprobates or unjustified Persons, that, if we know him in us, we are not Reprobates, and consequently justified ones. Like unto this is that of the Apostle, *Gal.* 4. 19. *My little Children, of whom I travel in Birth again until Christ be formed in you*; and therefore the Apostle terms this *Christ within the hope of Glory*, *Col.* 1. 27, 28. Now that which is the hope of Glory can be no other; than that which we immediately and most nearly rely upon for our Justification, and that whereby we are really and truly made just. And as we do not hereby deny, but the original and fundamental Cause of our Justification, is the Love of God manifested in the appearance of Jesus Christ in the Flesh, who by his Life, Death, Sufferings and Obedience made a way for our Reconciliation, and became a Sacrifice for the remission of Sins that are past, and purchased unto us this *Seed and Grace*, from which this Birth arises, and in which

which Jesus Christ is inwardly received, formed and brought forth in us, in his own pure and holy Image of Righteousness, by which our Souls live unto God, and are clothed with him, and have put him on, even as the Scripture speaks, *Eph. 4. 23, 24. Gal. 3. 27. Rom. 3. 24. 1 Cor. 6. 11. Tit. 3. 7.* So again, reciprocally we are hereby made partakers of the fulness of his *Merits*, and his cleansing *Blood* is near to wash away every Sin and Infirmity, and to heal all our *Backslidings*, as often as we turn towards him by unfeigned Repentance, and become renewed by his Spirit. *Mr. Barclay, ibid. p. 156, 157.*

This Doctrine *Luther* and the Protestants then had good reason to deny and oppose, tho many of them ran into another Extream, so as to deny *good Works to be necessary to Justification*, and to preach up *not only remission of Sins*, but Justification by Faith alone, without all Works however good; so that Men do not obtain their Justification according as they are inwardly sanctified and renewed, but are justified merely by believing that Christ died for them; and so some may perfectly be justified tho they be lying in gross Wickedness, as appears by the Example of *David*, whom they say was fully and perfectly justified while he was lying in the gross Sins of Murder and Adultery.

Also *Richard Baxter* in the Book cited p. 155. saith, *that we are justified by Works in the same kind of Causality, as by Faith, to wit, as being both Causes sine quâ non, or Conditions of the new Covenant on our part requisite to Justification.* And p. 195. he saith, It is needless to teach any Scholar who hath read the Writings of Papists, how this Doctrine differs from them. *Mr. Barclay, ibid. p. 139, 166.*

This hath made them strain and wrest the Scriptures for an *imputative Righteousness* wholly without them, to cover their Impurities; and this hath made them imagine an acceptance with God possible, tho they suppose it impossible ever to obey Christ's Commands. *Ibid. p. 177.*

It may easily be answered by a Retortion to those that press this, from the words of the Lord's prayer, *forgive us our Debts*; that this militates no less against perfect Justification, than against perfect Sanctification: for, if all the Saints, the least as well as the greatest, be perfectly justified in that very hour wherein they are converted, as our Adversaries will have it, then they have remission of Sins long before they die; may it not then be said unto them, What need have ye to pray for remission of Sin, who are already justified, whose Sins are long ago forgiven, both past and to come? *Mr. Barclay, ibid. p. 183.* To this Society let me bring in my Country-man. — How strange is it, that from Christ's being a Surety of the New Covenant or Testament, Men should conclude that Christ is a Money-surety of the Covenant of Works, and as such paid all our Covenant-Debts as Debts, and that altogether in kind, and so as we are accounted to pay that Debt, and merit Life by that very Covenant, yea, and damn all that will not say as they say, tho to say so, makes either Christ's Obedience or his Sufferings needless, *all Forgiveness impossible*, all Gospel-terms of application of Christ's Merits unjust, &c. *Mr. Dan. Williams's Man made righteous by Christ's Obedience, p. 106.* I shall conclude with *Mr. Samuel Fisher.* — What a mess of *graceless Grace* is here of *T. D's* making; here's *Grace* with a witness, almost all manner of *Grace* mentioned as material, and of moment in the matter of *Justification*, but one, which is of so much use, that all the rest are in a manner *useless* till it come in, and which makes all the rest *Grace*, so that (to say no more than

truth) they are no Grace to us before it, or without it, and that (*viz.*) Sanctification, while others are included, is only and alone excluded. (*This remember, Reader, all along refers unto our material Justification before God*) — Poor Sanctification! it's set aside, it's thrust out still from entering the Lines of Communication among its Fellows. T. D. stands against the door, so that if he may rule the roall, Men shall be in favour with God, and (contrary to what Divines commonly say, when they say, as they do all, that Sanctification manifests Justification, and the favour of God) have it manifested too in the Donation of his Son to them, the imputation of his Righteousness, and acceptance of them as righteous in him, and so consequently a Title to the Inheritance, the Kingdom, Glory, and all the Good that Heaven affords to all Eternity; but Washing, Regeneration, Sanctification, Renovation by the Spirit, and Salvation from their Sins, which Sins deserve the Wrath, the Curse, and the Condemnation, which Salvation from the Sins (alias) Sanctification must be before any well-grounded hope of escaping the Condemnation, Curse and Wrath to come can be had: this latter sort of Grace is shut out for a Wrangler by the wrangling Contenders against the Truth, who had rather obey Unrighteousness than it, and their Lusts than him they call their Lord and Saviour, and must be none of the Ingredients among the company of Causes of Mens acceptance with God, and being accounted righteous by him; but if they be not righteous and holy, must be counted to be so without it, and if they be so, must be counted so by that which resides in another Person, by which, till it come into themselves, they are not made so, and without it, by the being of which, as in themselves, and not as in another, they can only *visetur*, be truly made and really become righteous and holy; and so that Grace, which mainly, if not only (as it is a Gift) gives the proper name and nature of Grace to all the other Grace, may say of it self, *cum nemo extrudi potest itur ad me*, when none ought to be excluded as not meant, where every Grace of God is mentioned in the Gospel, I only am left out alone, and they seek my Life also. *Mr. Samuel Fisher's Testimony of Truth exalted*, p. 187, 188.

That Justification followeth this Preparation, which is not only a remission of Sins, but Sanctification also, and hath five Causes: the Final, the Glory of God, and eternal Life; the Efficient, God; the Meritory, Christ; the Instrumental, the Sacraments; and the formal, Justice, given by God, received according to the good pleasure of the Holy Ghost, and according to the Disposition of the Receiver, receiving together remission of Sins, Faith, Hope and Charity. The Council of Trent, p. 210.

Of the glorious Boastings and precious Vertues of the Works of our own Righteousness, and of the Law, taken out of the Epistle of St. Paul to the Galatians.

He (said Luther) that will be justified before God by the Law, and by his own Works, the same,

1. Turneth himself from Christ's Grace, whereunto he is called.
2. He departeth from the true Gospel, and receiveth another.
3. He confuseth the Hearts of the Faithful.
4. He perverteth the Gospel of Christ.
5. He is accursed.
6. His Preaching tendeth to please Men.

7. He seeketh the Praise of Men, not of God.
8. He is not the Servant of Christ.
9. He preacheth human things, not by Jesus Christ's Revelation.
10. He is nothing profited by the highest and best Righteousness of the Law.
11. He disturbeth God's Assembly and the Christian Church.
12. He undertaketh to be justified by impossible means, namely, by the Law.
13. He maketh again them to be Sinners which are justified in Christ.
14. He maketh Christ again an Offering for Sins.
15. He buildeth up Sin again, which before was broken down.
16. He maketh himself a Malefactor.
17. He rejecteth the Grace of God.
18. He holdeth that Christ died in vain.
19. He is a foolish *Galatian*.
20. He is bewitched.
21. He hearkneth not to the Truth.
22. He crucifieth Christ.
23. He holdeth the Holy Ghost is received by Works.
24. He forsaketh the Spirit, and cleaveth to the Flesh.
25. He is under the Curse.
26. He maketh an addition to God's Testament, and rejecteth God's Ordinances.
27. He maketh Sins greater.
28. He remaineth included under Sin.
29. He serveth the weak Laws.
30. The Gospel to him is preached in vain.
31. His Actions and Sufferings are all in vain.
32. He is a Servant and a Son of the Bond-woman.
33. He is thrust out with the Bond-woman from the Inheritance.
34. He maketh Christ unprofitable unto him.
35. He is bound to fulfil the whole Law.
36. He hath forsaken Christ.
37. He is fallen from Grace.
38. He suffereth himself to be seduced from the Truth.
39. He is induced to believe that which is not Divine and Godly.
40. He permitteth himself to be leavened with the Leaven of Destruction.
41. He is damned in teaching the same.
42. He biteth himself with others, and with them will be utterly devoured.
43. His Doings are altogether Works of the Flesh.
44. He valueth himself much, whenas there is nothing in him.
45. He boasteth himself without God.
46. He maketh himself acceptable according to the Flesh by those which are carnally minded.
47. He is an Enemy to the Cross of Christ, and to Persecution.
48. He fulfilleth nothing less than the Law.
49. He only extolleth the Doctrine of the Flesh.
50. All is lost in and on him, what he is, hath, knoweth, or can, is nothing worth, &c.

Luther. *Colloquia Mensalia*, chap. 14. p. 237, 238.

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Quaker.

Head 7. *That inherent Sanctification, &c.*

IT was the Error of the *Pelagian*, as *Augustine* noteth, that the Grace of God was not only in respect of the outward means generally offered to all, but in God's eternal Decree and Purpose ordained for all, if they would receive it, for thus they affirmed: *Quantum ad Deum omnibus paratam esse vitam eternam, quia vult omnes salvos fieri; quantum ad arbitrii libertatem attinet, ab eis eam apprehendi qui sponte Deo crediderunt*: on God's behalf, they say, Life eternal is prepared for all, because God will have all Men saved: and as for the freedom of the Will, so many apprehend or lay hold of eternal Life, as of their own accord do believe in God. *Dr. Willet's Synop. Pap. p. 884.*

This is the true Light that lighteneth every Man which cometh into the World: *Ergo*, the Light of Grace is common to all. *Puckf. ration. 55. on Joh. 1. 9.*

The Papist.

Tho they dare not altogether justify the Works of the Heathen and Infidels, yet they do excuse them, and do blame us for saying, that Infidels do sin in honouring their Parents, in fighting for their Country,

Head 7. *That inherent Sanctification, &c.*

Note, That Mr. *Baxter's* speaking of the Covenant or Grace being made with all, so as that all were and are under and within it, tho they never so much as heard of it, or of Christ, the Doctrine of the Trinity, or the Scripture it self; yet if they improve but the small Remains of the Light of a natural Conscience (the Quakers Christ and Doctrine) so as to perform the Conditions of that whereof they never had the least inkling, they may be quakerwise saved, for which he is brought in as speaking of the Covenant under this Head:

Omnibus spiritus sanctus gratiâ aliquali ipsis adest, quâ nisi abutantur, ipsos regeneraturus est. The holy Spirit in some Grace is present with all, which Grace unless they abuse he would have regenerated them. *Mr. Baxter's Method. Theol. Part 3. p. 7.*

Plusquam probable tamen est, quod in quantum unusquisq; legis gratiâ subditus aliqualis fœderis gratiæ adhuc particeps est, in tantum eum auxilia habere necessaria ad gratiam majorem aliquam obtinendam. Nemo enim sub fœdere gratiæ etiam initialis est qui

Head 7. *That inherent Sanctification, &c.*

MEN must know Christ, *i. e.* in his Light, which *Cornelius* was in, which is his Day that *Abraham* saw, whether they ever see his fleshly Person, yea or nay, before they can know God, who is known in nothing but his own Light, the Son, who is known in nothing but his own Light, the Spirit, that comes from and leads to him; so that to say as a Professor of note said in a publick Assembly in *Ireland*, of a Friend of Truth, call'd a *Quaker*, whom I know, having heard him speak, *This Man knows much of God, but little of Christ*, is little less than a Bull that favours, for the natural literal Knowledg of both, of little less than a spiritual Ignorance in the Mystery of both God and Christ.— And this gives me the hint to make mention of another Argument: That this Light is not natural which is in all, *viz.* because it comes from God and Christ into every Creature, not by Creation, as the rational Soul, and its Faculties of Understanding, Will, Mind, Memory, Conscience it self do, and such Properties as are *de esse hominis*, whether *constitutive* or *consecutive*, so that

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try, and such like; they therefore do discharge the Heathen of Sin in these Works of theirs. *Rhem. Rom. 14. §. 4.*

The Protestants.

These Works are not Sin in themselves, but in Infidels they are, because they proceed of Infidelity.

Argum. It is the Rule of the Gospel, that a corrupt Tree cannot bring forth good Fruit: But all Infidels are corrupt Trees, being without Faith: *Ergo*, they can bring forth no good Fruit.

The Pelagians thought to have posed *Augustine* with the same Question which the Papist propound to us: Was it Sin in the Heathens (say they) to clothe the Naked? *Augustine* answereth, *Non per se ipsum factum peccatum est — sed de tali opere non in domino gloriare, solus impius negat esse peccatum:* the Fact it self is not Sin, but in doing any such thing not to rejoice in the Lord, none but wicked Men will deny it to be Sin, &c. I may therefore say unto these Patrons of Ethnick Vertues, as *Bernard* in the like case: *Dum multum Judat quomodo Platonem faciat Christianum, se probat Ethnicum:* while he laboureth to make *Plato*, a Christian, he sheweth himself an Ethnick. *Epist. 191. Dr. Willet Synop. Pap. p. 1033.*

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qui nullam omnino ejus fœderis gratiam possidet. Et nemo gratiam aliqualem possidet, qui non per eam ad meliora obtinenda adjutus est. Etiam si autem hæc gratia non adhuc sufficit ad salutem, sufficere tamen potuit ad quendam meliorationem—*Promulgatio editionis perfectioris fœderis gratia, statum imperfectiorem finivit, ipsis quibus hæc promulgatio facta est: majora (scilicet & præceptis & conditioni & promissis hujus perfectioris editionis insunt, quam in fœdere initiali. At ubi majora obtinent, minora (nisi in quantum majoribus inclusa) cessant. At ubi editio perfectior nunquam promulgata est, imperfecta non cessat.*

It is far more probable, that as much as every one is some sort of a Subject of the Law of Grace, and as yet partaker of the Covenant of Grace, so much he hath of necessary Helps to obtain a greater degree of Grace: For no Man is under the Covenant of even initial Grace, who altogether enjoyeth none of the Grace of that Covenant, and no Man possesseth any Grace who is not holpen by it to obtain better; but altho this Grace sufficeth not as yet unto Salvation, yet it may suffice unto a certain Melioration, or bettering the Person.

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a Man is no Man at all, or hath not the essential form of a Man, as distinct from the outward *Britum*, or Beasts of the field; for a Man may remain *Physicos*, a natural Man, or rather *Plucichos* (as the word is in many places, where rendered natural, as well as where *sensual*, 1 Cor. 2. 1 Cor. 15. *James* 3. *Jude* 15.) a true animal Soul-by Man, a Man that hath a Soul rational and sensitive, tho in its Faculties defaced, clouded, darkned, benighted, and lost from the Lord, and his Light now withdrawn from him, even after the Light is hid from his Eyes (as it was ever at last from such, as to any Life by it, who would not be led to Life by it while they had it; witness the Pharisees, and *Jerusalem*) and after he remains now irrecoverable for want of Light to the primitive pure Nature, which only loveth and obeyeth the Law, and delighteth truly in the Light. — The Light then, I say, comes from God and Christ into the Mind and Conscience, not as the Soul, and its essential Faculties of Understanding, Will, &c. do, which with the *organic* Body, make that one *Compositum* call'd *Man*, that may be either in Unity and Communion with God and Christ, or in Enmity and Separation

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Huberus saith that all Men are God's Sheep and Inheritance, who if afterward they stray away from the Lord's Sheepfold the fault is in themselves. *Thef.* 1069. *Dr. Willet,* *ibid.* p. 893.

The meaning is, not that God in his eternal Decree had ordained Knowledge unto some, and denied it to others, but that the Ministry of the Word being offered to all, some through their Incredulity refused the same, and so their Hearts were justly hardened, as the Apostle saith elsewhere, *That they did put away from them the Word of God, which it was necessary should have been first spoken unto them, and so judged themselves unworthy of everlasting Life,* Acts 13. 46. The rest which did not abuse their natural Gifts of hearing and understanding, but willingly gave ear unto Christ, had Power to believe in Christ, and to continue therein: *Sic Huber.* *Thef.* 826. *Snecan.* p. 522.

Answ. 1. That they which love not the Truth are justly given over of God to a reprobate sense, we grant, as *St. Paul* sheweth; *Because they would not receive the love of the Truth, God shall send them strong Delusions, &c.* 2 *Thess.* 2. 10. 2. Yet Men are not so the cause to themselves

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The Promulgation of the perfecter Edition of the Covenant of Grace, hath brought to an end the more imperfect state for them to whom this Promulgation is made: there are even greater things belonging both to the Precepts and Condition and Promises of this more perfect Edition than in the initial Covenant. But where greater things are obtained, the less (unless so far as included in the greater things) cease: But where the more perfect Edition is never promulgated, the imperfect ceaseth not. *Ibid.* p. 19.

At gratia omnis ad salutem suâ naturâ tendit, & ad gradum aliquem erga salutem promovendum, suo genere, sufficiens est; & quicumque mortalium condemnabitur ob gratia talis, ad meliorationem quandam suo genere sufficientis, vel rejectionem, vel abusum, vel neglectum condemnabitur: Ergo totum genus humanum per sœdus gratia initiale cum Adamo & Noe, in propiorem salutis capacitatem positum fuit: Jam autem per peccata parentum sequentium minus salutis capaces redduntur, non autem omnino incapaces, gratiam enim sœderis nimium foris fecerunt, & amiserunt, at sœdus tamen non fit nullum, aut abrogatum; neq;
tota

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from them, according as he walks, or walks not in the Light that shines from them, but by way of immediate infusion from them into the Mind and Conscience (which of it self is a dark place, 2 *Per.* 1. 19. and destitute as to the Knowledge of God, without a measure of it) as a thing distinct and separable from the Man in whom it is, and a Witness against him, when he runs from the Will of God revealed to him in it, tho eternally one with God and Christ; from whom it shines and flows (and not *ex principiis natura,* as *J. O.* says) with whom it ever sides, let the Man go whither he will, never consenting to any, but condemning all Iniquity committed by him, and counselling continually (whether heeded or no) before hand against it: And, lastly, from whom it is as *unchangeably inseparable,* as the *light Beams and Rays of the Sun* are from the *Sun it self,* from whence they shine, with which they are in conjunction still, whether this or that part of the World be enlightned by it, or by the *Moon's interposing eclipsed from it,* yea or no. *Mr. Sam. Fisher's Testimony of Truth exalted,* p. 609.

Is the Light in *America* then any more insufficient

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selves of their Belief, as they are of their Incredulity; but the cause and beginning is of God, as our Saviour testified, *It is so, O Father, because thy good Pleasure was such*, Mat. II. 26. The Cause then why some understand the Mystery of the Kingdom, is not in their Willingness, but in the good Pleasure of God: it is not a Gift equally offer'd to all, which all may receive if they will; it is given to you, saith Christ, it is not given to them. *Ibid.*

p. 894.

Bellarmino: Man's Free-will and God's Grace do work together; like as without the Light a Man cannot see, yet the Light being present, it is in a Man's power to open his Eyes and see, or to shut his Eyes and not see; so the Grace of God presupposed, yet it is in Man's Will to chuse or refuse. *Bellarmino*, cap. 12. *Observ.* 2. *Ibid.* p. 941.

Without Christ we can do no good-Work tending to Salvation, but moral good Works we can: *Bellarmino*. *Resp.* ad loc. 9.

Man, even as it now standeth with him in the state of Corruption, hath free-will in moral Duties to chuse the Good and refuse the Evil; that is, to embrace the Vertue, and eschew Vice. *Bellarmino*, lib. 5. cap. 14.

We will first examine their Arguments, whereby they

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totâ fœderis gratia illis cessavit: sub capacitate igitur remotiore salutis adhuc manent; at non sub proxima. But all Grace in its own nature tendeth to Salvation, and unto a certain degree towards the furthering of Salvation, in its own kind sufficient; and whoever shall be condemned, he shall be condemned either for the rejection, or abuse, or neglect of such Grace that was sufficient in its own kind to make them better. Therefore all Mankind by the initial Covenant of Grace with *Adam* and *Noah*, were put into a more proper Capacity of Salvation: for now by the Sins of following Parents they are rendered *less capable of Salvation*, but not *altogether incapable*; for they have too much forfeited and lost the Grace of the Covenant, but yet the *Covenant* is not *null* or *abrogated*, neither hath all the Grace of the Covenant ceased unto them; they therefore as yet abide under a more remote Capacity of Salvation, but not under the nearest. *Ibid.* p. 22.

Quia omnino improbabile est ex natura rei, Deum opt. Max. totum mundum per talem gratia legem jam regere, que tantum

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cient to lead his Followers to God, than the Light in *Europe*, *Asia*, *Africa*, the other three parts of the World? I have ever look'd upon the Light in all Men (since I began to look to it in my self) as one and the self same Light in all where it is, in sort and kind, tho different in degree and measure, which varies not the Nature of any thing, and that (according to the measure of it, and in such wise as it's attended to withal) it shews the same things in all Men, as to the Mystery, Substance and Spirituality of them, tho the outward History of this in an outward Letter, some may be better skill'd therein than some.—

I wot how *Cornelius* came to be accepted in his Prayers and Alms, as a Man truly fearing God, before by an outward Ministry he ever heard of Christ incarnate, dying, rising, ascending, interceding, &c. (after all these things were outwardly and actually transacted also) since all you agree, and we with you, that out of the Knowledge of Christ, the Light, there's no acceptance at all with God, nor in any other Name, either Justification or Salvation. Was it not in his Obedience to the Light he had, which came from Christ the Light, tho as yet he knew him not after the Flesh? And

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they urge certain Absurdities and Impossibilities which would follow, as they think, if there should be no free-will, and then we will answer their Allegations out of Scripture.

Argum. 1. Sin is either necessary, or voluntary: If the first, it cannot be avoided, and so consequently is no Sin; if the second, it may be avoided: Ergo, Man hath Free-will, he may avoid Sin if he will. *Bel-larm. cap. 14.*

Ans. w. This was the very same Objection which the Pelagians and Free-will-men urged *Augustine* withal many years ago: *si peccata caveri non possunt, peccata non sunt*: if Sins cannot be avoided, they are no Sins. And again, *Injustè judicarentur homines, si ea non faciunt, quæ jubentur impossibilia*: Men should be unjustly condemned if they do not these things which are commanded, being impossible. See *Dr. Willet's Answers, ibid. p. 947, 948.*

Argum. 2. If there were not in Man Free-will, there should be no place left for Reward or Punishment; for if a Man do Evil of necessity, he deserveth no Punishment; and if he do well unwillingly, he is worthy of no Reward. *Bel-larm. cap. 15.*

Ans. w. The very same Objection was moved to *Augustine, ubi necessestas, ibi non est corona*; where there is

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tantum ad omnium fere condemnationem sufficeret, & ad nullius omnino salutem — quia si ante Christi incarnationem per annos circa quatuor mille fides antea descripta sufficiens erat ad salutem, & si tales fuere fideles extra Ecclesiam Judæicam (sicut ex instantiis Melchisedeki & ejus subditorum, Jobi & ejus amicorum, filiorum Ismaelis, Esavi, Ketura, &c. & Ninivitarum, &c. fit plusquam probabile) tunc idem de exteris quibusdam adhuc judicandum est — quia dicta sacra scriptura plurima sententia huic adstipulantur, & nulli contradicunt. Act. 10. 34, 35. In omni gente qui Deum timet & justitiam operatur, ab ipso acceptus est. Lege fidei Noe, Rahab, & aliorum descriptionem, Heb. 11. Rom. 2. 4, 6, 7. Bonitas Dei te ducit ad penitentiam — qui unicuique; tribuit secundum opera sua; illis qui patientem continuationem bene agendo, querunt gloriam, honorem & immortalitatem, vitam æternam — 14. Quando enim gentes quæ legem non habent, ex natura faciunt ea quæ in lege sunt, hæ legem non habentes, sibi ipsis lex sunt, & legis opus eorum cordibus inscriptum commonstrant, concien-

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by what Light did they who wrote of Christ's Incarnation, Death, Resurrection, Ascension, &c. see them before they wrote, as some did, viz. *Abraham*, who saw his Day before any History or Letter of your Scripture at all was written? *Ibid. p. 696.*

Some called him a *Holy Spirit*, as *Seneca, Epist. 41.* who said; *There is a holy Spirit in us, as we treat him.* *Cicero* calleth it an *innate Light*, in his Book *de Republica*, cited by *Lactantius, 6. Instit.* where he calls this *Right Reason* given unto all, *constant and eternal*, calling unto Duty by commanding, and deterring from Deceit by forbidding: *Adding, that it cannot be abrogated, neither can any be freed from it, neither by Senate nor People; that it is one eternal, and the same always to all Nations; so that there is not one at Rome, and another at Athens; who so obey it not, must flee from himself, and in this is greatly tormented, altho he should escape all other Punishment.* *Plorinus* also calls him *Light*, saying, *that as the Sun cannot be known but by its own Light, so God cannot be known but with his own Light: and as the Eye cannot see the Sun, but by receiving its Image; so Man cannot know God, but by receiving his Image; and that it behoved Man to come to Purity*

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is necessity there is no Crown or Reward. He answereth, *In certè faciendo ideo nullum est vinculum necessitatis, quia libertas est charitatis, quæ diffusa est in cordibus nostris per spiritum sanctum.* In well doing there is no Bond of necessity, because Freedom or Liberty cometh of Love which is shed abroad in our Hearts by the holy Spirit. *Aug. de nat. & grat. cap. 65.* Also Punishment is due unto Sin, tho Men by Nature cannot chuse but sin, &c. — If there be no Free-will, then all Men should either be good or evil; and if they be good, none should be better than other; if they be evil, none should be worse than other: whereof then is this difference, that some are good, some evil, and some are evil in the mean, some in the extream, but from the liberty of Man's Will? God's Election is not the Cause, for without Free-will Election maketh none good, for then Infants and mad Men might be good by Election without Free-will. *Bellarmin. cap. 16.*

The Scripture offereth divers Promises under certain Conditions: as if ye consent and obey, ye shall eat the good things of the Land: If thou wilt enter into Life, keep the Commandments. If it be in our power to perform these Conditions, then have we Free-will; if not, to what end

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scientiis ipsorum attestantibus, & cogitationibus ipsorum interim aut accusantibus aut excusantibus. *Act. 17. 27.* Ut Deum quærunt si fortè palpando eum invenirent, etiamsi ab unoquoquo nostrùm non procul absit. — Object. *Act. 4. 12.* Nullum aliud nomen sub Cœlo datum est, per quod salvi fiamus — Resp. *Verum hoc: non alter est inter Deum & homines Mediator, non alter Messus expectandus: non aliud pro peccatis sacrificium est; neq; salutis illius spes ulla restat, qui Christum incarnatum ipsi prædicatum respuit. Atamen qui Evangelium nunquam audivère per idem nomen, id est, per eundem Mediatorem salutem obtinere possunt, sine fide vel notitia ejus incarnationis, mortis, resurrectionis, si insipientiam & misericordiam divinam, mundum à peccatis & morte redimentem & salvantem, credant, & ea omnia credant & faciant quæ per fœdus gratiæ initiali necessaria facta fuerunt.*

Because it's altogether improbable from the nature of the thing that the great God should now govern all the World by such a Law of Grace, which should

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rity of Heart before he could know God; calling him also Wisdom, (*curſed Blasphemy*) a Name frequently given him in Scripture; see *Prov. 1. 20* to the end, and *Prov. 8. 9, 34.* where Wisdom is said to cry, intreat, and invite all to come unto her, and learn of her, And what is this Wisdom but Christ? Hence such as came among the Heathen to forsake Evil, and cleave to Righteousness, were called *Philosophers*, that is, Lovers of Wisdom: They knew this Wisdom was nigh unto them, and that the best Knowledge of God and Divine Mysteries, was by the Inspiration of the Wisdom of God. *Phocylides* affirmed, that the word of the Wisdom of God was the best. — And much more of this kind might be instanced, by which it appears they knew Christ, and by his Work working in them, were brought from Unrighteousness to Righteousness, and to love that Power by which they felt themselves redeemed; so that, as saith the Apostle, they shew the Work of the Law written in their Hearts; and did the things contained in the Law, and therefore as all Doors of the Law are, were no doubt justified, and saved thus by the Power of Christ in them. *Mr. Barclay's Apology, p. 132, 133.*

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end are they propounded? *Bellarmin. cap. 19.*

The Jesuit is driven to borrow an Answer from the old Hereticks the *Pelagians*; for thus they said, *Non contra gratiam disputo (inquit Pelagianus) quia liberum arbitrium defendo; si enim hominem creavit Deus, & illi liberum arbitrium donavit, quicquid homo potest de libero arbitrio, cuius gratia debetur, nisi ejus, qui eum condidit cum libero arbitrio?* I do not reason against Grace (*saieth the Pelagian*) while I defend Free-will: for if God created Man, and gave him Free-will, whatsoever a Man is able to do by his Free-will, to whose Grace is he indebted, but to his who made him with Free-will? The very same Answer doth the *Jesuit* give us here, that whatsoever a Man doth by virtue of his Free-will, it is by the Gift of God, because Free-will is his Gift: *Et nos istam qua conditi sumus, quantum hoc nomine appellatam minime legerimus, tamen quia gratis data est gratiam fate-mur, sed ostendimus majorem esse istam, qua Christiani sumus:* And we also do acknowledge the Grace of Creation, whereby we are made, because it is freely given, tho we find it no where called by the name of Grace; but yet there is a greater Grace, and more properly so called, by the which Grace we are made

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should only be unto the Condemnation in a manner of all, and altogether unto the Salvation of none. — Because, if before the Incarnation of Christ for about four thousand Years, the Faith before described was sufficient unto Salvation; and if such were the Believers out of the Jewish Church (as is more than probable from the instance of *Melchisedeck* and his Subjects, of *Job* and his Friends, the Sons of *Issmael*, *Esau*, *Ketura*, &c. and of the *Nimivites*, &c.) then the same thing must be judged of some that are as yet out; because very many Phrases of holy Scripture favour this Opinion, and none contradict it. *Acts 10. 34, 35. In every Nation, he that feareth God, and worketh Righteousness, is accepted of him.* Read the description of the Faith of *Noah*, *Rahab*, and of others, *Heb. 11. Rom. 2.4, 6, 7. The Goodness of God leadeth thee to Repentance.* — *Who rendereth to every Man according to his Work: to them who by patient continuing in well-doing, seek Glory, Honour and Immortality, Life eternal— 14. For when the Gentiles who have not the Law, by Nature do those things*

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This is the Universal or Catholick Spirit, by which many are called from all the four Corners of the Earth, and shall sit down with Abraham, Isaac and Jacob.

By this the secret Life and Virtue of Jesus is conveyed into many that are afar off, even as by the Blood that runs into the Veins and Arteries of the natural Body, the Life is conveyed from the Head and Heart unto the extreme Parts. There may be Members therefore of this Catholick Church both among Heathens, Turks, Jews, and all the several sorts of Christians, Men and Women of Integrity and Simplicity of Heart, who, tho blinded in something in their Understanding, and perhaps burdened with the Superstitious and Formality of the several Sects in which they are ingrossed, yet being upright in their Hearts before the Lord, chiefly aiming and labouring to be delivered from Iniquity, and loving to follow Righteousness, are by the secret touches of this holy Light in their Souls, enlivened and quickned, thereby secretly united to God, and therethrough become true Members of this Catholick Church. Now the Church in this respect hath been in being in all Generations, for God never wanted some such Witnesses for him, tho

many

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Christians. *August. de verbis Apostol. Serm. 11.*

Free-will, they say, is not utterly extinguished, but only abated in Strength, and attenuated: *Bellarmin. de grat. lib. 5. cap. 30. Concil. Tridentin. sess. 6. cap. 1.*

They (the Papists) say not, that a Man by his Free-will only is able to live well, or to obtain eternal Life; for *Bellarmin. de grat. lib. 5. cap. 30. Concil. Tridentin. sess. 6. cap. 1.* They (the Papists) say not, that a Man hath no Power of himself, without the special assistance of Grace, either to believe, *lib. 6. cap. 2.* to prepare himself to receive Grace, *cap. 5.* or to love God, *cap. 7.* or to will any thing appertaining to Salvation, without the help of God's Grace, *cap. 4.*

This then is their Opinion, That tho the Will of Man be not able of it self only to do any thing in spiritual Actions, yet being aided and assisted by Grace, it may: so that they attribute part to Grace, part to Free-will. The first motion and stirring of the Heart, they say, is only of God; and here the Will worketh nothing at all: then it is the part of Free-will to apprehend Grace offered, to give Consent unto it, and to work together with it: *Trident. Concil. sess. 6. cap. 5. can. 4.*

The *Rhemists* also thus define the matter: *Tho our Election, Calling, first coming to God, be not wholly or principally upon our Will or Works,*

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which are in the Law, these not having the Law, are a Law to themselves, and shew the Work of the Law written in their Hearts, their Consciences bearing witness, and their Thoughts in the mean while accusing or excusing. *Acts 17. 27. That they may seek after God, if haply they might find him by feeling, altho he is not far from any of us* —

Obj. Act. 4. 12. There is no other Name given under Heaven by which we may be saved. —

Ans. This is true: there is not another Mediator between God and Men; not another Messiah expected; not another Sacrifice for Sin: neither remaineth any hope of his Salvation who refuseth Christ incarnated preached to him. But nevertheless, they who never heard the Gospel may obtain Salvation by the same Name, that is, by the same Mediator, without Faith or knowledg of his Incarnation, Death, Resurrection, if they believe in the Divine Wisdom and Mercy redeeming and saving the World from Sin and Death; and if they believe and do all those things which were by the initial Covenant of Grace made necessary. Ibid. p. 23.

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many times slighted, and not much observed by this World. And therefore this Church, tho still in being, hath been oftentimes as it were invisible, in that it has not come under the Observation of the Men of this World, being, as saith the Scripture, *Jer. 3. 14. One of a City, and two of a Family.* And yet, tho the Church thus considered, may be as it were hid from wicked Men, as not then gathered into a visible Fellowship, yea and not observed by some that are the Members of it, yet may there notwithstanding many belong to it, as when *Elias* complained he was left alone, *1 Kings 19. 18. Ibid. p. 192.*

Light (saith Tho. Lawson) is the same in him that hates it, and in him that loves it. And again, Grace is the same in him that turns it into Lasciviousness, as in him that is taught by it. The same Seed as fell on the good ground, fell on the High-way, stony and thorny Ground. Lip of Truth, &c. p. 45, 47.

The Talent hid in the Earth (quoth *Alexander Parker*) is the same with those improved. Testimony of God, p. 12.

By what is the new Birth wrought, if not by following the Light of Christ in the Conscience? *E. B. True Faith, &c. p. 19.* To this *Mr. Stalham* answers in his
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Works, yet our willing and working of any good to our Salvation is the secondary Cause; God's special Motion, Grace, Assistance, is the Principal. Rom. 9. Sect. 4.

This then is their meaning, that God's Grace and Man's Free-will do work actively together: as the Rhemists note, *The Gentiles, tho they believed specially by God's Grace and Preordination, yet they believed also by their own Free-will.* Rhem. Acts 1. 13. Sect. 2.

Bellarmino saith, That a Man, notwithstanding the first stirring, as also the helping and assisting Grace, absolutely by his Free-will may do well if he will, and not do well if he will not: *Lib. 5. cap. 20. Respons. ad Testim. 21.* Thus the Jesuit maketh the Will of Man the principal, not the secondary Cause (wherein the Rhemists are more reasonable, as we have seen, that make it only the inferior Cause) for the Will of Man may make Grace frustrate, but Grace cannot make Free-will frustrate by the Jesuit's Doctrine. See the whole of this in *Dr. Willet's Synop. Pap. p. 947, 948, 949, 950, 954, 955, 956.*

Quod sit Dei propositum salvare omnes, & elegerit eos & predestinavit vita eterna, servata tamen conditione: That it is God's Purpose that all Men should be saved, and that he hath elected and

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non est, aut de jure Christi aut Mundi redempti beneficiis diminutè, aut contemptim vel loqui, vel cogitare, aut etiam populi peculiaris majora privilegia, aliorum aliis exaquando, vilipendere.

It becomes not wise Christians either to speak or think diminutively, or contemptibly of the Right of Christ, or of the Benefits of the redeemed World, or either to disesteem the greater Privileges of a peculiar People by equaling with them those of others. *Ibid. p. 68.*

And here the first thing to be enquired after is, *What Law of God the World that beareth not of Christ, is now under, as the Rule of Duty and of Judgment.* And then, 2. To enquire, Whether they so keep that Law as to be saved by it? We can say nothing to the second, without the first. — And we have here nothing to doubt, but, 1. *Whether they are under any Law or none?* 2. *If any, whether it be the Law of Innocency as made with Adam, or the Law of Grace?* 3. *And if the Law of Grace, whether of the first or second Edition?* And, 1. It is certain, that they are under a Law (and not only under a *Physical* Go-

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Appendix to his Charge against the Quakers Reviler rebuked. To inform the ignorant we teach out of Scripture, that the New-birth is not wrought by our following Work, but by God's preventing Grace, casting the Promise into the Heart, and quickning the Seed by the incoming of the Spirit, *Jam. 1. 18.* with *Joh. 3. 5.* Regeneration is not acquired by our Acts, but infused of God by his Will and Power, *Joh. 1. 12. p. 5, 8.*

Whose Light (i. e. *the suffocated remains of the Light of Nature*) is in the midst of all this Darkness, tho the Darkness comprehend it not. But as many as repent of their following this way of self Wisdom and Knowledge, and come to stand still, to such he shows his Salvation, and his Kingdom near at hand, which the Serpent, while they follow him, doth put afar off. *James Naylor's Love to the Lost, p. 4.*

And this Word that reconcileth is not afar off, 'tis not in Heaven, that any should say, Who shall go up for us, and bring it down to us, that we may hear it and do it? So then the *Indians and Americans* shall not perish for want of the Bible which we have here in *England*; neither is it beyond the Sea, that any should say, Who shall go over the Sea for us? &c. —

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and predestinated them to eternal Life, the Condition kept, that is, if they believe. *Heming. de gratiâ universal. p. 20.* So also *Snecanus; Deus universaliter omnium in Christo misertus assumpsit humanum genus, in reconciliations sedus:* That God having Mercy upon all, hath received whole Mankind into the Covenant of Reconciliation, *de prædestinat. 480.* That is, as many as believe; which Gift to believe they acknowledged to be of God, and the same not denied to any, but offered generally to all; and that it is in Man's power to give assent unto Grace offered, and to believe: *Voluntatem a Deo doctam & motam a Spiritu sancto, posse se applicare ad gratiam, assentire Evangelio, credere:* That the Will being taught of God, and somewhat stirred of the Spirit, may apply it self to Grace, give assent to the Gospel, believe, &c. *Heming. de Liber. Arbitr. Dr. Willer, ibid. p. 884.*

Catarinus maintained in the Council of Trent, that Man without the special help of God, can do no Work which may truly be good, tho morally, but sinneth still, &c. and proceeds exceeding well. — But this Opinion was very sharply impugned by *Soto*, proclaiming it heretical, for inferring that Man had no liberty to do well, nor could obtain his natural end, which was to deny Free-will with the *Lutherans*. He maintained a Man might by that strength of Nature observe every Precept of the Law, in regard of the Substance of the Work, tho not in regard

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Government, as a Ship at Sea, or Brutes are) for else God were not their Ruler; and they his Subjects; so much as by Right and Obligation; and then they are bound to no Duty, nor in hope of any Reward, nor in danger of any Punishment for Disobedience; for where there is no Law, there's no Transgression. — It is certain, that they are not under the Rule of the Covenant of Innocency made to Adam, or the Law of Innocency, as containing the Precept, premiant and penal Parts, which is the same with the Covenant as offered. This I proved before: (Tho I was long ignorant how far that Covenant was repealed, till Mr. *Lawson's* Papers, which I laboured to confute, did begin to enlighten me.) God now saith not to Man [I give thee Life on condition thou be perfectly innocent and perfectly obedient:] Nor doth he say [I command thee to be perfectly innocent, sinless, and obedient, that thou mayst live:] for no Man is a Subject capable of such a Command or Promise, being already a Sinner. — If any should think that they are under the bare preceptive part of the Law of Innocency, with the penal part, without any Promise, or premiant part or hope of Life, this is certainly a mistake. — Because, 1. God hath no such Law, nor never had, which hath no Promise or premiant part; and is not in a Covenant-form: what he doth by the Devils, belongeth not to our Question; but as to Men, they must be under a Covenant of Works or of Grace. And it were a hard Conceit to think, that the far

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True indeed, all are not sanctified and made perfect by him, altho this was the end of his coming (that he might finish Transgression, and make an end of Sin) and this was the Will of the Father in sending him, to wit, our thorough Sanctification) but this is not because all have not a knowledge and manifestation of his Light (or spiritual appearance of him) in themselves, but because all do not believe in and obey this his Appearance. Now that People may attain to what knowledge may be had of God by the inward manifestation of the Light of his Son (which is a measure of his Spirit) in their Hearts, this is clearly proved by the Apostle, *Rom. 1. 19.* *That which may be known of God, (saith he) is manifest in Men; for God hath shewed it unto them.* For the Lord of the whole Earth, who is the Preserver of Men, he is impartial in his Love to all Mankind, not only to them in Christendom (so called) who have the Scriptures amongst them, but his Love is extended unto all People, in one Land as well as in another; for his Spirit is not inseparable from the Scriptures (as some suppose) yet would I not be thought to undervalue the Scriptures any whit, for I have very venerable thoughts of them, and a reverential esteem for them, as being holy Writings: but I dare not confine all Means for Man's Salvation in them, because the Lord hath not confined himself to them, but hath left himself a Witness in every Conscience, which Witness is a spiritual

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of the End, which was enough to avoid Sin. He said there were three sorts of human Actions, one the Transgression of the Law, which is Sin; another, the Obedience thereof, having Charity for the end, which is meritorious and acceptable to God; the third mixt, when the Law is obey'd for the substance of the Precept, which Work is morally good and perfect in its kind, because it accomplisheth the Law, maketh every Work good according to Morality, avoiding by that means all Sin. But he moderated this great Perfection of our Nature, by adding, that it was one thing to take heed of any one particular Sin, and another to beware of all together; and said that a Man might avoid any one, but not all; by the Example of him that had a Vessel with three holes, who could not stop them with two Hands, but could stop which two of them he would, one remaining open of necessity. This Doctrine did not satisfy some of the Fathers; for tho' it clearly shewed that all Works are not Sins, yet it did not wholly save Free-will, because it will necessarily follow, that it is not free in avoiding all Sin. But *Soto* giving the title of good Works unto these, knew not how to determine whether they were preparatory to Justification. It seem'd to him they were in regard of the Goodness of them; and it seem'd they were not, considering the Doctrine of St. *Austin*, approved by St. *Thomas* and other good Divines, that the first beginning of Salvation pro-

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far greatest part of Mankind had *never any Means* to use for their Salvation, nor any thing to do for it, but were under a mere Sentence of Despair and Damnation, as the Devils are, without any offer of help, or hope, and consequently that none of them all are guilty of refusing any such Mercy, or neglecting any such Means and Duty. 2. The very nature of Law and Government tells us, That if God commanded any Duty, it is that the Subject may be the better for it; and he never saith to any [obey me perfectly, and thou shalt be never the better for it.]

Besides, the very Precept is not in force in that sense as it stood in the Law of Innocency, for so it bound only innocent Man to keep his Innocency: But God saith not, Keep that which thou hast lost. Obj. God is not bound to change his Law if Man sin. Answ. I answered this before, that God is not the Changer: But the Law will not continue to be a Law, but by continuing to signify God's governing Will: And it cannot so signify his governing Will, when there is no Subject to be a capable terminus; so that it ceased, cessante capacitate subditi, vel cessante termino. To say that the Law still signifieth what God would have had Man do while he was capable, is true, but that saith no more but that [it was once a Law, and now is none:] for so it may do by the dead, yea, were they annihilated; even tell others what God would have had them do, but this is not a ruling Act, but *lex transit in sententiam*. And to say, that at least the Law bindeth a Sinner to perfect Obedience

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manifestation of his Son, the Saviour of the World, &c. Mrs. Elizabeth Bathurst *Truth's Vindication*, p. 82, 102.

Let us then observe, that this Seed of the Kingdom, this saving, supernatural and sufficient Word was really sown in the stony, thorny Ground, and by the way-side, where it did not profit, but became useless as to these Grounds: It was, I say, the same Seed that was sown in the good Ground. It is then the fear of Persecution, and deceitfulness of Riches (as Christ himself interpreteth the Parable) which hindereth this Seed to grow in the Hearts of many: Not but that in its own nature it is sufficient, being the same with that which groweth up and prospereth in the Hearts of those who receive it. So that, tho' all are not saved by it, yet there is a Seed of Salvation planted and sown in the Hearts of all, by God, which would grow up and redeem the Soul, if it were not choaked and hindered. Mr. Barclay's *Apology*, p. 115.

We understand not Men simply, as having Grace in them, as a Seed (which we indeed affirm all have in a measure) but we understand Men that are gracious, leavened by it into the nature thereof, &c. Ibid. p. 214.

This is a Maxim engraven in every Man's Heart naturally, that no Man is bound to that which is impossible. Since then Christ and his Apostles have commanded us to keep all the Commandments, and to be perfect in this respect, it is possible for us so to do— because we receive the Gospel and

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proceeds from the Vocation of God. He avoided these straits by a distinction, that they were preparatory afar off, but not nearly, as tho giving a remote preparation to the force of Nature, the first beginning was not taken away from the Grace of God. *History of the Council of Trent*, p. 184, 185.

They hold, that when a Man doth his Endeavour, God will not deny him Grace, (there's their congruous Merit) and think they save all by saying, this Endeavour must be from Divine Assistance: but *Pelagius* acknowledged that no less than they, and *Augustine*, with other his Opposers, take notice of it; yet because he would have Grace to be given according to Merits (tho by Merits was understood, not that which deserved it, but any thing done by a Sinner, in respect of which Grace is given, as *Bellarmino* confesseth) they condemn him, as evacuating the Redemption of Christ, and the Grace of God. *Morning Exercise against Popery*, p. 453.

The *Papists* think there is sufficient Aid to Conversion given to all Men; with which Aid they may so co-operate with the help of their Free-will, that they may be converted, altho there came no other effectual Aid: And by effectual Grace, they understand that Grace which is efficient, and doth bring its Effect.

The *Arminians*, who in the Question of Grace and Free-will, do so dress and trim up *Popery*, as the *Papists* do *Pelagianism*, do often use that

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dience for the time to come, is to say, that it binds not as the Law of Innocency, but of some other Law, of which we are enquiring.

And it is a clear Truth (before proved) [or ever was, or will be] That God brought all Mankind in Adam under a Law and Covenant of Grace, founded in the Promise of the Victory of the Woman's Seed: And his dealing with all Men ever since doth fully confirm it. And this Law made to Mankind in Adam and Noah, was never repealed to the World, but perfected by a perfecter Edition to those that have the Gospel.

Having proved that it is a Law of Grace that all the World is to be ruled and judged by, it remaineth to be enquired, whether any of them that have not the Gospel, do keep the Conditions of this Law, and so are justified by it, and saved? To which I answer, 1. That being a matter of Fact, it is not of so great importance for us to be certain of it, as some imagine: And who can be certain of the Affirmative, unless the Scripture affirm it; when if we knew all the World, one Man cannot be certain of another's sincerity? And much less can any be certain of the Negative, without Scripture-negation, seeing no Man can know every Man in the World, and every Heart. 2. But it is exceeding probable, at least, that God would never govern many hundred parts of the World (compared to the Jews) before Christ's Incarnation, by a Law of Grace, which yet no Person should ever have effectual Grace to keep

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and Law thereof (here's a right Baxterian, the Law of the Gospel, with his new Law) for that effect, and it's expressly promised to us, as we are under Grace, — *Rom. 6. 14. chap. 8. 3.* for, if this were not a Condition both requisite, necessary and attainable under the Gospel, there were no difference betwixt the bringing in of a better hope, and the Law, which made nothing perfect, &c. *Ibid. p. 176.*

From whence it appears, that tho many receive not the Light (as the Darkness comprehends it not) nevertheless this saving Light shines in all, that it may save them. *Ibid. p. 113.*

That it is by this Light, Seed, or Grace, that God works the Salvation of all Men, and many come to partake of the Benefit of Christ's Death and Salvation purchased by him. By the inward and effectual Operations of which, as many Heathens have come to be partakers of the Promises, who were not of the Seed of Abraham after the Flesh; so may some now, to whom God hath rendered the Knowledge of the History impossible, come to be saved by Christ. Having already proved, that Christ hath died for all, that there is a day of Visitation given to all, during which Salvation is possible unto them, and that God hath actually given a measure of saving Grace and Light unto all, preached the Gospel to and in them, and placed the word of Faith in their Hearts, the Matter of this Proposition may seem to be proved. *Mr. Barclay, Ibid. p. 120.*

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distinction of sufficient and effectual Grace, but with such a floating Speech, and affected Ambiguity, that it is hard to know what is effectual Grace with them. *Peter du Moulin's Anatomy of Arminianism*, p. 312.

Rom. 2. 5. *Thou after thine hardness, and Heart that cannot repent, beapest unto thy self Wrath, &c.* Pererius out of this place inferreth, that it is in potestate hominis bene vel male agere, in the power of Man to do well or evil; for it should otherwise be unjust to punish a Man for doing evil, and for want of Repentance, whereas he can do no other. *Disput. 2. in c. 2. numer. 23.*

Protest. Rom. 10. 14. *Quomodo credent sine predicante?*

Bellarmin. *Quibus Evangelium non predicatur, possunt a Deo excitari ad Deum credendum, & ex tali fide excitari possunt ab orationibus & Elemosinis majus fidei tamen a Deo impetrandum: cujus rei exemplum habemus in Cornelio.* *Bell. Enerv. Ames. Tom. 4. p. 70.*

Protest. Rom. 10. 14. How shall they believe without a Preacher?

Bellarmin. They to whom the Gospel is not preached, may be excited of God to a belief in God, and may be stirred up by such a Faith to seek of God by Prayers and Alms-deeds a greater light of Faith; of which thing we have an Example in Cornelius.

Bellarmin. *Partitionem gratie, in sufficientem & efficacem, Hæretici nostri temporis repudiare coguntur, cum apud eos qui a Deo moventur, necessario bene agant, qui vero non moventur*

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keep as far as was necessary to his Salvation. *Mr. Baxter's End of Doctr. Controv. chap. 16. §. 9, 10, 11, 12, 13, 14, 15, 16, 28, 29.*

Obj. *Do you not thus confound the World and the Church?* *Answ.* No: I ask you, did he confound them before Christ's Incarnation, who thought that more than the Jews were saved? Certainly no; no more do I now.

The word [Church] is sometime taken so properly and strictly, as to signify only those that are under the Covenant of Peculiarity: And so the Jews before Christ's Birth, and so Christians since, make up the Church (and some few perhaps before the Jews' Covenant): But sometimes it is taken more largely for the Kingdom of God, for all that are in a state of Salvation under the several Editions of the Law of Grace: And so Job and his Friends, and Melchisedeck, and many others before, and all now that love God and Holiness, Sincerity, are of the Church. Accordingly by the [World] is meant, 1. All Men as under the Redeemer's Law of Grace, antecedently to their consent; and so all the World belongs to God's Kingdom, as *subditi obligati*. 2. Rebels that refuse Consent, and so are of the Kingdom by Obligation, but condemnable for Rebellion: And these are the [World] in the worst sense. 3. Consenting Subjects under the common Law of Grace, who yet were not Jews, nor are not in the Covenant of Peculiarity; and are in a state of Salvation, tho' not in the Church of the peculiar (as the Subjects

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To whom the Gospel, the Power of God unto Salvation, is manifest, they may be saved, whatever outward Knowledge they want: But this Gospel is preached in every Creature, in which is certainly comprehended many that have not the outward Knowledge: Therefore of those many may be saved.——

Tit. 2. 11. Than which nothing can be more clear, it comprehending both the parts of the Controversy: 1. It testifies that it is no natural Principle or Light, but faith plainly, it brings Salvation. 2: It says not, that it hath appeared to a few, but unto all Men. *Ibid. p. 125, 126.*

That God, who out of his infinite Love, sent his Son, the Lord Jesus Christ, into the World, who tasted Death for every Man, hath given to every Man, whether Jew or Gentile, Turk or Scythian, Indian or Barbarian, of whatsoever Nation, Country or Place, a certain day or time of Visitation, during which day or time it is possible for them to be saved, and to partake of the fruit of his Death.—— That for this end God hath communicated and given unto every Man a measure of the Light of his own Son, a measure of Grace, or a measure of the Spirit.—— That God in and by this Light and Seed, invites, calls, exhorts and strives with every Man, in order to save them; which, as it is received, and not resisted, works the Salvation of all, even of those who are ignorant of the Death and Sufferings of Christ, and of Adam's Fall, both by bring-

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moventur, non possint bene agere; ac per hoc omnis Dei motio sit efficax, nulla sufficiens—Auxilium Dei vere sufficiens adfuit nonnullis, qui tamen re ipsa conversi non sunt.—Negamus igitur auxilium Dei sufficiens, quo possit homo vel sua intrinseca potentia, vel indifferentem Dei gratiam determinando converti, ab iis recipi, qui nunquam recipia convertuntur.

Bellarmin. The partition of Grace into sufficient and efficacious, the Hereticks of our time are compelled to cast away, when with them, they that are moved of God do well necessarily, but they that are not moved cannot do well; and by this all motion of God is efficacious, none sufficient.—Some have the help of God that is truly sufficient, who nevertheless are not in very deed converted.—*We therefore deny the sufficient help of God, by the which a Man may either from his own intrinsic Power, or by determining the indifferent Grace of God be converted, to be by them received, who never are indeed converted.*

Bellarmin. Isa. 5. Quid est quod ultra debui facere vineæ meæ, &c. non feci? expellavi ut faceret uvas, &c. fecit labruscus. Dominus dederat illis sufficientem culturam, id est, sufficientem gratiam, per quam verè & proprie converti possent: neq. alias potuissent expectare fructum bonum, gratiam tamen efficacem non habuerunt: nam si habuissent, fructum bonum utiq. fecissent.

Bellarmin. Isa. 5. What is there

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jects of Melchisedeck, Shem, &c.) and so are both in the Church and in the World in several senses. *Ibid.* §. 35, 36, 37.

The reason why we use the word *Condition* is, because it best suits with Man's relation to God (or rather, according to our Author's Divinity, creates and gives it a being) in his present dealings with us, as his Subjects in trial for Eternity—and own that all is of Gift, tho given in an order suitable to our Condition, as Subjects in a state of Trial—whether the Law be a Rule of Duty. This the Doctor affirms, as I also do, tho he denies any Threatning or Promise to back God's Law as to the Elect; nor whether the Elect ought to be holy, and will be holy: This the Doctor owns, but he placeth it wholly on the Decree and Christ's Care, (mark that word!) denying that God hath required it as indispensibly necessary to our inheriting any Blessing promised to the Elect, and judgeth Christ hath done all for us, and enjoineeth nothing on us to do (not beside his own special Operation, wherein the Care of Christ is eminently manifested) in order to any good thing. *Mr. Dan. Williams's Gospel Truth stated, &c.* p. 46, 107. (So that he makes special Grace, as the Papist and Quaker do, in its Essence and Privileges both as to Order, Use, and Termination, wholly to depend upon our improving or non-improving of common or natural Grace.) Thus he proceeds, that Regeneration and effectual calling must be before either our sight of or Union with Christ, which is no more than a bare moral Reformation upon the awakenings of a natural unrenewed Conscience.—

An enlightened unregenerate Soul cannot act towards Christ (when

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bringing them to a sense of their own Misery, and to be sharers in the Sufferings of Christ inwardly, and by making them partakers of his Resurrection, &c. *Ibid.* p. 89, 90. As the Grace and Light in all, is sufficient to save all, and, of its own nature, would save all; so it strives and wrestles with all for to save them: he that resists its striving is the cause of his own Condemnation; he that resists it not, it becomes his Salvation; so that in him that is saved, the working is of the Grace, and not of the Man, and it's a Passiveness rather than an Act; tho afterwards (i. e. when we are restored into Adam's state before the Fall) as Man is wrought upon, there is a Will raised in him, by which he comes to be a Co-worker with the Grace; for, according to that of *Augustine*, he that made us without us, will not save us without us. So that the first step is not by Man's working, but by his not contrary working (i. e. he is so civil, as not to suffer any of his Corruptions to disturb the Work, which I take to be no small part of the Work.) And we believe, that at these singular seasons of every Man's Visitation above-mentioned, as Man is wholly-unable of himself to work with the Grace, neither can he move one step out of the natural Condition, until the Grace lay hold upon him; so it is possible to him to be passive, and not to resist it, as it is also possible for him to resist it: So we say, the Grace of God works in and upon Man's Nature, which,

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there that I ought further to do to my Vineyard that I have not done? I expected that it should bring forth Grapes, and it brought forth wild Grapes; the Lord gave them sufficient Culture, that is, sufficient Grace, by which they might be truly and properly converted, neither could he otherwise have expected good Fruit, notwithstanding they had not efficacious Grace; for if they had had, they had verily brought forth good Fruit.

Bellarmin. *Affs*. 7. 51. *Vos semper spiritui sancto resistitis: Inspirabantur igitur eis bona desideria, ita ut converti potuerunt; nam aliter quomodo resistebant spiritui sancto? & cur tam acriter arguntur?*

Bellarmin. *Affs* 7. 51. Ye have always resisted the holy Spirit: there were therefore good Desires inspired into them so as they might be converted; for otherwise how did they resist the holy Spirit? And why are they so sharply reproved?

Protest. *Hujusmodi ratione probare possit sophista aliquis, Diabolum ipsum habere gratiam sufficientem: quia ille etiam suo modo resistit semper spiritui sancto, Zech. 13. 1. & certe Stephanus ibi loquitur de hominibus plane diabolicis, qui duri erant cervice, & in circumcisi corde & auribus. 2. Resistendi modus qui ibi intelligitur ab ipso Stephano satis explicatur, ver. 52, 53. Persequuti sunt illos qui prænunciarunt Christum: interfecerunt Christum; legem*

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(when he is first presented to its view) below these Instances: It's not a regenerate Heart that admits actions contrary to any of these; it is a regenerate Heart, it will discover it self in each of these (speaking before of assenting, trusting, consenting, accepting of, relying upon Christ, &c.) Acts, upon the offer of Christ as a Saviour, *Aff*. 9. 6. Sure a regenerate Principle includes a disposition to all these Acts, and the first view of Christ will excite and attract them.——

Whether the Soul of a Sinner, as to its habitual disposition and purpose, is under the reigning Power of Enmity, Rebellion and Filthiness, till after it hath a saving Interest in Christ? This the Doctor affirms, and I deny, affirming this Disposition is altered in our effectual Vocation, and there can be no true coming to Christ for Pardon, and especially for Sanctification without that purpose.——Thou seest what a great change is made on the Heart by effectual calling, and that our Answer to this Call (which lies in a Consent answerable to this Change in the Faculties) is the means of our Interest in the offered Grace, which is Christ and his Benefits (which is quite contrary to 2 Cor. 5. 17. Joh. 1. 5, 4, 5.) *Ibid*. p. 65, 71, 72.

To have some moral Power to know, and desire, and practise some moral Good, it seemeth is inseparable from Man *in via*.——

Tho' some would have more Power ascribed to Nature, and others appropriate more to Grace, yet in this it is no Controversy how much is to be attributed to God; for both Nature and Grace, and the Powers of both are totally from God. *Mr. Baxt. End of Doctr. Controv.* ch. 9. §. 5, 7. (Because God is the God of Nature, and

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which, tho' it self wholly corrupted and defiled, and prone to the evil, yet is capable to be wrought upon by the Grace of God, even as Iron, tho' a hard and cold Metal, of it self may be warm'd and softned by the heat of the Fire, and Wax melted by the Sun: And as Iron or Wax when removed from the Fire or Sun, returneth to its former condition of Coldness and Hardness; so Man's Heart, as it resists or retires from the Grace of God, returns to its former condition again. *Mr. Barclay, ibid.* p. 101, 102.——

In this respect then, as he is in the Seed, which is in all Men, we have said Christ is in all Men, and have preached and directed all Men to Christ in them, who lies crucified in them by their Sins and Iniquities, that they may look upon him whom they have pierced, and repent; whereby he that now lies as it were slain and buried in them, may come to be raised, and have Dominion in their Hearts over all. *Ibid.* p. 98.

Object. *There is no Name under Heaven by which Salvation is known, but by the Name JESUS: therefore they (not knowing this) cannot be saved.* I answer; Tho' they know it not outwardly, yet, if they know it inwardly, by feeling the Virtue and Power of it, the Name Jesus indeed (which signifies a Saviour) to free them from Sin and Iniquity in their Hearts, they are saved by it. I confess there is no other Name to be saved by; but Salvation lieth not in the literal, but in the experimental knowledg; albeit those

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legem acceptam non observabant. Resistebant spiritui sancto in lege & Prophetis loquenti. Amicus Bellarm. enervat. p. 47, 48, 49, 51.

Protest. By this kind of reasoning any Sophister may prove that the Devil himself hath sufficient Grace; because he also after his manner always resisteth the holy Spirit, Zech. 13. 1. and certainly Stephen speaks there of Men evidently diabolical, who hardned their Necks, and were uncircumcised in Heart and Ear. 2. The manner of resisting which there understood, is sufficiently explained by Stephen himself, ver. 52, 53. *They persecuted them who foretold of Christ, they had put Christ to Death; they observed not the received Law; they did resist the holy Spirit speaking in the Law and Prophets.*

Bellarm. Apoc. 3. 20. *Ego sto ad ostium, & pulsabo; ii ad quorum cor Dominus pulsatur, si non habent sufficientes auxilium aperiendi, cur Dominus pulsatur? an ignorat eos aperire non possent? an stultus non esset qui ostium vicini pulsaret, si certo sciret, neminem intrus esse qui aperire possit?* Ibid. p. 52, 58.

Bellarm. Apoc. 3. 20. I stand at the Door and knock; they at whose Heart the Lord knocketh, if they have not sufficient help to open, Why doth the Lord knock?

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and manages our Natures in the exercise of all Moral Actions; therefore they are the same identically with special Grace, which appears clearly from what was above recited out of this Author in the same Piece, p. 17, 18. That the Quarrel between Austin and Pelagius, &c. was mostly about either *unsearchable things*, which neither side understood; or about *ambiguous words*; (&c.) and hence he tells us—The word [moral Power] signifieth, 1. Sometimes a Power to moral Actions, (and so natural Power in Man is also moral in some degree.) 2. Sometimes a holy Disposition, especially in the Will, to such holy moral Actions, which is the rectitude of our natural Powers; or the Health of them in a saving degree or sort, and is the Gift of Grace since Sin departed. 3. Most frequently I use the word for such a degree of God's helping or healing Influx or Grace, as is short of a habit for promptitude and facility, but yet puts the Soul in such a disposition, by which Man can do the Act (and it may come to pass without more Grace whether it do or not) which the Dominicans call *sufficient Grace*, and I rather call *necessary Grace*. 4. Sometimes it is meant (as *causa moralis*) for that which is *Power reputative*.—Otherwise all the Sin of Adam and the World would be resolved into the necessitating Will and work of God, and so all Faith would be subverted.

Therefore Man's Will was such a Faculty as could be a *causa prima* of the moral Modification, or Specification of its own Acts; not a *causa prima simpliciter*, but thus, *secundum quid*: for else God must be the *causa prima* of Sin, which is the ill Modification of that Act.

I know that to Nature the Reasonings of our late Infidels to prove, that every Act of the Will is as truly necessitated as the Motions of a Clock, do seem plausible and hard

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those that have the literal Knowledge, are not saved by it without this real experimental Knowledge; yet those that have the real Knowledge may be saved without the external.

How many are injured by Adam's Fall, that know nothing of ever there being such a Man in the World, or of his eating the forbidden Fruit? Why may they not then be saved by the Gift and Grace of Christ in them, making them righteous and holy, tho they know not distinctly how that was purchased unto them by the Death and Sufferings of Jesus that was crucified at Jerusalem, especially seeing God hath made that Knowledge simply impossible to them? *Ibid.* p. 128. (*See the Confidence of this Author, p. 91. where, like the Baxterian, he would wash himself clean from Pelagianism, Semi-pelagianism, Socinianism, &c. as Mr. Dan. Williams at Pinner's Hall, which he gives an account of in the close of his Gospel Truth, &c.*)

Because we call all Men to the *Light within*, their own Consciences, and to take heed to that, as ever they intend to enter into Life, assuring them, that by the leadings of the *Light, if they will, they may come to God, and work out their Salvation, and escape the Condemnation that is to come*; they make People believe, as if we held that all Men in the Fall had of themselves a Free-will, and a Power of their own (without God) to save themselves, and without any special, spiritual or supernatural Grace

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knock? or knoweth he not that they cannot open? Were he not a Fool that would knock at a Neighbour's Door, if he knew certainly that there's no one within who can open? *Ibid.* p. 52, 58.

Molina de concordia Disputat. 3. *Afferimus auxilia preventivis & adjutantibus gratia, quæ lege ordinaria viatoribus conferuntur, quod efficacia aut inefficacia sint, pendere a libero consensu & cooperatione arbitrii nostri cum illis; atq; adeo in libera potestate nostra esse, vel illa efficacia reddere, vel inefficacia.* Citantur hæc verba & refutantur à Matthæo de Respolis, *Lib. 2. quest. 1. Concl. 4.* Becanus de auxiliis, parte 2. cap. 3. hanc habet conclusionem: *si ergo queratur prima radix, quare hæc gratia sit efficax, illa inefficax, recurrendum est ad liberam cooperationem voluntatis: Eadem (quamvis aliis verbis fucata) est sententia Suarez, Vasquez, & ipsius etiam Bellarmini, &c.* *Ibid.* p. 53, 54.

Molina's 3^d dispute of Concord. We assert that Assurances both of preventing and helping Grace, which by an ordinary Law is conferred on Viators, that they be efficacious or inefficacious depends on the free Consent and Cooperation of Free-will with them: and are so in our free Power to render them either efficacious or inefficacious. These words are cited and refuted by *Matthew de Respolis, lib. 2. quest. 1. concl. 4.* *Becanus de auxiliis parte 2. cap. 3.* he hath this Conclusion;

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to answer; because it seemeth strange, that in any mode of *Ass* Man should be a *first cause* of it, and that a *Creatures Act* should have no superior Cause in any mode: But on the other side the Evidence is cogent. 1. That *God is able to make a self-determining Power that can thus do;* for it is no Contradiction! (*He might have said, because the Socinians say, to uphold the Deity of Christ, whom they blasphemously deny to be God by Nature, that he was made God.*) 2. That it is congruous, that below the happy race of confirmed Spirits, there should be a race of such undetermined free Agents left much to their own self-determining Power. 3. And Experience perswadeth us *de facto*, that so it is. 4. And they that deny it, must unavoidably make God the *prime cause of all Sin* (i. e. left he should be deemed the prime cause of all special, effectual by a creating Power, and of all saving Grace; for here lies the diverting and cautionary Craft, since if he be acknowledg'd as the prime efficient cause of the one in the Will of Man, of course he would make thee believe he must be so in the other) in a higher than it is or can be ascribed to Satan: And is all this with the rejection of Christianity more eligible, than the Concession that *God can and doth make a Creature with such self-determining Free-will, as can, as a first cause of its modified Act, sin without God's Predetermination?* Mr. Baxt. *ibid.* §. 11, 17, 18, 19.

The *Will* is still a *self-determining Principle*, supposing, 1. God's necessary Influx, as he is the first cause of Nature. 2. And the being and convenient position of Objects. 3. And the perception of the Intellect. 4. And the concurrence of necessary concomitant

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or Gift of God, even by their own natural Light, which flows from the Principles of mere Nature, to help, deliver, and redeem themselves; and as if we did destroy all that *free Grace, great Goodness, and rich Mercy of God, of whose Mercy and Grace only it is, and not of themselves, that they can be saved.* Whereas we ascribe all the Glory of our own and every Man's Salvation to God alone, and his mere Mercy and free Grace, which is, and alone is sufficient thereunto, and not to any Man, nor any thing at all in Man, that is of Man, and not rather the free Gift of God to him, saying, *That 'tis not in Man without the Gift and Grace of God, either to guide or to bring himself to Salvation, nor in him that wills, nor in him that runs, but in God only that shews Mercy:* And that Light of his in every Man's Conscience, even in the *Heathens*, which these Men in the Cloudiness of their own Consciences, which come not to the Light that is in themselves, call natural, we say is that special Gift of God's own Grace, every degree of which is sufficient to help, heal and save him that takes good heed to it, and to lead him forth that follows it (as it increases on him, that does so) to the Light of Life: yea, 'tis a measure of that Spirit of his, a manifestation of which is given to every Man to profit withal, of that Spirit that strives with all Men (but that most resist it in their stiff Necks and uncircumcised Hearts) that convinces the whole World of

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clusion; If therefore the first Root be sought, wherefore is this Grace efficacious, that inefficacious, we must have recourse unto the free cooperation of the Will: the same (tho dress'd in other words) is the Opinion of Suarez, Vasquez, and even of Bellarmine himself.

Bellarminus. *Auxilium sufficiens ad salutem pro loco & tempore, mediâtè vel immediâtè omnibus datur; iis qui usu rationis utuntur datur immediâtè; iis autem qui rationis usum non habent, mediâtè, quoniam Parentes eorum Baptisum ipsis procurare possunt si volunt*—**Bellarmin.** *Auxilium sufficiens ac necessarium ad vitanda peccata omnibus hominibus, & omni tempore, vel immediâtè, vel mediâtè, à divina benignitate præstatur.*

Bellarminè; Sufficient Assistance unto Salvation for place and time is mediately or immediately given to all. It's immediately given to them that have the use of Reason: but to them mediately who have not the use of Reason, because their Parents may, if they please, procure Baptism for them.—**Bellarmin.** Sufficient and necessary help to avoid Sin is from God's Benignity bestowed to all Men, and always either immediately or mediately.

Protest. *Videtur quidem hæc propositio aliquid aliud sonare quam Pelagius dicebat, dum omnia tribuit auxilio divino: sed verbis mutatis eadem sententia retinetur. Si enim Pelagius cogitasset de auxilio*

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tant second Causes. *Ibid.* ch. 14. S. 3.

Certissimè igitur datur in rerum naturâ potentia vera, seu ut dicitur, sufficiens, qua non semper reducitur in actum: vel gratia datur aliquando qua dicitur sufficiens (vel proprie magis necessaria, utpote sine quâ effectus esse non potuit, & per quam esse potuit) qua tamen nunquam actualiter efficit; vel datur gratia efficax ad veram potentiam, qua non est efficax ad actum, &c. **Mr. Baxt. Method. Theol. Part. 1. p. 271.**

That there is such a thing in Nature as a true, or, as it is called, sufficient Power given, is most certain, which is not always brought into Act: or Grace is sometime given, which is called sufficient (or more properly necessary, so that without which the Effect can't be, and by which it may be) which nevertheless never actually effecteth: or, there is Grace efficacious unto a true Power given, which unto Act is not efficacious, &c.

I shall here recite somewhat out of Mr. Durham upon the Revelation, the part of it quoted before concerning Mr. Baxter.

He asserts, that the sincerity of saving Grace as saving lieth materially, not in the bare nature thereof, but in the degree; not in the degree considered absolutely in itself, but comparatively as it is prevalent against its contrary, that is, when Love adhereth more to God than any other thing, and such like, which he endeavoureth to show both in the infused Habits and in the Acts of saving Grace: *Saints everlasting Rest,* p. 222. and p. 235. doth assert, That in loving God and Christ as Mediator, there is no more than a gradual difference between the regenerate and unregenerate; and in the end, he doth load the coin-

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Sin, Righteousness and Judgment (therefore all have within them that which is essentially saving) tho all are not thereupon converted by it, (for want of putting forth their finite assistance to support and carry forth an infinite Power in the work) some measure (at least one Talent) of which is given to the most unprofitable Servant, till, for not trading therewith, it be taken from him; 'tis something of that Goodness of God, which (tho Men will not know it, and few are led by or follow it, while it draws them, yet) does lead them: and tho they refuse to return, and so fare the worse for it, does its own part, so far as to draw them to Repentance: yea, 'tis, tho in Men, yet of God, and no less than his own Law in their own Hearts, of which Law the Letter says (tho Men till spiritualized by it are carnal, and sold under Sin, yet) is spiritual, holy, just and good, whereby every Man is a Law to himself before God, who will judg him, and either accuse or excuse, acquit, absolve, clear, justify, or condemn him, in the day when he judges the Secrets of Men by Christ out of the Book of their own Consciences (once to be opened, in which thereby both *jus & factum*, Right and Fact is manifest) according to the Gospel that's preached in it and by it in every Creature under Heaven, as well as to some by Man's Ministry, and to all by some Ministry or other also, &c. *Mr. Fisher's Testimony of Truth,* p. 35, 37.

Now then to make a more full and final Enquiry into

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auxilio alio quod omni homini, omni tempore adest præter illud quod possibilitatem naturæ, & potestatem liberi arbitrii vocabat, adeo insanus nunquam fuisset, ut sine ulla necessitate de viribus naturæ abstractè contenderet adversus auxilium quod à natura nunquam separatur. Benè igitur observat Bonaventur. in 2. d. 28. de pot. lib. arb. 7. 2. Hoc fuit quod decipit Pelagium, quod liberum arbitrium nunquam destituitur omni gratia gratis data, & ipse posse gratiæ attribuit ipsi naturæ. Infelicitas fuit Pelagii, quod illo seculo nemo Catholicus docuit gratiam ad peccata vitandâ, æquè communem esse, ac est ipsa natura. Ibid. p. 64, 66, 67.

Protest. This Proposition seems truly no otherwise to speak than what the *Pelagian* said, while he attributed every thing to divine Assistance; the same Opinion but in other words is held: for if *Pelagius* had of another assistance thought, which at all times is present with every Man, beside that which he called the possibility of Nature and power of Free-will, he would never have been so foolish, as without any necessity abstractedly plead for the power of Nature against the assistance which is never separated from Nature. *Bonaventure* therefore well observ'd in 2. d. 28.

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mon Opinion with many dangerous Consequents — and therefore expressly assereth, p. 235. that there is no more but a gradual difference betwixt the Grace that is in a regenerate Man, and the love that he hath to God, and the common Grace and Love that may be in one unregenerate; which would seem to say, that the one may love God on the same consideration and account, and from the same Motives that the other may, especially considering that he doth extend this mere gradual difference both to the Habits and Acts: and so the Question here cometh to this, If there be any other difference than a gradual difference to be enquired for: And this is that which we assert, that there is beside any gradual difference a difference in kind (that is, in respect of the former Qualifications) betwixt saving and common Grace, and that in our search the one is to be enquired for with the other; so that no degree simply can quiet the Mind, except it be so qualified as aforesaid. And we conceive that the Instances, Reasons, Similitudes and Scriptures that are adduced by that Reverend Author to illustrate and confirm his Opinion, will do no more but this, to wit, shew that when a gracious Person is acting rationally, God's Interest will be prevalent with him in degree, and that ever it should be so; and that it is most useful for a Believer's clearness that it be so in a high degree: All which are without question; but they will no ways exclude the Qualifications mentioned, but rather do presuppose them; as for Example, p. 231, 232. he saith, *That sincere Sorrow must be at such a degree that it prevail over our delight in Sin and love to it, else it cannot be saving*: altho this be true, yet can any say that this is enough except the principal Motive, &c. from which it proceedeth, and by which it's qualified, be considered, as was formerly hinted? Again, p. 234. he

saith,

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the cause of that foresaid grand Impenitency, is it for want of that saving Light of God, that is (if heeded) sufficient to guide all Men, even to that Repentance which is to Salvation, that is never to be repented of? Nay verily, not so neither, for all Men have from God and Christ a Light within them, a measure of that true Light, which is sufficient to bring them that follow it to Salvation, but only that it's not attended to. Ibid. p. 593.

From what hath been said and shewed above then, I affirm, that the Grace and Light in the Conscience, which in some measure or other is from God and Christ given in common to all Men, is not only universal, but saving; and tho most are by it no more than accused, reprov'd, condemned, and left without Excuse, and not justified nor saved, yet there wants not sufficiency in it to save, and that Men are not saved but mostly condemned by it, 'tis only because they answer not the Mind of God revealed in it, but love the Darknes more than it, which they hate to come to (as Christ says) because their Deeds are evil: whereas did they but glorify him answerably to what he requires of them, who nor exacts, nor expects from any the doing more of his Mind and Will, than what he one time or other manifesteth to them to be. his Will concerning them in their own Consciences, they should not be without Excuse, nor stand condemned in God's sight, but be accepted, justified, and saved from the Wrath which

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de pot. lib. arb. 7. 2. This was that which deceived Pelagius, that Free-will is never destitute of all Grace freely given, and he himself attributed the power of Grace to Nature it self. It was the unhappiness of Pelagius, that in that Age no Catholick taught, that Grace to avoid Sin is as equally common as Nature it self.

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faith, True Love to the Brethren consisteth in this degree, that it love them above our Honour and Wealth, &c. And (saith he) what did the Love of some in Q. Mary's days want but a more intense degree to make it prevail over Love to their Houses, to their Honour, Safety, &c. that it might be sincere? Beside this intense degree, there might be wanting a right Principle for bringing forth of Love, and a right account upon which to love them, without which the hazarding of Lives and Estates both for them, had never been accounted sincere Love before God; and with which the giving unto them a Cup of cold Water as in the name of a Disciple, is, Mat. 10. Mr. Durham on the Revelation, p. 107, 109. All this Baxterian Sanctification is that which runs through the whole of Mr. Dan. Williams's Pieces as a Prerequisite Regeneration, Faith, Holiness, Obedience, &c. unto our actual Union with Jesus Christ.

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which comes only on the Children of Disobedience; it being the Power of God as sufficient to the Excuse and Salvation of those from Sin and Wrath that obey the measure of it in themselves, as to subject those to Accusation, Rejection, Judgment, Wrath, and Condemnation, that rebel against it. Mr. Fisher, *ibid.* p. 661.

That tho all are not saved by it, yet all have some of that Light and Grace which is saving; and that all are not saved, as some are, it is because they come not into that Light and Grace of God which is come into and unto them.——

Therefore there is in every Man some of that Light of God, which as it's heeded, according to the measure of it, is able to guide him infallibly to judg of the Matters, Truths, Ways, Doctrines, Spirits, he is bid to try, on peril of being deceived to Damnation, and a sufficient safe Guide to lead him unto God. *Ibid.* p. 661, 696, 697.

And as for the *Heathens*, how they have that which is to be known of God (even enough as to their Salvation) manifest by God himself within them, and not only the Wrath of God against all their Ungodliness, but also the Righteousness of God revealed from Heaven, even by him that speaks from Heaven in their own Hearts; so that they both know God in some measure (tho not liking to retain the knowledg of him in them, nor glorifying him as God, answerably to what they know of him, their foolish Hearts are darkened, and they given over to Vileness) and also know the Judgments of God, that the things they do are worthy of Death, as also, that Life and Peace from God should be to them in the contrary, and so are condemned, accused, and without Excuse when they sin, as well as cleared, accepted, justified before God within themselves when they do well, by the Work of the Law of God written in their Hearts; by which, tho they have not the Law in Letter, or a literal Copy of it, as Professors have, whom they will judg and be justified before, for all the Professors boasting, if they do the things contained in the Law, as it's written in their Consciences: and much more to this purpose is so clear to them that in the Light, with any solid Understanding, and not in their own benighted Minds, and prejudiced Spirits against the true Light, which the Letter points to, read the first and second Chapter of *Paul* to the *Romans* throughout, that all the Objections to the contradicting of this Truth we (even thence) plead against them made by our hasty Opposers,

will appear to be but *obulary* Sticks and Straws, Reeds and Rushes, when (as anon we must) we come to examine them: Therefore the Premises well considered, it will plainly appear, that some measure at least of that saving Light and Grace, which is sufficient to lead such as follow it unto Life, is vouchsafed to all and every Man. *Mr. Fisher, ibid. p. 628.*

Wherefore, *Why, why will ye die? turn, turn your selves and live, and work out your own Salvation with fear and trembling;* for I have done my part, a Friends part towards you, I have wrought in you both to will and to do of my free Grace and good pleasure; it wants but your putting that into Act, which I of my free Grace have put into your Power, and your willing and doing accordingly, and your getting up, and trading with your *Talent*, and turning to the Light that I have entrusted you with, and reprove your evil Deeds by; Will ye always resist my holy Spirit when it moves in your Hearts, and be stiff necked and stubborn? *Turn ye at my Reproof, and I will make known my words to you;* if not, *as I call, and ye refuse, so the time will be, ye shall cry and I will not hear you,* (Now what is it that cries? if it be the Light within as it is saving Grace, the Lord will not refuse to hear it; if it be the Darkness that is within that cries, it is senseless cry, both as to the Justice of God, and the Condition of the Soul; therefore it is no more than the yellings of an awakened, unrenewed natural Conscience, the Quakers universal salutiferous Grace and Christ) *because ye did not chuse the fear of the Lord, would none of my Counsel, set at naught all my Reproof,* which otherwise you should have found to have been the way of Life: I am in Christ reconciling the World to my self, not imputing Trespases; and I have sent out a Ministry to declare this my Reconciliation to the World, as concerning all that is past, if they now do not *ponere obicem*, and abide in Enmity; I am Friends unless they will needs fight on, and fight it out with me to the last, and then they will have the worst on't: I have made him Sin that knew none, that they might be Righteousness, who are yet in their Sins; I have given him a Ransom for all, and he hath offered himself and died for all that were dead in their Sins, and tasted Death for every Man: Now then hear my *Embassadors* that pray you without, as in my Son's stead, who also himself by his Spirit strives with you to the same end within, that ye would be reconciled to God; and having these Promises, and received so much Grace as brings Salvation with it to such as despise it not, receive not this precious Grace of God in vain, but cleanse your selves from all Uncleanness of Flesh and Spirit, perfecting Holiness in the fear of God: *I have drawn you with the Cords of my Love, ye will perish if ye refuse to return.* *Mr. S. Fisher, ibid. p. 632.*

Acts 10. 34. *Of a truth I perceive that God is no respecter of Persons: But in every Nation, he that feareth him, and worketh Righteousness, is accepted of him.* Peter was before liable to that Mistake that the rest of the Jews were in, judging that all were unclean except themselves, and that no Man could be saved, except they were proselyted to their Religion, and circumcised. But God shewed Peter otherways in a Vision, and taught him to call nothing common or unclean; and therefore seeing that God regarded the Prayers of *Cornelius*, who was a stranger to the Law and to Jesus Christ, as to the outward, yet Peter saw that God had accepted him: And he is said to fear God before he had this outward Knowledge; therefore Peter concludes, that every one that
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in every Nation, without respect of Persons, feareth God and worketh Righteousness, is accepted of him: So he makes the fear of God and the working of Righteousness, and not an Historical Knowledge, the Qualification; they then that have this, where-ever they be, they are saved. Now we have already proved, that to every Man that Grace is given, whereby he may live godly and righteously; and we see that by this Grace *Cornelius* did so, and was accepted, and his Prayers came up for a Memorial before God, before he had this outward Knowledge. Also was not *Job* a perfect and upright Man, that feared God and eschewed evil? Who taught *Job* this? How knew *Job* *Adam's Fall*? And from what Scripture learned he that excellent Knowledge he had, and that Faith, by which he knew his Redeemer lived? for many make him as old as *Moses*; was not this by an inward Grace in the Heart? Was it not that inward Grace that taught *Job* to eschew Evil, and to fear God? and was it not by the workings thereof that he became a just and upright Man? How doth he reprove the Wickedness of Men, *chap. 24.*? And, after he hath numbred up their Wickedness, doth he not condemn them, *ver. 13.* for rebelling against this Light, for not knowing the way thereof, nor abiding in the Paths thereof? It appears then *Job* believed that Man had a Light, and that because they rebelled against it; therefore they knew not its Ways, and abode not in its Paths, even as the *Pharisees* who had the Scriptures are said to err, not knowing the Scriptures. And also *Job's* Friends, tho in some things wrong, yet who taught them all those excellent Sayings and Knowledge which they had? Did not God give it them in order to save them, or was it merely to condemn them? Who taught *Elishu* that the Inspiration of the Almighty giveth Understanding, that the Spirit of God made him, and the Breath of the Almighty gave him Life? And did not the Lord accept a Sacrifice for them? And who dare say that they are damned? But further, the *Apostle* puts this Controversy out of doubt; for, if we may believe his plain Assertions, he tells us, *Rom. 2.* that the *Heathens* did the things contain'd in the Law. From whence I thus argue: In every Nation he that feareth God, and worketh Righteousness, is accepted: But many of the *Heathens* feared God, and wrought Righteousness; therefore they were accepted. The *minor* is proved from the Example of *Cornelius*. But I shall further prove it thus; He that doth the things contained in the Law, feareth God and worketh Righteousness: But the *Heathens* did the things contained in the Law; therefore they feared God, and wrought Righteousness. Can there be any thing more clear? for, if to do the things contained in the Law be not to fear God and work Righteousness, then what can be said to do so, seeing the *Apostle* calls the Law *spiritual, holy, just and good*? But this appears manifestly by another *medium* taken out of the same Chapter, *ver. 13.* so that nothing can be more clear: The words are, *The Doers of the Law shall be justified*; from which I thus argue, without adding any word of my own: The Doers of the Law shall be justified; but the *Gentiles* do the things contained in the Law. All that know but a Conclusion, do easily see what follows from these express words of the *Apostle*: And indeed he through that whole Chapter labours, as if he were contending now with our Adversaries, to confirm this Doctrine, *ver. 9, 10, 11.* *Tribulation and Anguish upon every Soul of Man that doth evil, to the Jew first, and also to the Gentile: for there is no respect of Persons with God.* Where the *Apostle* clearly homologates the Sentence of *Peter* before mentioned, and shews that

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Jew and Gentile, or, as he himself explains in the following Verses, both they that have an outward Law, and they that have none, when they do good shall be justified. And, to put us out of doubt, in the very following Verses he tells us, that *the Doers of the Law are justified*, and that the *Gentiles did the Law*. So that, except we think he spake not what he intended, we may safely conclude, that such Gentiles were justified, and did partake of that *Honour, Glory and Peace, which comes upon every one that doth good*; even the Gentiles that are without the Law, when they work good, seeing with God there is no respect of Persons: so, as we see that it is not the having of the outward Knowledge that doth save, without the inward, so doth neither the want of it, to such to whom God hath made it impossible, who have the inward, bring to Condemnation: And many that have wanted the outward, have had a knowledge of this inwardly, by virtue of that inward Grace and Light given to every Man, working in them, by which they forsook Iniquity, and became just and holy, as is above proved, who, tho they knew not the History of *Adam's Fall*, yet were sensible in themselves of the Loss that came by it, feeling their Inclinations to Sin, and the body of Sin in them; and tho they knew not the coming of Christ, yet were sensible of that inward Power and Salvation which came by him, even before as well as since his appearance in the Flesh: For I question whether these Men can prove, that all the *Patriarchs* and Fathers before *Moses* had a distinct knowledge either of the one or the other, or that they knew the History of the Tree of Knowledge of Good and Evil, and of *Adam's* eating the forbidden Fruit; far less that Christ should be born of a *Virgin*, should be crucified, and treated in the manner he was: For it is justly to be believed that what *Moses* wrote of *Adam*, and of the first Times, was not by Tradition, but by Revelation: yea, we see that not only after the writing of *Moses*, but even of *David*, and all the Prophets who prophesied so much of Christ, how little the *Jews* that were expecting and wishing for the *Messiah*, could thereby discern him when he came; that they crucified him as a Blasphemer, not as the *Messiah*, by mistaking concerning him: for *Peter* saith expressly, *Acts* 3. 17. to the Jews, that both *they and their Rulers did it through Ignorance*. And *Paul* saith, *1 Cor.* 2. 8. *That had they known it, they would not have crucified the Lord of Glory*. Yea *Mary* her self, to whom the Angel had spoken, who had laid up all the miraculous things accompanying his Birth in her Heart, she did not understand how and when he disputed with the *Doctors in the Temple*, that he was about his *Father's Business*. And the Apostles, that had believed him, conversed daily with him, and saw his Miracles, could not understand neither believe those things which related to his Death, Sufferings, and Resurrection, but were in a certain respect stumbled at them. *Mr. Barclay's Apology*, p. 129, 130, 131, 132. [This in the whole substance of it is the same with *Mr. Baxter*, as the Reader may observe in both the three foregoing Columns, where in each of them, to make way for an universal Redemption, they stick not to assert, that Salvation may be attained without the knowledge of Christ, yea, even by a bare attendance unto the Dictates of Nature; and to fortify this infernal Dogma of theirs, would insinuate, that the *Patriarchs*, and others out of the *Old Testament* were so saved.]

By all which it is plain, that these four do as one Man withstand this Truth the *Quakers* testify concerning the *general Love and Grace of God in Christ Jesus* to all Mankind, *i.e.* every individual Man in their above-cited Sayings; so far as to give them all any such measure of saving Light, as puts them but into a possibility of Life, if they never so well improve it, and the Universality of a Light in Men, sufficient to save them, or (which is all one) the Sufficiency of the Light to save from Sin, which is asserted by the *Quakers* to be in some measure given by *Christ* universally to all Men.—I shall therefore address to a little farther Examination of what the Scriptures declare for, and our four Divines; against the Truth of God in these Particulars, whose Oppositions of it are much what from the same grounds, and those no other than the same that are made use of by all personal *Electionists*, to pull at that precious Doctrine of the general Love of God to the whole World, in vouchsafing some measure of no less than truly saving Grace universally to all and every Individual in it, or of Light sufficient to lead to Life such as follow it, to each particular Person among Mankind, so that not any perish for want of the Love of God and Christ, or Willingness in God and Christ to have them saved, or of true strivings of their holy Spirit with them, to draw them from the way of Death, or of Light sufficient to lead them out of that Darkness that destroys them, or of Power and saving Grace given them from God to work out their own Salvation, or of Christ the Saviour's dying for them, and offering himself a Ransom for every one, as well as any one; or of Sufficiency in him to save such as come to God by him, or of true Tender of Life, Peace and Reconciliation with God to him, or of true purpose and intent in God and Christ to receive them to Mercy, on condition of their Repentance, or of space given them to repent in and return, or upon the account of any particular personal *Predestination* or *Reprobation* of them to Condemnation, *per saltum, preemtorily, unalterably*; before they were born, without reference had to Impenitency in Ungodliness foreseen, or upon any such like consideration, as our Divines hold forth, but merely through their own slighting of that Love, resisting of the foresaid Strivings, despising of the Riches of that Grace, Long-suffering and Forbearance, refusing to be led to Repentance by that Light, and by it to come to that Saviour from whom it comes, not turning at the Reproofs of it, not improving the said *Gift of the Power of God, and Manifestation of the Spirit given to profit withal*, not putting themselves forth according to the measure of it in them, but receiving it in vain, not trading with the Talent, but trifling away the acceptable time, the day of God's Salvation, the day given to them, wherein the Lord would hear and succour them, not minding therein the things that make for their Peace, till hid from their eyes: these and such like, as fall out only on Man's part, who remains in the Enmity, when God is in Christ reconciling, not imputing Trespases to the World, but as the World goes on obstinately therein, destroying themselves (whilst in God still is or was their Help; nevertheless, whether they hear or forbear, live or die, be saved or damned) are the sole Causes of Mens Destruction and Perdition; who perish not at all according to the Will of God, desiring it should be so, if (*salva veritatis, voluntatis, immutabilitatis, & justitie Gloria*), without violation to his *Justice, Truth, and purely good and immutable Will*, which is, that the godly shall prosper, and the ungodly perish) it may be otherwise, tho yet permitting it so to be when there is no Remedy. Mr. Sam. Fisher, *ibid.* p. 622, 623.

Therefore he vouchsafes to all and every Man, even those that come to perish,

but that they neglect it, at some time or other, *some measure of saving Grace*, and a *Light sufficient* to lead them to Salvation.—If God did not give at one time or other to all Men such Grace, Liberty and Power, as is sufficient to bring them to Life, if they will chuse the Life, and will improve that Light and Power to the working out of their Salvation, when he bids them, by it, then God could not to all Men tender Life by his Ministers, nor say, *Work out your own Salvation, chuse Life that ye may live, else my Soul shall chuse your greater Destruction*, without mocking of Men in their Misery, before that time wherein he says, he will only and may justly mock at their Calamity.— Nay, nor yet without horrible Cruelty, Absurdity and Nonsense.

Therefore God hath undoubtedly vouchsafed a *measure of his saving Grace and Power, and a Light sufficient* to lead them to Life, if they use well, improve, obey, follow that *Light, Power, and Grace to all and every Man*. Ibid. p. 624. [I shall add to this my Countryman's Testimony, Mr. Dan. Williams; If the Covenant be not conditional, as to the disposing of these Benefits, it would follow, 1. That all to whom the Offers are made, have an Interest in them, or it is not a serious Offer, no, nor a true Offer, as not containing a real and mutual Connexion between the Benefit and the Duty. 2. Faith it self is no more necessary to our first Interest in these Benefits, than any other Grace, nay than Unbelief. Let no body object (or my Assertion is gone, he should have said) It's a sign, for so is any other Grace; yea, so might be the Description of Paul by his Name, by his Abode, yea by his Sin, viz. a Persecutor: Paul the Persecutor, of such an Age and Place, would serve as well to evidence him a justified Man, as his Faith. Abundance of such Consequences, to the very overturning of the Gospel, and all Religion, are unavoidable. [Gospel-Truth stated, &c. p. 52, 53.] But to return.—

Therefore undoubtedly God hath sufficiently and savingly enlightned and improved all, and every Man every where, by such measure of that Grace of his, as may lead and inable them to act that Repentance which is to Life and Salvation.— God says, *what should or could I have done more for them that I have not done?* which he could not have said in the Judgment of Reason it self (as much as he had done for them in giving them an outward Scripture) if he had not vouchsafed them withal some measure of that Light and Grace which is only able to guide Men that improve it to Salvation; for lest than so much could not put them into so much as a possibility of Salvation, for all their Letter; and in all reason he should have put them at least into a possibility of it, by Grace sufficient (if improved) to bring them to it, or else all he did for them beside, was little worth, or worse than nothing to them, and he had not done enough on his own part toward their Deliverance from Damnation, let them have put forth themselves never so far, but rather that which (according to your Principles must unavoidably tend to their forer Condemnation, but doing that) and putting them by the Gift of his own Light, Grace and Power, into a capacity to work out their own Salvation (whether they would walk in that Light, or not walk in it, improve that Power, Gift of Grace, or not improve it) he would be clear of their Blood, and their Miscarriage on their own part, and they perish on the score of their own putting the Salvation of God far from them, when he brought it nigh them, &c. Mr. Samuel Fisher, ibid. p. 626, 627.

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Head 8. *That the Doctrine of Assurance, &c.*

S*I quis dixerit, fidem justificantem, &c.* If any Man shall say, that justifying Faith is nothing else but a Trust or Confidence in the Mercy of God, remitting Sins for Christ, or that this Confidence or Trust is that only whereby we are justified, let him be accursed. *Concil. Trident. Sess. 6. Can. 12.* See Mr. *Burton's Christian Bulwark*, p. 221, 222.

Mr. *Burton* says further of the Papists, p. 225. *Sentio ego pro meâ exiguitate ingenii, &c.* I am of opinion, according to the Slenderness of my Capacity, that if there were no other Argument that we are not justified by Faith alone, than that hence it would follow that a Man is certain he is in the State of Grace, we should for this only Cause deny Justification by sole Faith: such is the Evidence that Faith makes no Man certain of his Salvation. — *Et tamen Adversarii, &c.* And yet the Adversaries by their perverse Argumentation do even hence especially reason and conclude, that we are justified by Faith alone, because otherwise no Man were sure of his Justification: for such a strong Evidence do they take it, that every one ought to be certain of his Salvation. *Soto de nat. & grat. lib. 3. cap. 10.*

Their probable Conjectures (saith Mr. *Burton*) of their Justification, are altogether abhorrent from the Nature of Faith in Christ, and mere Illusions.

Head 8. *That the Doctrine of Assurance, &c.*

ALL true Believers have not assurance of their Justification, because they are not certain that their Faith is such as hath the Promise of Justification: He that believeth perceiveth that he believeth, but yet may be uncertain that his Faith is so sincere, as no unjustified Man can have. — No Man hath perfect Assurance, that is the highest degree in this Life: for if all our Graces be imperfect, our Assurance must needs be imperfect (because that our Justification material-ly lies in our inherent Righteousness, therefore we cannot be assured of a justified State till the Graces thereof be perfected in Glory).

Bellarmino's moral Certainty is more than most Christians attain to; and his and other Mens Concession thereof tell us, that in this Point our Difference is less than those have thought, who have said it was sufficient Cause of our Separation from Rome. (Here our ancient as well as modern Reformers from the Church of Rome, are all condemned by this Author at one clap). Mr. *Baxter's* end of *Doct. Controv.* ch. 24. §. 3, 8, 13.

Q. *Whether habitual Love, or Holiness (or the Spirit) be ever lost?*

Ans. That there is a confirmed State or degree of Holiness that is never lost, I do hold, and that this is attainable, and in that State Men may be certain of Salvation: But

Head 8. *That the Doctrine of Assurance, &c.*

THere are two Reasons why the Quakers are brought in here as Opposers of the Doctrine of Assurance.

1. In that they positively, yea furiously hold, that no Man is justified in this World before or in the sight of God, but as he is sanctified, from which State of Sanctification (as they hold) he may yet fall away.

2. In that no one can (in their Judgment) be assured of the Reality of his Sanctification in this Life, until he arrive here at a sinless State of Perfection, unto which they hold Man may come if he be true to the Conduct of the Light within. The former being a downright Lie, and the latter utterly impossible, as by Scripture Assertions, and Examples irresistibly appears; therefore it is manifest that they are utter Enemies to this Doctrine of Assurance in a sound well bottomed Sense, as is clear from what follows.

It (*viz.* the Light within) takes away all ground of Despair, in that it gives every one ground of Hope and certain Assurance, that they may be saved; neither doth feed any in Security, in that none are certain how soon their day may expire, and therefore it is a constant Incitement and Provocation, and lively Encouragement, to every Man, to forsake Evil, and close with that which is good. —

But that this may be resisted and rejected in both, in which

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Insions. Such Probabilities are Impossibilities of Salvation. But it is a good reason for the Pontificians, why they should deny Certainty of Faith, if the best Certainty be only conjectural Probability—say they, only spiritual Men, living in the State of Perfection (as devout St. Anthony) may have a Certainty of Salvation built upon his good Life.—This is another strong Reason why Pontificians exclude Certainty of Faith of Salvation, seeing it is rather grounded upon good Works. *Concil. Trident. Sess. 6. Can. 15.*—

The Pontifician Reasons and Allegations for their Uncertainty of Faith, we find sundry of them set down in the History of the Council of Trent, together with the Answers unto them, forced from the Canvase of the opposite Parties: some holding that the Opinion of Certainty of Grace was an intolerable Arrogancy: Others, that that Certainty in its kind was meritorious. The first of these were for the most part Dominicans grounding their Opinion of Uncertainty upon the Authority of Thomas Aquinas, Bonaventure, and the Schoolmen: Also upon Reason, saying, That God would not make Man certain of Grace, lest swelling with Pride, and opinion of himself, he should despise others, as knowing himself to be righteous, and others notorious Sinners. Also that Christians would grow sleepy, slothful and careless of good Works. In which respect Incertitude of Grace was profitable, yea meritorious. For Perturbation or Trouble of Mind is that which

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But whether the least degrees of habitual Grace be utterly lovable, which prove a present Right to Life, till they are lost, I must plainly profess I do not know; much may be said on both sides: And if my Ignorance offend any, it offendeth me more; but how shall I help it? I think it is not for want of Study, nor of impartial Willingness to know the Truth: And Ignorance of the two is safer than Error, by which we trouble and seduce those about us. And in this case so many great and excellent Men have erred (either Augustine, with the Generality of the ancient Churches, or Calvin, Zanchy, and most of the Reformed) that my Ignorance is pardonable where their Error it self is pardoned. But let those that are wiser rejoice in the greater measure of their Wisdom: But yet think not, that taking up either Opinion upon the trust of their Party, is such. (See here, Reader, the Craft of this Author, who saw he was not able either from Scripture or Reason to undermine the Truth of this Doctrine of Assurance under a Covert of an acknowledged and seemingly modest Ignorance, wounds it as an Error in all those who have in their several Generations defended the same against its Opposers).—

Others say only, that Men may sin, and may lose acquired Grace, but no degree of that which is infused. But we have small Reason to think that our increased degrees are not as much infused as the first Degree was: and yet Experience proveth, that such added Degrees may be lost. *Ibid.*

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then God is said to be resisted and pressed down, and Christ to be again crucified and put to open shame in and among Men; and to those as thus resist and refuse him, he becomes their Condemnation. Mr. Barclay's *Apology*, &c. p. 91. compare p. 90.

As, upon the one hand, they err that affirm that the least degree of true and saving Grace cannot be taken from, so do they err, upon the other hand, that deny any such Stability to be attained, from which there cannot be a total and final Apostacy. *Ibid.* p. 187.

For all the Arguments which these alledge, that affirm there can be no falling away, may well be received upon the one part, as of these who have attained to this Stability and Establishment, and their Objections solved by this Concession; so upon the other hand the Arguments alledged from Scripture Testimonies, by those that affirm the possibility of falling away, may well be received of such as are not come to this Establishment, tho' having attained a measure of true Grace. Thus then the contrary Batterings of our Adversaries, who miss the Truth, do concur the more strongly to establish it, while they are destroying each other. But lest this may not seem to satisfy such as judge it always possible for the best of Men before they die to fall away, I shall add for the proof of it, some brief Considerations, from some few Testimonies of Scripture. *Ibid.* p. 187, 188.

For Man not minding the Light

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which at first afflicts Men; but to those that have learned to bear it, it becomes at length meritorious. *Hist. Concil. Trid. lib. 2.* See Mr. Burton, *ibid.* p. 231, 232.

We see (says Mr. Burton, p. 266, 267.) what glorious Elogies or Praises the Holy Ghost giveth to saving Faith, the proper Effects whereof are Assurance, Truth, Confidence, Boldness, which the vulgar Latin so often translate *Fiducia*, a word much envied by the Council of Trent, and extremely inveighed against, yea and shamelessly injured by Vega, who taking upon him to interpret the meaning, and to measure out the Latitude of *Fiducia*, doth pitifully mangle and mince it, saying, that it hath some certain Agreement with Faith, but so as it is distinct from Certainty, and that it is a kind of Motion of the Appetite, and that it may be in deadly Sinners trusting that they are justified when they are not; and that it is a probable Perswasion of obtaining our Desires, and that this probable Perswasion of obtaining the Mercy of God is a most fit means to the obtaining of Faith. *Vega, lib. 14. de Peccato mortali & veniali.*

Work your Salvation with Fear and Trembling. *Ergo*, Men must not be secure, neither can be sure of their Salvation. Again, make your Election and Calling sure by good Works. But this Certainty that dependeth of good Works is but conjectural: and if it do arise from good Works, then Faith only certifieth us not of our Justification.

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Ibid. ch. 26. §. 9, 11.

It is impossible for anyone in this Life, in Mr. B's Sense; to attain unto Assurance.

Controv. *Is Pardon and Justification perfect the first Moment?*

Ans. No, 1. All the Punishment is not yet taken off: We have yet much penal Want of Grace, and the Spirit's Operations and Communion with God. 2. We have not Right to the present Removal of all the Punishment. 3. Many more Sins hereafter must be pardoned. 4. Much means is yet to be used for final Justification. 5. That final Justification only is perfect. Mr. Baxter's *Breviat of Justification*, Part 1. p. 47.

These Conditions are our Duty by God's Command, and not less so, by being made terms of the benefit in the divine Grant.

The Covenant, tho conditional, is a Disposition; there's Grace in giving Ability to perform the Condition, as well as in bestowing the Benefits: God's enjoining one in order to the other, makes not the Benefit to be less of Grace, but it is a Display of God's Wisdom, in conferring the Benefit suitably to the Nature and State of Men in this Life, whose eternal Condition is not eternally decided, but are in a State of Trial. (So that the Believers Assurance must wait for a State of Glory.) Mr. Dan. Williams's *Gospel-Truth*, &c. p. 45.

Faith is not an Assurance, or inward Perswasion, that Christ is ours, and our Sins are pardoned (tho it be the Fruit of such a Faith, thorow which alone it is that Assurance comes, Heb.

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Light and Law within in his Heart, which not only discovers Sin, but leads out of it, and so being a Stranger to the new Life and Birth that is born of God, which naturally doth his Will, and cannot of its own nature transgress the Commandments of God; doth, I say, in his natural State, look at the Commandments as they are without him in the Letter; and finding himself reprov'd and convicted, is by the Letter killed; but not made alive; so Man finding himself wounded, and not applying himself inwardly to that which can heal, labours in his own Will after a Conformity to the Law, as it is without him, which he can never obtain, but finds, the more he wrestles, the more he falleth short. So this is the Jew still, in effect, with his carnal Commandment, with the Law without, in the first Covenant-State, which makes not the Overters thereunto perfect, as pertaining to the Conscience, Heb. 9.9. tho they may have here a Notion of Christianity, and external Faith in Christ. This hath made them strain and wrest the Scriptures for an *imputative Righteousness*, wholly without them, to cover their Impurities; and this hath made them to imagine an acceptance with God possible, tho they suppose it impossible ever to obey Christ's Commands. But alas! O deceived Souls! that will not avail in the day wherein God will judge every Man according to his Works, whether good or bad.—So then, if thou desirest to know this Perfection and Freedom from Sin-

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cation. *Bellarmin. lib. 3. de Justificat. cap. 6.*

This Knowledge which the Apostle speaketh of, 1 *John* 3. 14. doth not shew an absolute and infallible Certainty or Sureness, but we may be said to know, whenas by Signs and Conjectures only we do gather any thing. *Bellarmin. Respons. ad loc. 13.*

For every Man to be assured infallibly that he shall be saved without special Revelation, is a most damnable, false Illusion and Presumption, *Rom. 8. Sess. 9.* They call it a faithless Perswasion of Salvation to be confident of God's Grace and Salvation, *ſy fides dæmoniorum, non Apostolorum*, the Faith of Devils, not of Apostles, *Rhem. 1 Cor. 9. Sess. 9.* So the Tridentine Council calleth *Certitudinem Remissionis*, &c. the Certainty of Remission of Sins a vain and faithless Perswasion. And therefore every Man, *de gratiâ formidare ſy timere potest*, may stand in doubt, and be afraid, whether he be in the State of Grace. *Sess. 6. cap. 9.* St. Paul saith, I know nothing by my self, yet am I not thereby justified: Paul durst not assure himself, whether he were justified. *Rhemist. Work your Salvation with Fear and Trembling: Ergo,* Men must not be secure of their Salvation. See Dr. *Willer's Synop. Pap. p. 1004, 1006, 923.*

The Romanists do teach, that a Man, as long as he liveth here, cannot be certain of Faith, whether he believeth of Remission of Sins, whether he be justified, of Reconciliation, whether he be

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Heb. 11. 1.) Men may have this Perswasion, who do not savingly believe: (i. e. A Man may be hanged for wearing a Suit of Clothes that he had stoln, therefore another must not wear his own, a mere Popish Evasion!) They in *Mat. 7. 22.* had this, (had what? what this Assurance that comes by Faith? which Dr. Crisp only pleads for) when they cried, Lord, Lord, open to us! (*Mind the Context, Reader, it is upon the account of their Works that they founded the assurance of their Acceptation, not a word of the Faith that Dr. Crisp speaks of, but our Author's Prerequisites to this false Perswasion*) neither did the foolish Virgins seem without it, *Mat. 25. 12.* (tho they had those predisposing Qualifications unto their Union with Christ, and Justification by him, that our Author and some of his fry so much plead for) yea, it's what the most profligate Sinners (*Bellarminus Redivivus*) grow secure by, to their own Destruction; and this upon the general word of Grace.—Many true Believers have not this Perswasion; let common Experience be consulted—(therefore it is not to be sought for or attained unto by Faith alone, but Works also)—such as have had assurance, do (by the Doctor's Opinion) fall into the Sin of damning Unbelief, (what will not a Whore's Forehead engage in when sufficiently brazened Unbelief even in Believers, which is their Plague, carries the same nature in it with that total Unbelief that reigns in the Reprobate to their Condemnation,

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possible for thee, turn thy Mind to the Light and spiritual Law of Christ in the Heart, and suffer the Reproofs thereof, &c. *Ibid. p. 177, 178.*

True Faith is in the Light of Christ, and in the Word of God, which is that Word of Faith which the Apostles preached, and testified of in their Words and Writings, that it was nigh to Men, even in their Hearts; that there they might both hear, and do it, *Rom. 10. 8.* Neither doth any Man either hear or believe in Christ to Salvation, any further than as he heeds, hears and believes in that Light and ingrafted Word whereby Christ counsels him in his own Conscience, altho he should (as the unbelieving Jews did) hear him speaking to them with audible Voice, or believe (as all unbelieving Christians do) the whole History of him according to the Flesh: so then Faith unto Life coming by Hearing, and Hearing unto Life being of that Light and Word of God, which is nigh in the Heart, which is the Word of both Faith and Life, the Apostles Speeches were in vain, if there were not such a Light and Word within to be believed in, to the hearing and believing in which the Apostles were sent to turn Men. Mens obeying of which Word within, was the end of their using those Words they spake and wrote to them in from without. Moreover, we deny not Preaching without by such as are sent, as Paul was, to turn Men to the Light within, but the Light within only (which is the ground of these Mens Assurance,

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in the State of Grace, of Adoption, whether he be the Child of God, of Life eternal, whether he shall be saved. Contrary to the Apostle, who sheweth, that by Faith we may be assured of all these, as if Remission of Sins, for otherwise we could not be at Peace with God, which we obtain being justified by Faith, Rom. 5. 1. of Adoption, that by the Spirit we can call God, *Abba, Father*, ch. 8. 15. of everlasting Salvation, for there is no Condemnation to them that are in Christ Jesus, ch. 8. 1. Dr. Willet on the Romans, p. 26.

Controv. 12. Of the Certainty of Faith; Rom. 4. 16. That the Promise might be sure. This is an evident Place against that Popish Uncertainty of Remission of Sins: for they hold it a Presumption for a Man to be sure of God's Favour, and of their Justification by Faith in Christ—as that God's Promises, as likewise his Menacings, are conditional, as that of *Jonah*, that *Niniveh* should be destroyed within forty days; and that pronounced by *Isaiah* to King *Hezekiah*, that he should die—no Man is sure of his Perseverance and Continuance to the end—unless a Man were sure to be without Sin, which is impossible in this Life, he cannot be certain of his Salvation.—*Bellarmino* further collecteth upon this place, v. 20. Being fully persuaded, that he which had promised, was able to do it, &c. that this Faith, whereby *Abraham* was justified, was not any Assurance of the Remission of Sins, but *fides dogmatica vel historica*,

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on, and what is this to the purpose?) whenever they doubt their Interest in Christ, and especially if they conclude that they have not this Interest: A sad doom on many pious Souls.—This Persuasion should suppose an Interest in Christ, and doth not give it: (Here the *Shoos* pinches, for says our Author) It's a false Conclusion, that Christ is mine before he is so: (But is he not mine before I know it? Or upon what is my Assurance founded when I come to know it?) And must the great term of Life be a Lie? (Even the elaborate Predispositions, the very Hinge upon which, with these Men, this Relation moves) we are to examine our selves whether we be in the Faith, and so whether Christ is in us, before we assure our selves that he is in us; 2 Cor. 13. 5. (This, Reader, is a nervous and strenuous Caution, especially if he had told us, what be the Works of his being there, how and wherefore he came there, and what it is he testifies unto the Soul, when come there; but this would have spoil'd all, and therefore he tells us [who value him and his Doctrines as much as the Pope's Bull] with somewhat an angry Expostulation.) And where hath God made this Proposition, My Sins are laid upon Christ to be the Object of saving Faith? (q. d. he shall never persuade me to such an Assurance until I have brought him those conditional Qualifications whereon my Pardon is materially [tho meritoriously for Christ's sake] founded, &c. with the rest of his pitiful stuff which has been sufficiently handled

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urance, a mere Pelagian Rock or Quacknire) is that which guides and leads those that are turned to it, and continue attending to it, sufficiently and safely to God.—Therefore they need such renewing, transforming, putting off the old Man, non-conforming to this World, because that is the good Will of God concerning them; and also Millions of Men, who have the Light in them, that condemns and reproves them for their Rebellion against it; are not conformable thereunto: and therefore they both have and need such a Light within them, antecedent to that renewing; and need also to be called upon to turn unto it, that they may thereby see how conformable they are to this evil World, and non-conformable to that Will of God, that they may thereby first know the good Will of God which is manifested in that Light. And, Secondly, by obeying that Light be conform'd to that Will, and no more unto the World, but transformed by the renewing of their Minds: so that whereas they conclude all Men ought to be renewed after God's Image, &c. therefore all have it not; I contrariwise conclude, All ought to be renewed according therunto, &c. therefore All have a Light sufficient to lead them, as they follow it, into the Image of God. Mr. Fisher's Testimony of Truth, &c. p. 683. (So that thou seest, Reader, that the Quakers ground of Assurance of eternal Life, is fixed upon that which every Man hath within himself, and that upon our Attendance

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a dogmatical or historical Faith, a belief of the Omnipotency of God: *B. Harm. lib. 1. de Justific. cap. 11.* See *Dr. Willel.* *ibid.* p. 228, 229, 230.

Rom. 5. 5. We have access unto this Grace wherein we stand. Calvin out of this place refuteth two Errors of Popish Sophistry, the one that the Faithful for the present cannot be certain of the Grace of God, and of the Remission of their Sins; the other that they are not sure of final Perseverance. But to stand in Grace signifieth to be sure of the Grace and Favour of God: One may attain unto the favour of the Prince, but he is not sure to continue in it; but God's Favour in Christ is most constant, whom Christ loveth he loveth to the end, *John 13.* To let here foisteth in one of his Popish Drugs, that Tranquillity and Peace of Conscience, and Certainty of Remission of Sins, is not the Fruit or Work of Faith in the faithful; for the wicked, that know not their Sins, have also a quiet Conscience. *Tolet. Annot.*

Contra. There is great difference between a senseless and a quiet Conscience; the wicked feel not the prick of Conscience, because their Sins are concealed from them; but the faithful have Peace of Conscience after the sight of their Sins, which they know to be remitted in Christ: so *Paul* was alive without the Law, but afterward when Sin revived he died; *Rom. 7. 9.* Where then the Conscience is cast into a slumber of Secularity, Sin reviving awaketh and

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dled already, as condemned by the Lord and his Word.) *Mr. Dan. Williams, ibid.* p. 62.

TRUTH, Tho' our Sins were imputed to Christ with respect to the Guilt thereof, so that he, by the Father's Appointment, and his own Consent, became obliged, as Mediator, to bear the Punishments of our Iniquities, and he did bear those Punishments to the full Satisfaction of Justice, and to our actual Remission when we believe, nevertheless the filth of our Sins was not laid upon Christ, nor can he be called the Transgressor, or was he, in God's account, the Blasphemer, Murderer. *Mr. Dan. Williams's Gospel-Truth, &c.* p. 6. (*So that when we come to believe, we have no other ground of an Assurance of our Peace with God, and the Pardon of Sin, together with our justified State before God, but our Faith which gives the same its Being and Continuance; for Sin, with our Author, as a matter of Fact, wherein its Filthiness and Abhorrency do lie, was never charged upon Christ by a transfacted Imputation [which he most impudently and treacherously would make his Reader believe, even contrary to his verbal Recitation of Dr. Crisp's Sayings, that it must be by Transfusion, p. 8.] but the Guilt of nothing, for Sin is not imputed unto him, and the Punishment he underwent not a proper Satisfaction unto Justice, as offended, since it was not that very idem which was due unto our Sins, that Christ did bear: is not this a strange sort of a hellish Foundation for us to fix our Perswasion of the Favour*

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dance or Non-attendance upon it; our everlasting State and Condition does depend). —

When the Question is about the Light of God in the Heart, of which we say, that tho' none can come to Christ without God draw him, yet by that God draws all Men, tho' all Men come not after him: And so the reason why they perish still, is not because God does not draw them to Life by a Light sufficient to lead to it, but because they resist, hang back; and will not follow it; therefore says God, *I drew them with the Cords of my Love, with the Bands of a Man, yet shall they go into Captivity, because they refused to return.* *Ibid.* p. 697.

And howbeit, the Righteous turning from his Righteousness to Iniquity, may die, as the Wicked turning from his Wickedness to that which is lawful and right, may live; and the same Person may turn, and return, and turn again, and be in possibility of Life or Death, according as he chuses when both are set before him; yet the ways of God are equal, and his Judgments according to Truth, and each Man hath from him for ever as he doth: and tho' the Man that is now a Sinner, may become a Saint like *David*, and a Sinner again, and by true Repentance and Purging with Hyssop a Saint again, (*so a Child of God to day, and a Child of the Devil to morrow*) yet the Saint hath no part with the Sinner in his Lake, nor the Sinner any share in the Inheritance of the Saints which is in the Light, but each hath his own peculiar and proper Reward,

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and troubleth it; but where Sin is remitted in Christ, the Conscience ceaseth to be troubled and perplexed, as in the wicked. *Ibid.* p. 266.

Rom. 6. 8. *We believe that we shall also live with him, &c.* Hence it is well inferred, that the faithful are assured by Faith, both of their Perseverance in the State of Grace in this Life, and of everlasting Life in the next; for *we believe*, saith the Apostle, *that we shall live, &c.* We nothing doubt of it: and in the same Sense the Apostle said before, *πιστευοντες*, knowing, v. 6. And again, *ειδοτες*, knowing, v. 11. *λογιζεθε*, gather ye, or conclude ye, as the word is taken, Rom. 3. 28. and here *πειθουμεν*, we believe; all which words imply a Certainty without doubting. Contrary hereunto is the Doctrine of the Romanists, which hold it to be a point of Presumption to have Assurance of Salvation.—*Ibid.* p. 303, 304. Rom. 8. 16. *The same Spirit beareth witness with our Spirit, that we are the Children of God.* Tho' this be an evident place to prove the Certainty of Salvation in the persuasion of the Faithful, because the Testimony of the Spirit is infallible; yet the Romanists are not ashamed to deny, that any such Certainty may be gathered from hence: they say this Testimony of the Spirit is nothing else, but the inward good Motions, Comfort and Contentment of Spirit, which the Children of God do daily feel more and more, &c. *Rhemist. Annot.* And *Peregrinus*, it is but *gustus quidam spiritualis presentia*, a kind of Taste of the spiritual Presence of Grace: and he consenteth unto *Thomas*, who thus interpreteth this Testimony

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favour of God upon? Let the Reader judge) This very ground of Peace and Assurance thereof, does he endeavour to undermine us off, in p. 12. TRUTH.

The Atonement made by Christ, by the Appointment of God, is that for which alone the Elect are pardoned, when it is applied to them. (*I suppose none can pardon Sin as Sin but God, but this he cannot do, without an entire respect to the Honour of his great Name, wherein all his Attributes are essentially concerned, out of which Number his Justice will never be exchanged or dispensed without a full and complete Satisfaction; this is either given by Christ in an eternal Covenant-Engagement, and actually in his Sufferings, and when we believe, as this Author crudely says, when it is applied unto us, then are we pardoned; which renders the Blood of Christ and his Atonement in the actual Sacrifice of himself, to be but a mere empty dependent Notion, and that upon our Faith, whose efficacious Reception with God for Sinners found no place, nor ever shall until we believe; for says he*) But the Elect are not immediately pardoned upon Christ's being appointed to suffer for them. (*Here his Promise in the eternal Compass to die for the Elect in the fulness of time, would not be taken or trusted*

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Reward, and the Heart of the one knows his own Heaviness, and the Stranger intermeddles not with the others Joy.—And howbeit, Men may of Unbelievers become Believers, and Believers in the Light may by an evil Heart of Unbelief draw back to Perdition, and depart from the living God; yet whether they believe or not, God abideth faithful, and cannot deny himself: the Believers Portion that believes is the Life, and the Unbelievers part is the Lake. And tho' he that is now an Unbeliever (*mediante fide*) may become a Believer, and be saved, and he that now believes, making Shipwrack of his Faith and good Conscience (as *Judas* and others did) may come to be damned, yet no Believer is ever damned, nor is any Unbeliever ever saved; (*this is as notable a Baxterian Blind as I have seen*) but the Foundation of the Lord, who knows his own evermore, (i. e. such as of their own good Will from the self-distinguishing Improvement of a common and universal Light, design, and hold out to follow it) stands ever sure, (*with their good leave*) let Men go which way they will, who owns none that name the name of Christ, and depart not from Iniquity, and owns all who e're they be that do according to his everlasting and unchangeable Decree, (*determinable upon the Goodness or Illness of their Resolutions, and continuance of their Practices accordingly*) that stands thus steadfast without variation for ever, viz. *That he that believes only shall be saved, and he that believes not shall be damned*, Mark 16. 16. —Every Believer and Babe (as so) that is truly born of God, is perfect after Christ's own

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firmity of the Spirit to be conjectural persuasion, a conjectural Perswasion: but *infallibilis certitudo*, an infallible Certainty cannot be had, *citra specialem Dei revelationem*, without the special Revelation of God. *Ibid.* p. 393.

Rom. 8. 38. *I am perswaded*, &c. The Romanists, to elude this so evident a Place for the certain and sure Perswasion, which the Elect have by Faith of their Salvation, do frame us divers Answers. 1. That St. Paul had this by special Revelation, it is generally given to all Believers. 2. In general we are certain, that all the Elect shall be saved, but in particular it is not known. 3. The word *περισσως*, *I am perswaded*, signifieth a moral kind of Assurance, not *Certitudinem fidei*, a Certainty or Assurance of Faith: as the Apostle useth the same word, *Heb.* 6. 9. *We are perswaded better things of you*. Rom. 15. 14. *I am perswaded of you that you are full of Goodness*. But Paul could not believe these things of others, by a Certainty of Faith: to this purpose Bellarm. *lib. de Justification. cap. 9. Pervetus Disput. 28.* 4. For Paul himself was not certain of his Election, thus writing, *1 Cor.* 9. 27. *I do beat down my Body, &c. lest when I have preached to others, I myself should be a Reprobate*. Stapler. *Antidot.* p. 503. *Ibid.* p. 401.

bath made me free) can any but benighted ones, that being sold under Sin themselves, measure others by themselves, judge Paul to be (the Premises considered) under Power of Sin, (this is the Baxterian cheating Mode, who says not under the Power of Sin as a Dominion, but under its tyrannical disallowed oppressive Power) and untreed from it at this present, and that he wrote of himself as wretched *de presenti*, because he wrote it *in presenti*, thus and thus I am? *Ibid.* p. 720. (The sum of this Hodge-podge Furrage, and our Author's blasphemous Abuse of the Scripture is, That our Assurance of an uncondemned State is not attained unto, until we be thorowly and absolutely rid of Sin.

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trusted unto by the Father) nor as soon as the Atonement was made, (here the Insufficiency of his Death is blasphemously asserted by this Author) nor is that Act of laying Sins on Christ God's forgiving Act, by which we are personally discharged. (Here the eternal actual Love of God towards his Elect in Christ, their actually pardoned and justified State in what Christ both did and suffered for them according to the Judgment of God, depends materially, formally, and really us to its Being, upon their Believing; whereas it is by Faith indeed that they are manifestatively and experimentally unto and within themselves discharged before God, as receiving from him freely what he had before received from Christ graciously and juridically for them: on this it is that they come to fix their Assurance by Faith, and thereby rejoice in a well and irreversibly grounded Hope of the Glory of God. Rom. 4. ult. Compare *ch.* 5. 1, 2, &c. also, 2 Sam. 23. 5.

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Image, and in the divine Nature, tho not grown up into the measure and fulness of Christ's Stature, and stands justified and accepted in the sight of God, and out of the Condemnation, while out of the Transgression; and every Unbeliever in the Light is out of God and Christ, who are Light, and is, in the Darknes, and of the Devil the Prince of Darknes, and is in the Condemnation, because in the Transgression, and one with that Seed which is in the Reprobation; and each Seed, and the Son that respectively is born of it, hath its own proper Portion divided out unto it; and that which is of the Spirit hath Life together with it; and who is of the Serpent and the Flesh sows to it, and (if not parted from it) must perish together with it, and accordingly reap nothing but Corruption. *Ibid.* p. 717, 718.

I say, can any think Paul such an one, but such as sell themselves to Folly? Not considering that Paul speaks of three States he had experienced, one before the Law or Light, when he lay dead in Sin; a second, under it, while he warred against it, (*Rom.* 7.) a third, in Christ, wherein he stood from and in full Dominion over it, (but one of which three he could possibly be in at once and at this time, and that was the third, having passed the other two (as is evident, *ch.* 8. 2.

I shall transcribe what is to go cross under these three Columns of the Doctrine of Assurance out of Mr. *Burton's* Christian Bulwark, and the rather because he takes notice not only of the Council of *Trent's* bare Rejection of the same, but its crafty Method and End therein, not far unlike some others this day: wherefore it is that I desire the Reader's Patience to pass by my Prolivity, till he has read it over, and impartially, that he would compare the same with our Baxterian Schematists in their procees upon this point.—The Council of *Trent* being in general an Enemy to the Certainty of Faith, which giveth a true Believer an Assurance of his Salvation; and withal considering how evident both Scriptures and Fathers were in this point, so strongly propugned and maintained by *Luther*; and, Thirdly, the Council it self in the Canvase of this Point, while it was in Consultation, or rather in Contention, being divided into contrary Parties and Sides, some holding for Certainty, as *Catarinus*, and others for Uncertainty, as *Vega* and others, as the History of the same Council doth notably discover: Therefore it became the politick Spirit of the Council to use all cautelous Circumspection in the definite concluding of this Point, contriving it under such umbratulous and sub-obscure terms, as that they might seem neither grossly to oppose the open Truth, nor yet displease that Party of the Council that seemed to incline to the Truth's side, nor yet leave *Luther* uncondemned for defending the Truth, nor yet betray their own Cause, which was to advance the Uncertainty of Roman Catholick Faith: Uncertainty being the very hint which gave occasion to the Serpent boldly to insult, and so to overthrow Mankind. For when *Eve* said, *Let ye die*; the Serpent finding her staggering, takes the advantage and strikes her with a downright blow to the ground, *Ye shall not die at all*—Concil. Trid. Sess. 6. cap. 9. *Quamvis necessarium sit credere, &c.* that is, Altho it be necessary to believe, that Sins neither are, nor ever were remitted, but freely by divine Mercy for Christ; yet no Man boasting of Confidence and Certainty of the Remission of his Sins, and therewith wholly resting, ought to say, that his Sins are or have been remitted: seeing this vain Confidence, void of all Piety, both may be amongst Hereticks and Schismaticks, yea and is now in these our days, and is preached with great Contention against the Catholick Church. But neither is that to be affirmed, that they who are truly justified, ought without any doubting at all to conclude with themselves, that they are justified, and that none is absolved and justified from Sins but he that certainly believeth that he is absolved and justified: and that in this sole Faith, Absolution and Justification consisteth, as if a Man not believing this, should doubt of the Promises of God, and of the efficacy of Christ's Death and Resurrection. For as no godly Man ought to doubt of the Mercy of God, of the Merit of Christ, and of the Power and Efficacy of the Sacraments, so every Man while he looketh upon himself, and his own proper Infirmary and Indisposition, may be afraid and fearful of his own Grace: seeing no Man can know by the Certainty of Faith, wherein there may not lie some Error, that he hath obtained the Grace of God.—Now I desire the Christian judicious Reader to observe the sundry Passages, and as it were the several Threds of this Cobweb. First, like the painted Whore she sets a fair Face or Preface upon the Matter, as attributing Remission of Sins to God's Mercy for Christ, (*as our Baxterians do this day*) which every one must necessarily believe (he could say no less, tho in the upshot of the matter, she would have Men to believe nothing less) but in the

next place she comes with a by-blow, and condemns the Confidence and Assurance of Faith, under the terms of Boasting. And therefore prefixeth this Title before the Chapter, *Contra inanem Hereticorum fiduciam*; Against the vain Confidence of Hereticks: A notable pack of Cunning, well befeeming the Mystery of Iniquity. They do not go bluntly to work, to beat down-right that Confidence and certain Assurance which is in a true justifying Faith; but silyly they wound it, as *Joab* did *Abner*, under the fifth Rib, as being none but him that vainly boasteth and braggeth of the Assurance of his Justification. Indeed, if this Assurance were nothing else but a vain Confidence and Boasting, they say something. But while they join this Certainty and Assurance of Faith with vain Boasting, they plainly discover their masked Hypocrisy, by mixing and confounding the pure Gold of Faith with Man's Dross, as if they were both one, to be faithfully assured and vainly confident. But this Assurance, whatsoever it is, it must be in Hereticks and Schismatics, Catholics must have nothing to do with it, as being a vain Confidence; yet vain as it is they confess it to be a great and vehement Enemy to the Catholick Church, to wit, the Roman Catholick Church. In which Church none must so certainly believe the Remission of his Sins, as to exclude all doubting, especially in regard of his own Indisposition and Infirmary, being fearful of his own Grace: and no marvel if such be full of fearful Doubtings, that build their Salvation and Justification upon their inherent Grace. But the Conclusion is peremptory, just like the Serpent, in the third of *Genesis*, beginning smoothly, but ending roughly, like the Southern Wind, *Ye shall not die at all*. So *Trent's* Conclusion is, that no Man can know by the Certainty of Faith, whether he have the Grace of God, or no——.

Si quis dixerit, &c. If any shall say, that it is necessary for every Man, for the attaining the Remission of Sins, to believe certainly, and without any doubting of his own Infirmary and Indisposition, that his Sins are remitted; let him be accursed——.

Note here, another by-blow at the Certainty of Faith, but seeming to be laid upon the Shoulders of humane Frailty and Indisposition: as if Remission of Sins dependeth upon our own Strength and Disposition. But I marvel why the *Pontificians* so much distrust their own Indisposition, about the Certainty of Justification, when they so much dignify their natural Disposition (*the Baxterian Prerequisite*) unto Justification, save only that (for the love of their worldly Pomp, Pleasure and Profit, one special prop whereof is their Uncertainty, causing the simple seduced People to rest wholly upon their Priest, Pope and Purgatory, as the last Sanctuary of their troubled Souls) they are not disposed to give God the Glory, and to seal to themselves the Comfort of Justification by the Certainty of Faith, which Certainty of Faith they must needs extremely hate, when to disgrace it, they are fain to disparage their own Strength and Disposition, which otherwise they do so much deify and adore. And as if Man's Disposition in the State of Grace, being accompanied and assisted with Grace, came short of that Disposition which goes before Grace, and as if Man's Disposition were not as able to confirm him in Grace, as to prepare him unto Grace. But we will not envy them their Indisposition to assurance of Grace, no more than we admire that Grace of theirs which can give no solid Comfort and Assurance to the Soul and Conscience——.

But let us hear what *Trent* further saith, *Can. 14. Si quis dixerit, hominem à peccatis absolvi, &c.* If any shall say, that a Man is absolved and justified from
Sins,

Sins, in that respect that he certainly believeth he is absolved and justified; or that none is truly justified, but he that believeth he is justified [*the Baxterian Mask still*] and that Absolution and Justification is perfected by this sole Faith; let him be accursed.—Note here that the Council of *Trent* differeth not one Hairs breadth from denying Faith it self to be absolutely necessary to Justification, as we shall more plainly discover her Mind herein hereafter.

And *Can. 15. Si quis dixerit, hominem renatum & justificatum, &c.* If any shall say, that a Man regenerate and justified is bound by Faith to believe, that he is certainly in the number of the Predestinate, let him be accursed. And to conclude, the 16th *Canon* is also annexed as a Blade in this Reed, *Si quis magnum illud, &c.* If any shall say, by an absolute and infallible Certainty, that he shall certainly have that great Gift of Perseverance unto the end, except he shall know this by special Revelation, let him be accursed.—Thus have we set down the whole Mystery of *Pontificalian* Uncertainty of Faith in gross, as we find it engrossed in the Council of *Trent*: For the further unfolding whereof, let us consult the authentick Commentaries of the Council.—But first, observe we here what a deal of pains they have bestowed about this one point of Uncertainty, and partly for the Reasons formerly alledged in the beginning of this Chapter: but principally do they impugn this Bulwark of the Certainty of Faith, because it is a main Opposite to all their humane Inventions, wherewith, as so many Rags, they have patched up their meritorious *Capuchin* Garment of Justification. As the learned *Chermitius* hath well observed in his *Examen de fide Justif.* upon this point, saying; *Nec sanè nulla sunt causæ, &c.* Nor is it without cause (saith he) that the *Pontificalians* do eagerly contend for the maintenance of their Uncertainty: for they well perceive, that the whole Negotiation of *Pontificalian* Merchandize is sustained by this means. For the Conscience seeking some certain and firm Consolation when it hears that Faith it self, even when it apprehendeth Christ the Mediator, ought to doubt of the Remission of Sins, it begins to devise a mass of Inventions, (*as others of their Works*) as Vows, Pilgrimages, Invocations of Saints, Pardons, Dispensations, Croisadoes, Bulls, Masses, and a thousand such like, being all but untempered Mortar, to build their Castle of Uncertainty in the Air. The Conscience in this case being like the unclean Spirit in the Gospel, which seeking Rest, and finding none in the wavering Uncertainty of *Pontificalian* Faith, taketh unto himself seven other Spirits worse than himself, and so the Conscience becomes more unclean, more unsettled than it was before (*thus the Neonomian Garment of Justification is parte per parte the Righteousness of Christ, conditional Prerequisites, and good Works if they hold out to the end*)—Now in the further laying open of this Mystery of Uncertainty, if we should follow the infinite Perplexities and Windings which we find in their most authentick Commentaries upon this Point, we should tread an endless Maze, as tracing them in their Uncertainties. *Vega* writes a large Commentary upon the forecited ninth Chapter of this Council of *Trent*. And *Soto* spends four large Chapters upon it. No marvel to see Men wander wide in a Wilderness of Uncertainty. But we will deal with them as the Prophet saith concerning the wild Ass; *Jer. 2. 24. A wild Ass used to the Wilderness, that snuffeth up the Wind at her pleasure, in her occasion who can turn her away? All they that seek her, will not weary themselves, in her Month they shall find her.* So these *Pontificalians*, wandering in the wild disconsolate Desert of Doubtfulness and Distrust, snuffing up the Wind of vain Opinions at their pleasure, cannot be averted.

averted from their Aberrations; and for a Man to pursue them by the foot, were to weary himself: he shall easily find them out in their Mouth, when and where they disburden themselves of the fruit they travelled withal. We will therefore only touch those weighty Reasons which they bring for the establishing of their Uncertainty.—*Soto* hath reserved and marshalled this point of Uncertainty, together with the Arguments of it, in the latter end of his third and last Book, *de Natura & Gratia*, as being his Roman *Triarii* to help at a dead lift. And indeed the main Doctrine of Justification hath such an inseparable relation to this point of Certainty, as this being denyed and removed, the whole Doctrine of Faith falleth to the ground. And therefore coming to this point, we may well apply this Proverb, *Ad Triarios jam res rediit*: The matter comes now to be tried by the *Triarii*, in whom resided the main shock, dint and upshot of the Battel. As *Soto* saith, *Sentio ego pro mea exiguitate ingenii, &c.* I am of opinion, according to the slenderness of my Capacity, that if there were no other Argument, that we are not justified by Faith alone, than that hence it would follow that a Man is certain he is in a state of Grace, we should for this only cause deny Justification by sole Faith: such is the Evidence (saith he) that Faith makes no Man certain of his Salvation. *Et tamen adversarii, &c.* And yet the Adversaries (saith he) by their perverse Argumentation, do even hence especially reason and conclude, that we are justified by Faith alone, because otherwise no Man were sure of his Justification: for such a strong Evidence do they take it, that every one ought to be certain of his Salvation. Thus *Soto*. And on the other side *Luther* saith, *Etiam si nihil preterea peccatum fuisset in doctrina pontificia, &c.* Altho there had been no other fault in the *Pontifician* Doctrine, than that they taught, that we ought to stagger and waver, misdeeming and doubting the Remission of Sins, of Grace and our Salvation, yet we had just cause to separate our selves from that infidel and misbelieving Church. So he (*tho Mr. Baxter, ut supra, condemns him and all others for so saying.*)—The case therefore standing thus, between Certainty and Uncertainty, in the matter of Salvation, that thereupon depends the winning and losing of the field; it concerns both sides to be no less solicitous of the well-managing of their Forces, if not much more than the antient *Romans*, and their opposite Enemies the *Albanians*: when both sides resolved and concluded to pawn their perpetual Liberty and State to each other, upon the success of one Conflict between three Twin-brethren called *Horatii*, on the one side, and other three Twin-brethren called *Curatii*, on the other.—First therefore let us take a view of the State and Strength of the *Pontifician* Party. To omit their many Distributions of Certitude, as either in regard of the Object, or of the Subject, or some Divine, or some Moral, &c. wherein both *Soto* and *Vega* do infinitely confound themselves; take we notice first in general, what kind of Certitude they admit, and allow of, and what they reject and disallow. The Certitudes or Certainties which they allow of, are these: first, a Certitude of Catholick Faith; to wit, a general Faith concerning the Truth of all things revealed in the Word of God, &c. which Certitude they call a firm and certain Assent (*tho obscure*) to the general Truth of God's Word; and this they call the Certitude, in regard of the Object, the Assent whereof cannot be deceived: so that they confess a certain general Certainty. And this is suitable and proportionable to that kind of Faith which they hold, namely a general Faith. So that their general Certainty stands upon very good Reason, for how can

can their Certainty be any other but general, when their Faith is no other but general? for as he said, *Judg. 8. 21. As the Man is, so is his Strength*: so as the Faith is, such is the strength of it. Certitude therefore being the Property of Faith (as we shall shew hereafter) then Faith being general, the Certitude thereof can be no other than general. Secondly, They do also seem to admit of a certain particular Certainty of Faith, but with such Limitation, as they make it to be a most uncertain Certainty, such as may be either true or false. To this purpose, *Vega* defining Certainty to be a certain Assent void of all doubting, whose proper Object is Truth, hereupon he thus inferreth; *Itaque licet certi nequeant, &c.* Therefore (saith he) tho none can properly be said to be certain of their Grace, but those that certainly and truly believe that they are in the State of Grace; yet we may, and ought to affirm, that all they do certainly assent they are in a State of Grace, who without all doubt of fear do perswade themselves hereof, whether their Opinion herein be true or false. *Et nonnunquam, &c.* And oft-times (saith he) Philosophers and Divines do so abuse these terms, as that they affirm, that all that have a certain assent of any thing, are absolutely and simply perswaded thereof. *Quamobrem, &c.* Wherefore the Fathers (to wit, of *Trent*) in this ninth Chapter, doubted not to say, that Hereticks and Schismaticks do boast of the Certainty of the Remission of their Sins, when notwithstanding they certainly knew, that that Certainty was rather a most vain Perswasion of their Justification. And so *Vega* concludes, *neque dubium, &c.* Nor do we doubt, but that we may say in plain terms, that the Hereticks of our time have not an opinion of their Grace or Justification, but a Certainty. Note here (judicious Reader) that the *Pontificians* (as our *Baxterians*) do allow of a certain uncertain particular Certainty of Faith, namely, such as may be either true or false. They might better have said just nothing; saving that they cautelously put this Clause by way of Prevention, that if a particular Certainty of Faith be never so manifestly proved, yet it may prove at hap-hazard, either true or false. And this *Vega* would demonstrate by a Distinction, saying, There is a twofold Certainty, *per se*, or *quoad nos*: either a Certainty in regard of the Truth it self believed, or in respect of our Apprehension, which may be deceived, according to the Council's own Text—with these Limitations do the *Pontificians* confine their allowance of the Certainty of Justification. 1. It is only general, not special or particular. 2. If particular, there be any, they say it may be true or false. 3. This special Certainty is given to none, but by special Revelation, and that to some special choice Persons; as the blessed Virgin and the Apostles. 4. Just Men may have some conjectural Signs and probable Opinions of their Justification. 5. If any had this special Certainty, then certainly St. *Anthony*, a Privilege, which not even the holy and faithful Martyrs are capable of without special Revelation, saith *Vega*. His Reason is, because even Hereticks may be Martyrs, and constantly die for Christ. This is the State of *Pontifician* Doctrine about Certainty and Uncertainty of Faith in Justification. Mr. *Burton's Christian Bulwark*, chap. 14. part of it.

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Head 9. *That true Grace, &c.*

THese Patrons of universal and conditional Election and Grace, which affirm that Men are no otherwise elected, but with condition if they believe, and so long are they elected, as they continue in Faith, do consequently also hold, that Men may both lose their Election, and lose their Faith; and of the Vessels of Honour, if they fall from Faith, become Vessels of Wrath: *Heming. p. 30.* And they which are written in the Book of Life, may be rased out of it: *Huber. Thef. 757.* The same also is maintained by *Snecanus*, that the Elect may finally fall away from Christ, p. 976.

That Election may be lost, they would thus prove it out of Scripture: *Moses* saith unto God, *Exod. 32. 32.* *If thou wilt not pardon them, rase me out of the Book which thou hast written:* the Lord answered, *Him that sinneth will I put out of my Book.* Neither *Moses* would have asked an impossible thing, neither would God have so answered, if that they could not be rased out of the Book of Life that are written there. *Huber. Thef. 766.*

They also object that place, *I beat down my Body, &c.* *I my self should be a Reprobate, &c. Ergo,* The Elect may become a Reprobate. *Puckf. Ver. 77.*

Now that Faith also may be lost, they shew it thus; *Through thy Knowledg shall the weak Brother perish for whom Christ died? Ergo,* a Man may

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Head 9. *That true Grace, &c.*

THIS might be evidenced by many Reasons. 1. It is not saving Faith which is not operative to these effects. It ceaseth to be true (*tho it was once so, by its ceasing to be so*) whenever it wholly fails of *purifying the Heart, and working of Love.* Many affirm, that all Graces are essentially in Faith, as in their Principle such must grant, that as Faith justifies us first in receiving and relying on Christ, so it continues to justify us by continuing those Acts, and exerting it self in those other Operations, which are essential to its Nature. And thus some expound *James 2. 24.* 2. Obedience, good Works and Perseverance, *preserve us from those contrary Evils which do subject Men to Condemnation: I keep my Body under, lest by any means, when I have preached to others I my self be a Cast-away, 1 Cor. 9. 27.* 3. The Gospel-Constitution doth by its Promises and Threatnings make persevering Holiness, Obedience and good Works, the necessary way to Heaven. These are not only a natural, but a moral Meekness for Heaven. — The Gospel Constitution contains Promises and Threatnings, which affect all of us, as a Rule of Happiness and Misery: By these God governs Men, and Mens Hopes or Fears should be directed by these, as their Rule. Dr. *Cripp* not observing this, (*poor Man!* it seems he had not attained to our *Neononian Holiness*) hath run into those

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Head 9. *That true Grace, &c.*

FOR, since the *Wages of Sin is Death*, there is no Man while he sinneth, and is subject thereunto, but may lawfully suppose himself capable of perishing. Hence the Apostle *Paul* himself saith, *1 Cor. 9. 27. But I keep under my Body, and bring it into subjection, lest by any means, when I have preached to others, I my self should be a Cast-away.* Here the Apostle supposeth it possible for him to be a Cast-away, and yet it may be judged he was far more advanced in the inward Work of Regeneration, when he wrote that Epistle, than many, who now a-days too presumptuously suppose they cannot fall away, because they feel themselves to have attained some small degree of true Grace. (*So that it is not the kind, but the Baxterian Degree of Grace that secures our Perseverance.*) Mr. *Barclay's Apology*, p. 188.

Altho this Gift and inward Grace of God be sufficient to work out Salvation, yet in those in whom it is resisted, it both may and doth become their Condemnation. Moreover, they in whose Hearts it hath wrought in part to purify and sanctify them, in order to their further Perfection, may by Disobedience fall from it, *turn it to Wantonness, 1 Tim. 1. 19. make Shipwrack of Faith, and after having tasted the heavenly Gift, and been made Partakers of the Holy Ghost, again fall away, Heb. 6. 4, 5, 6.* yet such an Increase and Stability in the Truth may

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may lose his Faith, and so perish. *Heming.* p. 24.

Hemingius, p. 65. answereth *John* 10. 29. that no Man by violence can pluck the Elect from God, yet they willingly may fall away. *Snecanus* also granteth, that on God's behalf our Election is sure and immovable, but not on Mens behalf, unless they continue, and hold fast their Faith to the end, p. 976. Dr. *Willet's Synop. Pap.* p. 912, 913.

The Papists. A Man, they say, may fall away from the Faith which once truly he had, and be deprived altogether of the State of Grace, so that he may be justly counted among the Reprobates. *Bellarmin. lib. 3. de Justificat.* cap. 14.

Argum. First they alledge these and such like Testimonies of Scripture: *If a righteous Man turn away from his Righteousness, &c.* St. Paul also saith of some, *That they had made Shipwrack of their Faith.* *Rhem. Bellarm. lib. 3. de Justificat.* cap. 120. Ergo, true Faith and Justice may be lost.

David, Peter, did grievously fall: *Saul, Simon, Judas,* became Reprobates: Ergo, the Righteous may finally fall away.—The *Doway* Proctors and Agents for the Pope and Popery would thus infringe the Certainty of Faith; as of *Sampson* they give this Note upon these Words, *If my Head be shaven my Strength shall depart from me:* Supernatural Strength or Grace departeth, when any leave the Rule of their Profession. As concerning *David,* they say, that he was not with-

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Mistakes which open a door to all Licentiousness, tho he intended it not. His whole Scheme implies, that Christ doth not distribute Blessings or Punishments by any Rule that refers to the Actions of Men (*as knowing that whilst he was scraping his conditional Prerequisites in order to his coming unto and reception with Christ, he might probably fall in the Dirt by the way;* *Fœlix quem faciunt aliena pericula cautum*) I have proved the contrary, *cb. 8, &c.* For if the Covenant of Grace be conditional, and Faith and Repentance are necessary for Forgiveness, &c. the Substance of this must be granted—Christ in the Gospel declares, they shall miss of Heaven, and eternally perish, who are Apostates, ungodly, disobedient and unprofitable, and that *for being such.*—

Heb. 10. 38, 39. Is this a Threatning or not? Will not Christ deal with Men according to it? Is it not true of all Persons? *Don't say the Elect Believer will not fall away:* I think the same, but yet is it the less true, that even he shall perish if he fall away? Mr. *Dan. Williams's Gospel-Truth, &c.* p. 112, 113, 117, 118.

Whether God doth require any more of any Sinners for Salvation, than that they believe in Christ, repent of Sin, persevere in true Holiness, sincere Obedience, or good Works internal and external; and if we do so can we perish? and doth not the Promise secure Life upon doing these?—If any Sinner believe not, and repent not, hath Christ ever promised to save

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may, in this Life, be attained, from which there cannot be a total Apostacy. *Ibid.* p. 184.

—Neither is the Grace of God frustrated, tho the effect of it be divers, according to its Object: being the Ministration of Mercy and Love, in those that reject it not, but receive it; *John* 1. 12. but the Ministration of Wrath and Condemnation, in those that do reject it, *John* 3. 19. (*tho, as they say, it is the universal and saving Light of Jesus Christ.*) *Ibid.* p. 103.

If Men turn the Grace of God into Wantonness, then they must once have had it: But the first is true; Therefore also the second.

If Men may make Shipwrack of Faith, they must once have had it, neither could they ever have had true Faith without the Grace of God. But the first is true; therefore also the last.

If Men may have tasted of the heavenly Gift, and been made Partakers of the Holy Ghost, and afterwards fall away; they must needs have known in measure the Operation of God's saving Grace and Spirit, without which no Man could taste the heavenly Gift, nor yet partake of the Holy Spirit. But the first is true; therefore also the last. *Ibid.* p. 185.

Objct. First they alledge, that those Places mentioned of making Shipwrack of Faith, is only understood of seeming Faith, and not of a real true Faith.

Ans. This Objection is very weak, and apparently contrary to the Text, *1 Tim. 1. 19.* where the Apostle ad-

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without Faith, yet contaminate not with Iniquity: so they say *Solomon* lost God's Grace, and fell away. See *Dr. Willet's Synop. Papist.* p. 1009, 1010.

Hibernus answereth, that all Men are elected and adoped in Christ, *Thef.* 748. and that God giveth Faith, converteth the Heart, illuminateth, worketh effectually in all that are so elected, and made the Vessels of Mercy, *Thef.* 867. But yet so that the Vessels of Honour thus prepared of God, may be made the Vessels of Dishonour, *Thef.* 903. so the same Vessels are prepared of God to Honour, of themselves and Satan to Destruction; *Thef.* 870. *Ibid.* p. 897.

This Promise of Christ is conditional, that so long as they continue Believing, Baptism is a sufficient Remedy: but if they fall away from Faith, then Baptism sufficeth not: for if there were not a Condition, then Apostates should be saved, because they once believed: *Sic Bellarm. cap. 19. Respons. ad Argum. 1.*

Contra. There need no condition of Perseverance to be annexed to Faith, seeing it is a Property of true Faith, never finally to be lost: otherwise our Saviour would not have said, *John* 5. 24. *He that believeth hath passed from Death to Life.* He pronounceth as tho it were already done, which is but in Faith, because of the assurance thereof: Wherefore Apostates and Backsliders, tho they seemed once to believe, yet had no true Faith, as *St. John* saith, *They went out from us, but were not of us.* *Dr. Willet, Ibid.* p. 580.

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save him? Will any Decree, or the Merits of Christ secure him? Again, if any penitent Believer shall apostatize, prove ungodly and unfruitful, hate God, or neglect to love God and his Neighbour wholly, &c. shall this Man be saved? Hath not Christ determined the contrary? (*even against this once penitent Believer*) will his first Faith save him? A Resolution of these two things, according to the very scope of the Word, will decide the main of this Controversy. These assert the Rule of Christ's rectoral Distributions, and the Decree comes not in opposition to the Methods of his Government, by which we are to govern our Hopes and Fears. *Ibid.* p. 124, 125.

Should they that are united unto Christ apostatize from Faith, they would thereby forfeit and lose this Union. If any cease to be Believers, they would cease to be Members of Christ. This is the scope of *John* 15. 2, 3, 4, 5, 6. And is it not apparent, that Apostacy sinks a Man into no more Unbelief than what prevailed before he believed at all? *Ibid.* p. 80, 81.

Whether Holiness and sincere Obedience and Perseverance are the way to Heaven, and are required of the Elect as the Conditions of their obtaining Salvation; or is Heaven promised to them, if they persevere in Holiness and sincere Obedience, and the loss of Heaven threatned, in case they continue wicked and disobedient, or after Grace turn Apostates. This the Doctor denies, and I affirm. *Ibid.* p. 107. — What are all these,

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deth to Faith a good Conscience, by way of Complaint; whereas if their Faith had been only seeming and hypocritical, the Men had been better without it than with it; neither had they been worthy of Blame, for losing that which in it self was evil. But the Apostle expressly adds [*and of a good Conscience*] which shews it was real; neither can it be supposed, that Men could truly attain a good Conscience, without the Operation of God's saving Grace, far less that a good Conscience doth consist with a seeming false and hypocritical Faith. Again, these Places of the Apostle being spoken by way of Regret, clearly import that these Attainments they had fallen from, were good and real, not false and deceitful, else he would not have regretted their falling from them. And so he saith positively, *they tasted of the heavenly Gift, and were made Partakers of the Holy Ghost, &c.* not that they seemed to be so, which sheweth this Objection is very frivolous.

Object. Secondly, They alledge *Phil.* 1. 6. *Being confident of this very thing, that he which hath begun a good Work in you, will perform it, until the day of Jesus Christ, &c.* And *1 Pet.* 1. 5. *Who are kept by the Power of God, through Faith unto Salvation.*

Answer. These Scriptures, as they do not affirm any thing positively contrary to us, so they cannot be understood otherwise than as the Condition is performed, upon our part, seeing Salvation is no other ways proposed there, but upon certain necessary

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That the Elect cannot fall away from the Grace and Favour of God, and be wholly given over unto Sin. Rom. 8. 35. What shall separate us from the Love of Christ? &c. Notwithstanding this evident Testimony of the Apostle, *Pererius* affirmeth, that one which is predestinate may be *sine gratia Dei*, without the Grace of God, and in deadly Sin: his Reasons are these: 1. It was *Jovinian's* Heresy, that he which was once justified could not fall from the Grace of God into deadly Sin. *Hierom. lib. 2. advers. Jovinian.* 2. He urgeth the Examples of *Adam, Aaron, David*, and the Apostles which fled from Christ, who all lost the Grace they had, and fell into grievous Sins. 3. If Grace could not be lost, then these Exhortations of Scripture should be superfluous; *Let him that thinketh he standeth, take heed lest he fall, 1 Cor. 10. 12. And work out your Salvation with Fear and Trembling, Phil. 2. 13.* and such like.

Contra. The Error of *Jovinian* was, that one being in the state of Grace, could not fall into Sin: which Opinion the Protestants abhor: for tho we say that the Elect cannot fall away from that Grace and Favour of God, yet they fall into Sin, and the Works of Grace may be intermitted in them: yet wholly given over unto Sin they cannot be, which *Pererius* understandeth by falling into deadly Sin. *Dr. Willet on Romans, p. 399. 400.*

They (*viz.* the *Papists*) say, a Man cannot be certain of his Justification, that is not

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these, if our State be in no Suspence as to what we shall be or do? p. 116.

Etiamsi presens ad beneficia fœderis jus conceditur, &c. Altho a present Right unto the Benefits of the Covenant is granted under the condition of present Faith, yet the continuation of Right is given from the continuation of Faith. For because it's given to a Believer, and an Apostate is not a Believer, therefore from the Cessation of Faith will the Rights of the Covenant cease. — *Justificatio finalis & glorificatio, &c.* Final Justification and Glorification immediately possessed, are to none of Believers due before final Victory and Perseverance: not as if only in Donations *sub termino*, because the time of possessing is not yet come, but because a Right unto Possession is not as yet full but imperfect: for the Right is not perfect, where the whole Condition is not as yet performed. *Mr. Baxter's Method. Theol. p. 398.*

Q. Is the holy Spirit even unto the end, or Perseverance, promised truly to Believers, and to the holy, absolutely, or under some condition?

Ans. Under a Condition, &c. *Ibid.* Part 3. p. 218.

Q. Are all or most Christians certain that they shall persevere?

Ans. No: for most Christians in the World hold, that Perseverance is uncertain to the Godly, and how can they be certain of it to themselves? — Much more may such live in Joy that are sure of their present State of Grace, tho not of their Perseverance. — For Experience telleth us, that

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Conditions to be performed by us, as hath been above proved, and as our Adversaries also acknowledge, as *Rom. 8. 13. Heb. 3. 14.* For if these Places of the Scripture, upon which they build their Obligation, were to be admitted without these Conditions, it would manifestly overturn the whole Tenor of their Exhortations throughout all their Writings. *Ibid.* p. 186, 187. —

For all the Arguments which these alledg, that affirm there can be no falling away, may well be received upon the one part, as of these who have attained to this Stability and Establishment, and their Objections solved by this Concession: so upon the other hand, the Arguments alledg'd from Scripture Testimonies, by those that affirm the possibility of falling away, may well be received of such as are not come to this Establishment, tho having attained a measure of true Grace. *Ibid.* p. 187, 188.

Herein I say is the dimness of the Divines, and mere Humanity of the Doctrines of the *Academical Doctors* discovered. Also the *Quakers*, with the Innocency of their Cause, cleared against the Insolency of the choicest Champions that condemn them, and the Divinity of their Doctrines vindicated from their Clamour, in the Points hereunder specified, *viz.* Anti-Papism, Liberty of Conscience, having the Faith of God without respect to the Persons of Men, Justification by the Righteousness of Christ alone, the Scripture, and what it is as to name and thing; the

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not certain of his Perseverance in Grace to the end. But no Man (say they) can be sure of his Perseverance, therefore no Man can be sure of his Salvation. *Concil. Trident. Sess. 6. Can. 15.* See Mr. Burton's *Christian Bulwark*, p. 231, 232.

That no Man can promise to himself absolute Certainty to Perseverance until the end, but should put his hope in the assistance of God, who will continue if Man fail not. *History of the Council of Trent, Sir Nathaniel Brent's Translation*, p. 210. (*This I suppose without any Violence offer'd to Mr. Baxter's Sentiments, may be well placed amongst his Aphorisms.*)

Vega, in behalf of the Council of Trent profecutes his Arguments, to prove the Uncertainty of Predestination and Perseverance in five whole Chapters together, from the third to the seventh, shewing himself a true Pontifician in doubling and juggling with the Truth. But his Arguments are so slight, and his Instances so impertinent, that I will not spend time in the reciting of them. Only I will name the Head of them, that the Reader may thereby estimate the whole Body: As that some Predestinate have sometimes been out of the State of Grace; as namely, before their effectual Calling, and some after their effectual Calling, as falling from Grace by every mortal Sin, as the Pontificians teach.

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that tho most of the Christian World are against the Doctrine of certain Perseverance of all true Believers, yet many of them live and die in Comfort. Mr. Baxter's *end of Doct. Controv.* ch. 26. §. 18, 22; 23. (*This is quite contrary to the Comfort and the grounds thereof that the Psalmist had in his straits, Psal. 73. 21, 22, 23, 24. and 23. 4, 6.*)

That there is a confirmed State or Degree of Holiness that is never lost, I do hold; and that this is attainable, and in that State Men may be certain of Salvation. But whether the least Degrees of habitual Grace be utterly loseable, which prove a present Right to Life, till they are lost, I must plainly profess I do not know; much may be said on both sides, &c.

Whether there be a State of Confirmation here?

Answer. Undoubtedly there are some Christians that are strong, rooted, settled, established, and some that are weak, and like Children to be toss'd up and down—

There is a need of strengthening Grace. It is agreeable to Scripture, Reason and Experience, to judge, that strengthened Christians stand faster than the weak, and that it is in itself more unlikely that they should be seduced and forsake Christ. Mr. Baxter's *end of Doct. Controv.* ch. 26. §. 9, 14, 15. (compare this with *Isa. 40. 9, 10, 11, 29, 30, 31.* Nay, had the Baxterian together with the Papist and Quaker, said that Grace in its degree tends more to the experimental and satisfactory Establishment and Confirmation of a Believer than where it is of a lower growth, tho as true in its kind [which they do acknowledge] as the other, it would have been

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word of God, and what as to name and thing; the Light of Christ in the Conscience, as to its Universality and Sufficiency, and how it and not the external Text or Letter is the only firm Foundation of the Churches Faith, the only true Touch-stone of all Doctrines, the only right Rule of all saving Belief and holy Life. The infallible Spirit's infallible Guidance of all that follow him as their Guide at this very day: The general Grace and Love of God in Christ to the whole World, and every Individual in it, and how it is great, universal, true and unfeigned, notwithstanding (through each perishing Man's own fault) very few in it are saved; Election and Reprobation, how it is of two Seeds only absolutely, and of Persons only conditionally, as born of, and growing up (respectively) into the Image of those several Seeds, &c. Mr. Fisher's *Testimony of Truth exalted*, p. 30.

See, Reader, here is a whole Cloud of Witnesses bearing Testimony, that 'tis possible, if there be not a diligent watching, for People to fall of (or rather fall from) that measure of the true Grace of God, which was once given to them. Therefore what the Quakers hold in this point is no new Doctrine: for if this could not possibly be, how could any do despatch unto the Spirit of Grace, or resist the Holy Ghost? Yet do this People believe, a Christian may come to such a growth and standing in the Grace that is in Christ Jesus, from which he cannot fall away, according to that

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And as they may fall from Grace, so the wicked (he must needs mean the Reprobates as opposite to the Elect, for else all Men by Nature are wicked, and there is no difference, as the Apostle speaketh) the wicked (saith Vega) may be received into Grace as the Predestinate may fall from Grace. And so we yield unto him, that the wicked, that is, the Reprobates may be as well received into Grace as the Predestinate and Elect may fall from Grace totally or finally. See Mr. Burton's *Christian Bulwark*, p. 306.

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somewhat to purpose; but to say this is loseable and not the other, as it is unscriptural, so it is the very Doctrine of Devils; for they that are most perfectly grown in Grace, by their own Rule, have these their perfect Degrees built but upon that which may essentially be lost; it being but an Improvement of it: and to see a House stand without a Foundation, were to build Castles in the Air with a witness; or to see a House give either a being or permanent footing unto its Basis, is much the same.)

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that Promise in Rev. 3. 12. And they also believe, that such a one may come to be assured, that he is in such a State even as the Apostle was, who said, *For I am persuaded that neither Death nor Life, &c.* Rom. 8. 38, 39. Mrs. Elizabeth Batbway's *Truth's Vindication*, p. 53, 54.

And this I have found. (*Says James Naylor*) an everlasting Truth, whatever Men believe or imagine, that no longer than a Man keeps his face towards the Light of God, no longer are his Sins past behind his back, whether they be Sins past, pre-

sent, or to come; but if he turn from God's Righteousness, his own Iniquity will rise and meet him, both new and old, and in vain doth such believe they are blotted out of God's sight. *Possession of the living Faith*, p. 23, 24.

From the whole we may say of these Men, as a Person of Quality said of the terminate Issues of the Synod of *Dort*, that they had dress'd Religion in a Fool's Coat; and therefore to set and help off their old wrinkled and exploded Wares, we shall leave these Italian Pedlars the assistance of an old Song, as well becoming their Doctrines and Practices for the vending of them, together with my Countryman Mr. *D. Williams's* dawbing, painted and patch'd & cetera's.

*From the fair Lavinian Shore,
We your Markets come to store;
Mise not tho' so far we dwell,
And our Wares come here to sell;
Such is the sacred Hunger of Gold,
Then come to our Pack, where we cry,
What do you lack, what do you buy,
For here it is to be sold.
You whose Birth and Breeding base,
Are rank'd into a noble Race;
And whose Parents heretofore,
Neither Arms nor Scutcheons bore:*

*First let us have but a touch of your Gold,
Then come to us, Lad,
You shall have what your Dad
Never gave, for here it is to be sold.
Madam, for your wrinkled Face,
Here's Complexion it to grace,
Which, if your earnest be but small,
It takes away the Virtue all.
But if your Palms are anointed with Gold,
Then you shall seem like a Queen of fifty,
Tho' you are threescore years old. (teen,*

I shall conclude this ninth and last Head, as running cross the three Columns thereof, with some Observations out of Dr. Owen's second Volume upon the Hebrews, collected and recited verbatim, partly out of his Exercitations and Exposition in the same; unto which I shall add his Explication of the Parable of the Pharisee and Publican—together with some Notes out of his piece of Apostacy.—The Doctrine concerning the Priesthood and Sacrifice of the Lord Christ, hath in all ages, by the Craft

and Malice of *Satan*, been either directly opposed, or variously corrupted; for it contains the principal Foundation of the Faith, and Consolation of the Church, which are by him chiefly maligned, it is known in how many things, and by how many ways it hath been obscured and depraved in the *Papacy*; sundry of them we have occasion to deal about, in our Exposition on many Passages of the *Epistle*. For they have not so much directly opposed the Truth of the Doctrine, as *disbelieving* the use and benefit of the thing it self unto the Church, they have substituted various false and superstitious Observances to effect the end whereunto this *Priesthood* of Christ and his holy Discharge thereof are alone of God designed. These therefore I shall no otherwise consider, but as their Opinions and Practices occur occasionally unto us, either in these *Exercitations*, or in the *Exposition* ensuing. But there are a Generation of Men whom the Craft of *Satan* hath stirred up in this and the foregoing Age, who have made it a great part of their preposterous and pernicious Endeavours in and about Religion, to overthrow this whole Office of the Lord Christ, and the efficacy of the Sacrifice of himself depending thereon. This they have attempted with much Subtilty and Diligence, introducing a *metaphorical* or imaginary *Priesthood* and *Sacrifice* in their room: so robbing the Church of its principal Treasure, they pretend to supply the end of it with their own Fancies. They are the *Socinians* whom I intend. And there are more Reasons than one, why I could not omit a strict Examination of their Reasonings and Objections against this great part of the Mystery of the Gospel. The Reputation of Parts, Industry and Learning, which the bold Curiosity of some hath given unto them, makes it necessary, at least upon unavoidable occasions, to obviate the Insinuation of their Poison, which that opens a way for. Besides, even among our selves they are not a few, who embrace and do endeavour to propagate their Opinions. And the same Course, with their faces seeming to look another way, is steered by the *Quakers* who have at last openly espoused almost all their pernicious Tenents; altho in some things as yet they obscure their Sentiments in cloudy Expressions, as wanting Will or Skill to make a more perspicuous Declaration of them. And there are others also pretending to more Sobriety than those before mentioned, who do yet think that these Doctrines concerning the *Offices* and *Mediation* of Christ are, if not unintelligible by us, yet not of any great necessity to be insisted on, for of that Esteem are the Mysteries of the Gospel grown to be with some, with many among us. *Exercitat. p. 2, 3.*—Now *Wisdom* and *Knowledge* have both of them respect unto Truth. Where they are attained, there Truth it self doth dwell. In the due *Consideration* of the Lord Christ are these Treasures opened unto us. And altho we may not *at once* clearly and fully discern them, yet we are in the proper way to know them and possess them. There is not the least *Line* of Truth, how far soever it may be extended, and how *small* soever it may at length appear, but the Springs of it lie in the Person of Christ: And then we learn it aright, when we learn it in the *Spring*, or *as it is in him*, Eph. 4. 21. which when we have done, we may safely trace it down, and follow it unto its utmost extent. But he that looks on *Gospel-Truths*, as *Sporades*, as scattered up and down independently one of another, who sees not the Root, Center and Knot of them in *Jesus Christ*, it is most probable, that when he goes about to gather them for his use, he will also take up things quite of another nature. They say, that all *moral Virtues* are knit up in one, that is *Righteousness*, so that he who hath that, hath all the rest, at least radically and virtually. This I know, that all

all spiritual Truths are knit up and centred in him who is the Truth. And they who have *learned him*, as the Apostle speaks, *Eph. 4. 20.* have with him received the *Seeds of all Truth*, which being watered and attended, as they ought, will in due time flourish into all their proper Branches and Fruits; for *all things are gathered into one Head in him*, *Eph. 1. 10.*—The right Performance of this Duty enlivens, excites and acts all those Graces and gracious Affections which are effectual to preserve us in the Truth, and to keep us from Decays in our Profession. The Lord Christ being the proper Object of them, and this *Consideration* consisting in the application of the Faculties of our Souls unto that Object, by a due exercise of those Graces, they must needs be *increased* and augmented thereby, as all Grace grows and thrives in and by its Exercise, and ordinarily not otherwise. And when any Grace is so *applied* unto Christ, as spiritually to *touch* him, Virtue goes forth from him for its strengthening. The neglect then also hereof, must of necessity produce the contrary effect, *John 15. 5, 6.*—Thus in particular is *Faith* increased, for according as the *Object* of it is cleared, manifested, represented, suitable and desirable unto the Soul, so is Faith it self excited and stirred up, and strengthened. Now this is no otherwise done but when the Soul is enabled graciously to ponder on the *Person and Offices* of Christ. There it finds all that is *needful* unto it to make it happy and blessed, to procure Pardon, Peace, Righteousness and Glory for it. This Faith receives, and is improved by it; so the Apostle informs, *2 Cor. 3. 18.* Having Boldness and Liberty given us in the Gospel, to *consider and behold* by Faith the Glory of Christ, we are thereby *transformed* into his Likeness and Image, namely by an increase of Faith, whereby we grow up into him who is the Head. And this brings along with it an increase in all other Graces, whereby we are preserved in the Profession and Practice of the Truth.—By this means also a Fountain of *godly Sorrow* is opened in the Hearts of Believers, which is a precious Grace, *Zech. 12. 10.* The consideration of the Lord Christ, as *pierced* for us, or by us, will melt and humble the Soul, or it will never yield unto any Ordinance of God.—The *Spouse* in like manner in the *Canticles* giving an account of her great and incomparable *Love* unto her *Beloved*, manifests that it arose from the exact *Consideration* that she had taken of his Person, and all that belonged thereunto, *ch. 5. 9, 10, 11.* The like may be said of all other Graces, and by these we must be preserved or utterly fail.—We may see here the Reason, *why so many turn aside, and fall off from the Truth and Ways of the Gospel.* They have given over a *due Consideration* of *Jesus Christ* his Person, Offices and Mediation, and so have lost the means of their Preservation. They have been *wary* of him, not seeing a *Form or Loveliness* in him for which he should be desired; what a sad instance have we hereof in those poor deluded Creatnres, who neglecting him, pretend to find all *Light and Life* within themselves? This is their *Bethel*, the beginning of their Transgression. For when Men have neglected the Person of Christ, is it any wonder if they despise his Ways and Ordinances, as is their manner? Indeed the Ordinances of the Gospel, its Worship and Institutions have no Excellency, no Beauty in them but what ariseth from their relation unto the Person and Offices of Christ; and if they are neglected, these must needs be burdensom and grievous. And as it is in vain to *draw Men unto the Embrace-ment of them*, who know him not, who are not acquainted with him, seeing they appear unto them the most grievous and intolerable of all things that can be imposed on them; so they who, on any account, cease to consider him by Faith; as

he is propos'd unto them in the Gospel, cannot long abide in their Observation. Give such Men the advantages of Liberty, and keeping up a *Reputation of Profession* without them, which they suppose a new singular Opinion will furnish them withal, and they will quickly cast them off as a *Burden* not to be born. And as it is with *Gospel-Worship*, so it is with all the *Articles of Faith*, or important Truths that we are to believe. The *Center* and *Knot* of them all is in the Person of Christ. If they are once loos'd from thence, if their *Union* in him be dissolv'd; if Men no more endeavour to learn the *Truth, as it is in Jesus*, or to acquaint themselves with the Will of God, as he hath gathered all things unto an head in him, they scatter as it were of their own accord from their Minds, so that it may be they retain no one of them; or, if they do so, yet not in a right manner, so as to have an experience of the Power of them in Obedience. This is the cause of the *Apostacies* amongst us; Christ is neglected, not considered, not improved. A *Light within*, or a *formal Worship without*, are enthroned in his stead, and thence all sorts of *Errors* and *Evils* do on their own accord ensue: deal with any whom you see to neglect his *Ways* and *Truths*, and you will find this to be the state of things with them, they have left off to value and esteem the *Person of Christ*, or they had never any Acquaintance with him. And in vain is it to dispute with Men about the *Streams*, whilst they despise the *Fountain*. The Apostle gives us a *three-fold Miscarriage* in Religion; Col. 2. 18. (1.) A pretence of a *voluntary* uncommanded *Humility*, a *pretended Mortification*, indeed a bare covering of base and filthy *Pride*. (2.) A *worshipping of Angels*, an instance to express all false self-invented *Worship*. And, (3.) *Curiosity in vain Speculations*, or Mens intruding themselves into the things which they have not seen, setting out things with *swelling Words of Vanity*, wherewith in truth they have no acquaintance, wherof they have no experience. And all these, saith he, v. 19. proceed from hence, that they hold not the *Head*, they have let go the Lord Christ, from whom all Truths are to be derived, and consequently all Truth it self. Here lies the Spring of our frequent *Apostacies*. Again, we may hereby examine and try our selves: Do we at any time find the *Ways*, *Institutions* or *Ordinances* of Christ *grievous* or *burdensom* unto us? Do we find a secret dislike of them, or not that delight in them which we have formerly enjoyed? If we search into the *Root of our Distempers*, we shall find that our Hearts and Spirits have not been exercised with that *Consideration* of the Person and Office of Christ which our Duty calls for. We have not been kept in a constant *Adoration* of his Majesty, *Admiration* of his Excellency, *Delight* in his Beauty, *Joy* in his Undertaking, *holy Thoughtfulness* of his whole Mediation. This hath betrayed us into our *Lukewarmness* and *Indifferency*, and made us *faint and weary* in his ways. Hence also all Endeavours for a *Recovery* from such a frame, that regard only the particular *Instances* that we are sensible of, are *languid* and *successless*. He that finds himself faint in, and weary of any of the ways of Christ, or any Duties of Obedience unto him, or that discovers an undervaluation of any of the Truths of the Gospel as to their Use and Importance, and thinks to recover himself, and retrieve his Spirit only by applying himself unto that *Particular* wherein he is sensible of his failure, will labour in the fire, and to no purpose: It may be that after some days, or months, or years, he will find himself more at a loss than ever, and that because altho he *striveth*, yet he *striveth not lawfully*. If we would recover our selves, we must go to the source and beginning of our decays.——This tends directly unto our Instructions in these *perilous days*,

days, such as the latter days are foretold to be. All means that ever the Devil made use of from the Foundation of the World, to draw off or deter Men from Gospel-Obedience, are at this day displayed. The World smiles upon *Apostates*, and promiseth them a plentiful Supply of such things as the corrupt Nature of Man esteems desirable. *Errors and false Worship*, with Temptations from them, spread themselves with Wings of glorious Pretences over the face of the whole Earth. *Trials, Troubles, Storms, Persecutions*, attend and threaten on every hand: and he only that endureth unto the end shall be saved. He that like *Jonah* is a sleep in this Tempest, is at the door of Ruin; he that is secure in himself from danger, is in the greatest danger of falling by Security. What then shall we do, what means shall we use for our Preservation? Take the Counsel of our blessed Apostle; *Holy Brethren, Partakers of the heavenly Calling, consider the Apostle and High Priest of our Profession*. And again, ch. 12. 3. Consider him who endured such Contradiction of Sinners against himself, lest you be weary and faint in your Mind. Be much in the consideration of the Person, Office and Work of Christ. This will conform you unto him, derive Strength from him, arm you with the same Mind that was in him, increase all your Graces, keep you from being weary, and give you assured Victory. He deserves it, you need it, let it not be omitted.—This will give direction unto them who are called unto the work of teaching others. The Person and Offices of Christ are the things which principally they are to insist upon. For that which is the chiefest Object of the Churches Faith, ought to be the chiefest Subject of our Preaching. So Paul tells the *Galatians*, that in his preaching, *Christ was evidently crucified before their Eyes*, Gal. 3. 1. He proposed *Christ crucified* unto their Consideration, determining, as he speaks in another place, to know nothing amongst them, but *Jesus Christ, and him crucified*. For if the Consideration of Christ be such an important Duty in Believers, certainly the due Proposal of him unto their Consideration is no less in Preachers. Christ alone is to be preached absolutely, and all other Truths as they begin, end, and center in him. To propose the Lord Christ amiable, desirable, useful, and every way worthy of Acceptation, is the great Duty of the Dispensers of the Gospel. Dr. Owen on the *Hebrews*, Vol. 2. p. 23, 24, 25, 26.—Our Apostle tells us, that the preaching of the Cross was Foolishness to them that perished, 1 Cor. 1. 18. And they perished merely on that account: It was Foolishness unto them, they liked not the Mystery of it, they saw no Wisdom in it. And this he did with respect unto *Jews and Gentiles*, as is manifest in that place. To confirm this, I shall instance in some of the principal Heads of the Doctrine of the Gospel, and shew how Unbelief prevails with Men to dislike them, to reject them, and to look on them as Folly. And the first is this; That *Jesus of Nazareth, poor and contemptible as he was in the World, generally esteemed by the Men of those days wherein he lived, to be a Seducer, a Glutton, a Blasphemer, a turbulent Person, hated of God and Man, being taken as a Thief, and hanged upon a Tree, and so slain by the consent of the World, Jews and Gentiles, as a Malefactor, was the Son of God, the Saviour of the World, and is both Lord and Christ*. This is the beginning of the Gospel, which the Apostle preached to the *Jews and Gentiles*, Acts 2. 22, 23, 24. *Ye Men of Israel, hear these words, Jesus of Nazareth, a Man approved of God among you by Miracles, and Wonders, and Signs, which God did by him in the midst of you, as ye your selves also know: Him being delivered by the determinate Counsel and Fore-knowledge of God, ye have taken, and by wicked hands have crucified and*

slain; whom God hath raised up: that is, this Jesus of Nazareth which we preach, him whom you remember well enough, he was among you but the other day, and preached unto you, and wrought Signs and Miracles among you. And you may further remember him by an infallible Token; for with wicked hands you crucified and slew him. Well! and what of this Jesus whom we slew and crucified? Why saith the Apostle, ἀσφαλῶς γνωστέτω, *Let all the House of Israel know assuredly that God hath made him both Lord and Christ*, ver. 36. Him, who is that, an appearance of the eternal Word? A Dispensation of Grace appearing in him; the sight of God in Man? No, no, but τέτον ἦ. Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε. *That same Jesus whom ye crucified*: That same Man whom about eight weeks ago you crucified, him hath he made both Lord and Christ, or in his Resurrection and Exaltation declared so to be. And this the Holy Ghost lays a sure Foundation of in his Expression of his Incarnation and Birth. The Angel tells Mary his Mother, σπλήνθη ἐν υἱεὶ, ἢ τέξῃ υἱόν, Luke 1. 31. *Thou shalt conceive in thy Womb, and bear a Son*, conceive him by the Power of the Most High, and bear him after the manner of Women. And then, ver. 35. τὸ γνωστέον ἄγιον, *That holy thing that shall be born of thee, shall be called the Son of God*. That holy thing was the Child which she conceived, afterwards called Jesus of Nazareth. And it was termed an holy thing, because it was ἀνυπόστατον, not a Person of it self, as conceived by her, had not a personal Subsistence in, by, and of it self, but subsisted in the Person of the Son of God, on which account it was called the Son of God. And when he was born, the Angel tells the Shepherds that that day was born the Saviour Christ the Lord, Luke 2. 11. who he tells them in the next Verse was βέβροτος ἐν παρρησίᾳ, ἢ κείμενος ἐν τῇ φανῇ, *the Infant that was wrapped in swaddling Cloths, and placed in the Manger*. To this purpose do the Apostles declare themselves again, Acts 3. 13, 14, 15. *The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers hath glorified his Son Jesus, whom ye delivered up and denied him in the presence of Pilate, when he was determined to let him go: But ye denied the holy one, and the just, and desired a Murderer to be granted unto you, and killed the Prince of Life, whom God hath raised from the dead*. Still they direct them to the Man whom they saw, and knew, and dealt wickedly and injuriously withal. And this Man, he tells them, this Christ, must be received in the Heavens, until the restitution of all things, when he shall come again, ver. 19, 20, 21. so himself lays this as the Foundation of all his Preaching; John 8. 24: *If (saith he) ye believe not that I am he, ye shall die in your Sins*; that I Jesus of Nazareth, that speak unto you, and converse with you, am the Messiah, the Saviour of the World, you shall die and perish for evermore; this I say is one, and one of the first fundamental Principles of the Gospel; and I shall a little manifest how Unbelief dislikes this Principle; and by that Dislike prevails with Men unto an Apostacy from the Gospel it self.—I might insist upon the great instance hereof in the Nation of the Jews unto whom he was sent first, and in an especial manner; but I have done this at large in the first part of our Prolegomena unto this Work, whereunto I refer the Reader; only we may mind how this was fore-expressed concerning them by the Prophet, Isa. 53. 2. *He hath no Form nor Comeliness, and when we shall see him, there is no Beauty that we should desire him*. They could not see or discern any thing in him for which they should receive him, or believe in him, as to the end for which he was sent of God. As Hiram King of Tyre, when he saw the Cities which Solomon had given him, they displeas'd him, and he called them Cabul, and so he rejected them; 1 Kings

12. 13. So did the *Jews* when they came to see the Lord Christ, they were displeas'd with him, and reproaching him with many opprobrious terms utterly reject'd him, under the Power of which Unbelief they yet reject him. I might also insist on the *Pagans* of old, who derided the crucified God of the *Christians*: But I will leave them under the *Conquest* which the Gospel obtained against them. Mention also might be made of the *Gnosticks*, and other antient *Hereticks* with their endless *Genealogies* and *Fables*, making him to be only an *appearance of a Man*; and tho himself said he was a Man, and his Friends said he was a Man, and that God himself said he was a Man, and that he sent forth his Son, *made of a Woman, made under the Law*, tho he lived and died a Man, yet they would not acknowledge him so to be. But these are long since gone off the stage, altho we have yet to do with their Offspring, under several Forms and Shapes. The *Papish* Figment also of *Transubstantiation*, springing from the same Root, utterly overthrowing the *humane Nature* of Christ and our Salvation wrought therein, might be on this account remarked. And so also might the Imagination of the *Mennonites*, who will not grant that the Man of whom we speak took Flesh of the Substance of the *Virgin*, but that his Flesh was spiritual, as they speak, brought from Heaven, and only passing through the *Womb of the Virgin*, that he might appear to be a Man. And so said some of old, concerning whom *Tertullian* says, that according to their opinion, *Maria non filium gestabat in utero sed hospitem: Mary bare not her Son in her Womb, but a Guest*; for they utterly dislike it, that one Partaker of Flesh and Blood, like our selves, should be this Son of God. And therefore this Figment which overthrows the Covenant of God with *Abraham*, and all the Promises of the *Messiah*, that he should be of his Seed, and of the Seed of *David*, at once rejecting the *whole old Testament*, and turning the Stories of the *Genealogy* of Christ, recorded to manifest the Faithfulness of God in his Promises, into Fables, must be exalted in the room and place of that Truth which is so fully, so frequently asserted in the Gospel, and which is the prime Foundation of all our Profession. All these *Oppositions* unto, and *Apostacies* from the Gospel, sprang from this especial Cause, or the dislike of Unbelief against this Principle of its Mytery and Doctrine. But I shall particularly instance in *two sorts of Persons* that are of nearer Concernment unto us than any of these.—And the *first* is of them they call *Quakers*. It is strange to think into how many *Forms* and *Shapes* they have turned themselves, to darken the *Counsel of God* in this matter, and to hide their own apprehension from the Light. At their beginning in the World they made (many of them) no Scruple plainly to affirm, that all that is spoken concerning Christ, was a mere *Dispensation of God*; and an appearance of the *Light*; but as for such a Man as we have described, they had no regard of him. This at first served their turns, and they intended no more *by Christ*, but that which they call the *Light of God* within them. But what shall we say unto these things? If all the Testimonies that we have given unto the Man Christ Jesus, if all that is spoken of him in the Gospel, all that he did, all that he suffer'd, which he now doth in Heaven by Intercession, what he shall do at the day of Judgment, all that is required of us towards him, in Faith, Love, and Obedience, be not enough to prove him a real individual Man, we may certainly be all of us in a mistake as to what we our selves are in this World, we may be all *Dispensations*, who have hitherto taken our selves to be the *Sons and Daughters* of Men. But it is some while since they seem to have forsaken this Imagination, be-

ing driven from it by the common Expoſtulations of every ordinary Chriſtian, *what do you think of Jeſus that died at Jeruſalem?* They have begun in words to acknowledg his Perſon, but yet continue ſtrangely to obſcure their Thoughts concerning him, and to confound it or the Preſence of God in and with him, with their own pretended Light. And whence doth this ariſe? It is merely from the ſecret *Diſlike* that *Unbelief* hath of this Myſtery of God. Hence they cannot ſee that *Form and Comelineſs* in him for which he ſhould be deſired.—Again, others there are who grant, that all we have ſpoken concerning the humane Nature of Chriſt is true: That he was ſo *born*, that he ſo *died*, and that he was ſo a Man as we have declared. And this Man, ſay they, was juſtly called, and is ſo the *Son of Son*, becauſe God employed and exalted him unto all Power in Heaven and Earth. But that he ſhould be the *eternal Son* of God, that the eternal Word ſhould be made Fleſh, that a *divine Perſon* ſhould receive the *humane Nature* into *Subſiſtence* with it ſelf, this they utterly reject. This is the way of the *Socinians*. The Teſtimonies being ſo many, ſo plain, ſo *uncontroulable*, that are given in the Scripture unto this Truth, what is it that carries Men to advance a Contradiction unto them, to their own Ruin? Why *Unbelief* doth not like this Myſtery of *God manifeſted in the Fleſh*, this inſenſibly alienates the Soul from it; and what Men pretend to receive by the Conduct of Reason and Argument, is indeed nothing but *Prejudices* impoſed on their Minds by the Power of *Unbelief*.—*Secondly*, Another main fundamental Principle of the Goſpel is, *That by the Obedience unto God, Death, and Bloodſhedding of this ſame Jeſus, who was crucified and ſlain, is Redemption, Forgiveneſs of Sins, Deliverance from the Wrath to come, Righteouſneſs, and Acceptation with God to be obtained, and by him only.*—The other Propoſition reſpected the *Perſon* of Chriſt, this doth his *Mediation*, and this in the ſecond place was inſiſted on in the preaching of the Goſpel. That this was the ſum of the Doctrines of the Scriptures concerning him, himſelf taught his Diſciples, *Luke 24. 45, 46, 47. Then opened he their Underſtanding, that they might underſtand the Scriptures, and ſaid unto them, Thus it is written, and thus it becometh Chriſt to ſuffer, and to riſe from the dead the third day, and that Repentance and Remiſſion of Sins ſhould be preached in his Name.* And this the Apoſtles jointly expreſs excluſively unto all other Mediums as to the end propoſed; *Acts 4. 12. There is no Salvation in any other, for there is none other Name under Heaven given amongſt Men whereby we muſt be ſaved.*—The great Inquiry of Men in the World, convinced of an immortal Condition, is that which we have expreſſed, *Acts 16. 30. What muſt we do to be ſaved?* This lies in their Thoughts more or leſs all their days, and is rolled in their Hearts under that ſevere Notion; *Iſa. 33. 15. Who among us ſhall dwell with that devouring Fire? Who among us ſhall inhabit with everlaſting Burnings?* And of this Inquiry there are two Parts. 1. How they may obtain *Forgiveneſs of Sin*; *Mich. 6. 6. Wherewith ſhall I come before the Lord, and bow my ſelf before the High God? Shall I come before him with Burnt-offerings, and Calves of a year old? Will the Lord be pleaſed with thouſands of Rams, or ten thouſands of Rivers of Oyl? Shall I give my Firſt-born for my Tranſgreſſion, the Fruit of my Body for the Sin of my Soul?* When a real Senſe of the Guilt of Sin is by any means brought upon the Soul, it is vehement and urgent, and will give them in whom it is, no Reſt, until they can fix on ſome way of Relief. 2. What they ſhall do for a *Righteouſneſs*, upon the account whereof they may obtain *Acceptance* with God, for it is not enough that Men be one way or other *acquitted* from Sin, but they muſt

must be *righteous* also. In this case the *Jews* sought for *Righteousness* as it were by the *Works of the Law*, Rom. 9. 32. For a *Righteousness* they knew they must have, and being ignorant of the *Righteousness of God*, they went about to establish their own *Righteousness*, Rom. 10. 3.—Now this Head of the Gospel that we mentioned is a direct Answer unto these two *Questions*. For in answer to the first, it declares, that by this *Jesus Christ* alone is *Forgiveness* and *Remission of Sins* to be obtained. In him we have *Redemption through his Blood*, the *Forgiveness of Sin*, Eph. 1. 7. See *Heb.* 9. 12, 13, 14. This was, as the Gospel declares, the *Design of God the Father*, Rom. 3. 24, 25. and of his own Love and good Will, *Rev.* 1. 5. And this the *Apostles* preached, ἐν πρώτοις, amongst the chiefest things of their Message to the World, 1 *Cor.* 15. 3. And to the second, it answers, that by the *Obedience* and *Sufferings of Christ* alone, is the *Righteousness* inquired after to be obtained. For by his *Obedience*, the obedience of one, are many made righteous, Rom. 5. 19. For not only by him is preached unto us the *Forgiveness of Sins*, but by him all that believe are justified, *Acts* 13. 38, 39. See *Phil.* 3. 8, 9. 1 *Cor.* 1. 30.—This is another important part of the *Mystery of the Gospel*, and that which *Unbelief* greatly dislikes, that is, it is apt to beget in the Soul a dislike of it. And a great instance we have in the World of its Power and Efficacy to draw Men off from the Gospel. For *Unbelief* in this matter is the real Foundation of the whole *Papacy*. They cannot rest in *Christ* alone for *Righteousness* and *Forgiveness of Sins*. Hence hath sprung their *Sacrifice of the Mass* for the quick and dead; hence their *Indulgences* from the *Treasures of the Church*; hence their *Penances* and *Works* satisfactory for Sin; hence their *Purgatory*, religious Houses, *Pilgrimages*, *Intercession of Saints and Angels*, *Confessions* and *Abolutions*, with the Remainder of their *Abominations*. (Hence let me add, arises also the *Baxterian Prerequisites, Conditions and Preparatives to Justification before God*, and the continuation of that State in its dependance upon our Retention of and Perseverance in these Prerequisites, Conditions and Preparatives; hence from a tacit *Unbelief* also of the fulness of the Satisfaction of *Christ*, *Sins* past, present, and to come, are not at once pardoned, but gradually; i. e. as we commit them, believe and repent, so they are remitted; grounding our Acquittance from an offended Justice, the righteous Demands of a broken Law, twitches of Conscience, Accusations of Men and Devils, upon the progress of an inherent Righteousness). All these things spring from no other Root but this, namely, that from the Power of their *Unbelief* Men think it a foolish thing to look for Pardon and Righteousness solely from another, and not to trust to themselves in any thing. And the reason why they have multiplied Instances to the same purpose is, because they can indeed find Rest and Satisfaction in none other, and do therefore please and deceive their Souls with this Variety. And what is it that hath driven a company of poor deluded Souls amongst our selves, to trust unto a fancied Light within them, and a feigned Perfection in their ways? They cannot think it wise, prudent, safe, they like it not, to rest, to trust for their All upon one who lived and died so long ago. Men make sundry Pretences, use diverse Arguments and Pleas for their turning aside unto their crooked Paths, endeavour by all means possible to justify themselves; but the bottom of all lies here, that this Doctrine of the Cross is Foolishness unto them, and they are under the Power of their *Unbelief* which dislikes the Mysteries of it.—Thirdly, Another Principle of the Mystery is, That the way and means whereby Forgiveness of Sin, Righteousness and Acceptance with God for Sinners, is attained by this *Jesus Christ*, is, that by the Sa-

crifice of himself, his Death and Bloodshedding, with the Punishment for Sin which he voluntarily underwent, God was atoned, his Justice satisfied, and his Law fulfilled, and that because he in his infinite Wisdom and Sovereignty, with the Will and Consent of Christ himself, to charge all the Sins of all the Elect upon him, and to accept of his Obedience for them, he undertaking to be their Surety and Redeemer: To clear this Principle the Gospel teacheth, (1.) That notwithstanding all that was visibly done unto Jesus by the Jews and others, yet the *Hind and Counsel of God* was in the whole business, designing him thereunto. See *Acts* 2. 22, 23. *Rom.* 3. 2. (2.) That his own merciful and gracious Goodness concurred herein. However the Jews seem'd to hale him up and down as a Malefactor, and violently to slay him, yet if his own Will had not been in the Work, unto another end than what they had in design, they had had *no Power over him*, *John* 10. 18. But he came on set purpose to lay down his Life a Ransom, *Mat.* 20. 28. and to offer himself a Sacrifice for Sinners, which he performed accordingly, *Eph.* 5. 2. *Gal.* 2. 20. *Rev.* 1. 5. *Heb.* 1. 3. (3.) That the end of all this, was that which we before laid down, namely; that he might be made Sin for us, that we might become the Righteousness of God in him, *2 Cor.* 5. 21. So also, *Gal.* 3. 13. *Isa.* 53. 4, 5, 6, 10. *1 Pet.* 1. 18, 19. And this Principle also Unbelief riseth up with great Power and Efficacy against in many, and that on sundry accounts: For, 1. That God should comply as it were, and have an hand in that Work for any end of his, wherein Satan and Men as wicked as ever the Sun shone upon, did execute the Fulness of their Rage and Villany, and for which he afterwards utterly and miserably destroyed those Murderers, is Folly to some. Some turned the whole story into an Allegory; some said, it was acted only in shew and appearance, and not in Reality and Truth: Some, that he was convey'd away, and Barrabas crucified in his stead, with sundry other such foolish Abominations. 2. Some of late refusing to see the Wisdom, Holiness and Righteousness of God in this matter, in bringing about his own Counsels, and doing his own Work, notwithstanding the Interposition of the Sins of the worst of Men, deny that God determined any thing therein; but left it wholly unto the Liberty of the Jews, on the determination of whose Wills the whole Work of Salvation was suspended. 3. Some reject the whole matter it self. That the just should suffer for the unjust, the innocent undergo the Punishment due to the guilty; that one should sin, and another suffer; that he whom God loved above all, should undergo his Wrath for them and their Deliverance, whom he had grounds of Righteousness to hate and destroy, is a foolish thing unto them. This all the Socinians in the World despise, and it is rejected by the Quakers amongst our selves, and variously corrupted by the Papists and others. (Who these others are, I suppose the Reader may safely by this time a day, without the help of a Spirit of Prophecy, guess at). And there is none of all these but will plead Reasons and Arguments for their Opinions. But this that we insist on is the true and real ground of their Miscarriages. They are under the Power of that Unbelief, which acts it self by a Dislike of the Mysteries of the Gospel. Pretend what they will, it is Unbelief alone that is the cause of their Apostacy. I might instance in other Principles of the like nature and importance, but I should dwell too long on this Digression. *Dr. Owen, Ibid.* p. 124, 125, 126, 127, 128.

Luke 18. 9, 10, 11, 12, 13, 14. That the design of our Saviour herein was to represent the way of our Justification before God, is evident, (1.) From the Description given of the Persons whom he reflected on; *ver.* 9. They were such as trusted

in themselves that they were righteous, or that they had a personal Righteousness of their own before God. (2.) From the general Rule wherewith he confirms the Judgment he had given concerning the Persons described: *Every one that exalteth himself shall be abased*, ver. 14. *And he that abaseth himself shall be exalted*. As this is applied unto the Pharisee, and the Prayer that is ascribed unto him, it declares plainly, that every *Plea of our own Works*, as unto our Justification before God, under any consideration, is a *Self-exaltation* which God despiseth; and as applied unto the *Publican*, that a *Sense of Sin* is the only Preparation on our part for acceptance with him on Believing.—Wherefore both the Persons are represented as *seeking to be justified*, for so our Saviour expresseth the issue of their Addresses unto God for that purpose; *the one was justified*, the other was not. The *Plea of the Pharisee* unto this end consists of two Parts: (1.) That he had fulfilled the *Condition* whereon he might be justified. He makes no mention of any *Merit* (*no more than our Baxterians*) either of Congruity or Condignity. Only whereas there were two Parts of God's Covenant then with the Church, the one with respect unto the *moral*, the other with respect unto the *ceremonial Law*, he pleads the Observation of the Condition of it in both Parts, which he sheweth in instances of both kinds, only he adds the way that he took to further him in this Obedience, somewhat beyond what was enjoined, namely, *that he fasted twice in the Week*. For when Men begin to seek for *Righteousness*, and Justification by Works, they quickly think their best Reserve lies in *doing something extraordinary* more than other Men, and more indeed than is required of them. This brought forth all the *Pharisaical Austerities* in the Papacy. Nor can it be said, that all this signified nothing, because he was an *Hypocrite* and a Boaster; for it will be replied, that it should seem all are so who seek for *Justification by Works*: for our Saviour only represents *one* that doth so; neither are these things laid in the *Bar* against his Justification, but only *that he exalted himself in trusting unto his own Righteousness*. (2.) In an Ascription of all that he did unto God: *God, I thank thee*. Altho he did all this, yet he owned the *Aid and Assistance of God* by his Grace in it all. He esteemed himself much to differ from other Men, but ascribed it not unto himself, that so he did. All the *Righteousness* and *Holiness* which he laid claim unto, he ascribed unto the *Benignity and Goodness of God*. Wherefore he neither pleaded any *Merit* in his Works, nor any *Works* performed in his *own strength*, without the aid of Grace. All that he pretends is, that by the *Grace of God* he had fulfilled the *Condition of the Covenant*, and thereon expected to be justified. And whatever Words Men shall be pleased to make use of in their vocal Prayers, God interprets their Minds according to what they trust in, as unto their Justification before him. And if some Men will be true unto their own Principles, (*you may guess who the Doctor means*) this is the Prayers which *mutatis mutandis*, they ought to make.—If it be said, that it is charged on this *Pharisee*, that he *trusted in himself*, and *despised others*, for which he was rejected: I answer, (1.) This Charge respects not the Mind of the Person, but the *Genius and Tendency of the Opinion*. The Persuasion of Justification by Works includes in it a *Contempt of other Men* (as that they are unstudied, ignorant, and illogical) for if *Abr.aham* had been justified by Works, he should have had wherewith to glory. (2.) Those whom he despised were such as placed their whole Trust in *Grace and Mercy*, as this *Publican*. (*Poor Dr. Crisp and others, well meaning Men, but grievous Antinomians*). It were to be wished, that all others of the same Mind did not so also.—The Issue

is with this Person, *that he was not justified*, neither shall any one ever be so on the account of his own personal Righteousness. For our Saviour hath told us, *that when we have done all, that is, when we have the Testimony of our Consciences unto the Integrity of our Obedience, instead of pleading it unto our Justification, we should say, that is, really judg and profess that we are δούλοι ἀχρεῖοι, unprofitable Servants, Luke 17. 10. As the Apostle speaks, I know nothing by my self, yet am I not thereby justified, 1 Cor. 4. 4. And he that is δούλος ἀχρεῖος, and hath nothing to trust unto but his Service, will be cast out of the Presence of God, Mar. 25. 30. Wherefore on the best of our Obedience to confess our selves δούλοι ἀχρεῖοι, is to confess, that after all in our selves we deserve to be cast out of the Presence of God.*—In opposition hereunto the State and Prayer of the *Publican* under the same design of seeking Justification before God, are expressed. And the outward Acts of *his Person* are mentioned as representing, and expressive of the inward Frame of his Mind. *He stood afar off, he did not so much as lift up his Eyes, he smote upon his Breast.* All of them represent a Person desponding, yea despairing in himself. This is the Nature, this is the Effect of that *Conviction of Sin* which we before asserted to be antecedently necessary unto Justification. Displeasance, Sorrow, sense of Danger, fear of Wrath, all are present with him. In brief he declares himself *guilty before God*, and his Mouth stopped, as unto any Apology or Excuse. And his Prayer is a sincere Application of his Soul unto sovereign Grace and Mercy, for a deliverance out of the Condition wherein he was by reason of the Guilt of Sin. And in the use of the word *ἰλεοσμοίαι*, there is respect had unto a *Propitiation*.—Some make a weak Attempt from hence, to prove that Justification consists wholly in the *Remission of Sin*, because on the Prayer of the *Publican* for Mercy and Pardon, he is said to be justified, but there is no force in this Argument. For, (1.) *The whole Nature of Justification* is not here declared, but only what is required on our part thereunto. The respect of it unto the *Mediation of Christ* was not yet expressly to be brought to light, as was shewed before. (2.) Altho the *Publican* makes his Address unto God, under a deep Sense of the *Guilt of Sin*, yet he prays not for the *bare Pardon of Sin*, but for all that sovereign Mercy or Grace God provided for Sinners. (3.) *The term of Justification* must have the same Sense, when applied unto the *Pharisee*, as when applied unto the *Publican*. And if the meaning of it, with respect unto the *Publican*, be, that he was pardoned, then hath it the same Sense with respect unto the *Pharisee*, he was not pardoned, but he came on no such Errand: He came to be *justified*, not pardoned, nor doth he make the least mention of his Sin, or any Sense of it. Wherefore altho the *Pardon of Sin* be included in Justification, yet to *justify* in this place hath respect unto a *Righteousness*; whereon Man is declared just and righteous, wrapt up on the part of the *Publican* in the sovereign producing Cause, *the Mercy of God.* Dr. Owen of *Justification*, p. 435, &c.

There is a piece of Dr. Owen's, entituled, The Nature of Apostacy, &c. which I could freely recommend to the Reader's diligent, sober and weighty Consideration, as being of the most pertinent use in this day, next unto the Scriptures themselves, as any Book I know extant, out of which with some Passages I shall conclude this part of the Work.

As unto those things which are *contrary unto Reason as corrupted*, these they (viz. the *Socinians*) deprave and wrest unto a compliance therewithal; so they deal with the *Doctrine of the Attributes of God, of his eternal Decrees, of the*
Office

Office and Mediation of Christ, of Justification by his Righteousness, of the Power and Efficacy of the Grace of the holy Spirit in the Conversion of Sinners.—The Poison of these Principles is greatly diffused in the World. For hence it is that all those Doctrines of the Gospel which have any thing of *spiritual Mystery* in them, which are constituent Principles of, or do any way belong unto the *Covenant of Grace*, and so not absolutely reconcilable unto Reason as corrupt and carnal, are by many so laden with Contempt and Scorn, that it is sufficient to expose any Man unto the Contumelies of ignorant, irrational and foolish, who dares to avow them. Such are the Doctrines of *eternal Predestination*, of the *total Corruption of the Nature of Man* as unto spiritual things by the Fall, of the *Power and Efficacy of the Grace of God* in the Conversion of Sinners, of the *Nature and Necessity of Regeneration*, of *Union with Christ*, of *Justification by the imputation of his Righteousness*, of the *Nature of internal inherent Righteousness or Evangelical Holiness*, of the necessity of continual Supplies of the Spirit in *actual Grace* unto all Duties of Obedience, of the *Power of the Holy Ghost* evidencing the divine Authority of the Scriptures in and by themselves, with sundry others. Many can see no Reason for the admittance of these things, or they cannot see the reason of them; and therefore altho they are fully and plainly declared in the Scriptures, yet are they (by no small Generation among us) so derided and exploded, as that the very Names of them are grown into Contempt. But why all this Scorn, all this Severity? Men may do well to consider, that not long since all the *Prelates of England* owned these Doctrines as *Articles of Faith* which now they so deride. And altho they are not obliged by any divine Precept to be of the same Judgment with them because it was theirs, yet it may be they are under some Obligation from the *Laws of the Land* not to renounce the antient Doctrines of the Church, and are certainly bound by the *Laws of Christian Modesty and Sobriety*, not to vilify and scorn the Doctrines they owned, and all that do profess them.—*Ignorance of the Righteousness of God*, hath been another Spring of this Apostacy. This the Apostle expressly declares to be the Reason why Men go about to establish a *Righteousness of their own*: Rom. 10. 3. *Being ignorant of the Righteousness of God, and going about to establish their own Righteousness, they have not submitted unto the Righteousness of God.* And this he speaks of the *Jews*, and that the best of them, who followed after Righteousness, and sought it as it were by the *Works of the Law*; Rom. 9. 31, 32. Of all Men they thought themselves most knowing of the *Righteousness of God*, for they made their *boast of God*, and knew (as they thought and professed) *his Will*, and approved the things that are more excellent, being instructed out of the Law, and were confident that they themselves were *Guides of the Blind*, and the *Light of them that are in Darkness*, *Instructors of the Foolish*, and *Teachers of Babes*, having the *Form of Knowledge and of the Truth in the Law*, Rom. 2. 17, 18, 19, 20. Yet these Men submitted not to the *Righteousness of God*, but went about to establish their own *Righteousness*, because they were ignorant of the *Righteousness of God*. And wheresoever this Ignorance is, Men will do so.—Take the *Righteousness of God* in any Sense wherein it is mentioned in the Scripture, and this Event will follow upon the Ignorance thereof. For it must be either the *Righteousness that is in him*, or the *Righteousness he requires of us* in the Law, or the *Righteousness he hath provided for us* in the Gospel. Consider it any of these ways, and the Ignorance of it is that which countenanceth Men in be- taking themselves unto a *Righteousness of their own*, yea unavoidably casteth them

upon it. For,—a right understanding of the *infinite Purity*, the glorious *essential Holiness* of the *Nature* of God, of his absolute *eternal Righteousness*, as the Lord and Judge of all, will teach Men what Apprehensions they ought to have of any thing done in them or by them; *Heb. 12. 29. Heb. 1. 13. Exod. 34. 7. Rom. 1. 32. Josh. 24. 19.* Whilst the dread and terror of the Excellency of this Holiness and Righteousness is before Men, they will not easily betake themselves, and their Trust into a Righteousness of their own. There are two sorts of Persons that the Scripture represents under an Apprehension of this Righteousness of God. The first are *convinced guilty Sinners*, and the other *humble holy Believers*; and what Thoughts of themselves each sort is thereon filled withal, it doth declare. For the former sort we have an instance in *Adgm, Gen. 3. 10. in others, Isa. 33. 14. as also Mic. 6. 7.* The sum is, they can think of nothing, have no other Conceptions in their Minds, but how either they may *fly* from him, and *hide* themselves, or feign to themselves impossible ways of *Atonement*, or be swallowed up in Horror and Despair. Send them in this Condition unto a Righteousness of their own, and they will easily understand you do but reproach their Misery. And for the other sort, or *humble holy Believers*, we may see also how on this occasion they express themselves in this matter; *Job 4. 17, 18, 19. ch. 9. 2. Psal. 130. 3. Psal. 143. 6.* They all jointly acknowledg, that such is the glorious Holiness and Righteousness of God, such is the Imperfection of our Righteousness and Impurity of our Works, that there is no appearance or standing before him on their account. It is the want of a due Meditation hereof, that hath produced the many presumptuous Opinions in the World concerning the *Justification* of Sinners. The Scripture speaking of Justification, directs us to conceive it *in the sight of God, Psal. 130. 2. or before him, Rom. 3. 20.* Teaching us, that in this matter we should set our selves as in the presence and under the eye of this Holy God, and then consider on what ground we may stand before him. But where Men are *ignorant of this Righteousness of God*; when they have secret Thoughts that he is *altogether such an one as themselves*, as the *Psalmist* speaks; that is, one who is either not so holy in himself as is pretended, or one who doth not require a *Sutableness* in us unto his Holiness, but is little concerned in our Duties, less in our Sins; is it any wonder if Men think they can of themselves do that which is satisfactory unto him, and so go about to *establish their own Righteousness*? And this way even in *Teaching* have some betaken themselves unto. They endeavour to satisfy their Disciples, that there is no such *Severity* in God against *Sin* as some pretend, no such *Holiness* in his Nature as necessarily to infer an Indignation against every Sin; that they are but vain Frights and needless Disquietments which either their own Consciences or the Preaching of some Men do put them unto. And if they can prevail to be credited herein, there is no doubt but that those whom they so persuade will be pleased with their own Righteousness; but whether God in this matter of *Justification* will be pleased with it or no, is not so easy to be determined.

And hence it is, that all Opinions of a *Self-Righteousness* or *Justification by Works*, have always produced Licentiousness of Life, tho they who assert it clamorously pretend to the contrary. (*As the Baxterians have done, and especially Mr. Dan. Williams of late has revived the same virulent Charge against the Doctrine of Free Grace in his Gospel-Truth stated, &c. p. 113. Dr. Crisp, says he, not observing this, (i. e. his conditional Motives and Prerequisites) hath run into those Mistakes which open a door to all Licentiousness) so when a Righteousness of Works*

Works was absolutely enthroned in the *Papacy* before the Reformation, the Lives of the Generality of Men were flagitiously wicked, and most of the *good Works* that were performed amongst them were but *Barterings* with God and Conscience for horrible Vices and Impieties. Accordingly also unto the growth of the same Opinion in its various degrees among us, is the progress also of all sorts of Impiety and Licentiousness of Life. And if the Masters of these Opinions would but open their eyes, they would see, that whereas they assert their *Justification* by *Works* under a pretence of a necessity so to do, for the maintenance of Holiness and Righteousness among Men, that Unholiness, Unrighteousness, Intemperance of Life, and all Abominations do grow upon them, such as were not heard of in former days among them who made any profession of Religion. And the Reason hereof is, because the very same Notions of God which will allow Men to suppose that they may be *justified* in his sight by their own Duties, will also accommodate their Lusts with several Apprehensions that he will not be so severe against their Sins as is supposed. However this is plain matter of Fact, that the opinion of Self-Righteousness and Looseness of Conversation in the practice of Sin, have gone together generally from the days of the *Pharisees* to this present season. And as this proud Conceit receives daily Advancement in several degrees, under various Pretences, it is to be feared the World will be more and more filled with the bitter Fruits thereof. It is Grace and the Doctrine of it, as well as its Power, that must put a stop to Sin. He that drives Men into a Righteousness of their own at one door, opens another unto their Sins. And all that we have got hitherto by fierce Disputations about *Justification* as it were by *Works*, is only that the Faith of some hath been weakned, the Peace of Multitudes disquieted, Differences encreased, without the least evidence of Holiness improved, or the Vices of Men reformed by them. And it will not be granted, that the strictest Professors in these days (whether they have imbibed these Opinions or no) do in real Holiness and Fruitfulness of Life exceed those of the foregoing Age, who firmly and without Hesitation trusted unto the Lord Christ alone, for Life, Righteousness and Salvation.—As this *Apostacy* is yet in its *Progress*, so what will be its *Event*, what it will arise unto, is altogether uncertain. God can put a stop unto it when he pleaseth, as he hath in his holy Purposes fixed Bounds unto it which it shall not pass. But in the mean time being greatly provoked by the *Ingratitude* of a wicked World, no Man knows how long he may suspend those more powerful Influences and more extraordinary Effects of his Word and Spirit, which are needful unto the *healing of the Nations*, and without which they will not be *cured*. I hope for better things, and pray for better things, but I have no certain ground of Assurance that this *Apostacy* shall not grow, until in one instance or other of it, it swallow up all visible Profession. The whole World, so far as I know of, (I mean these Parts of it) may become *Papal* again, or be so corrupted in their Principles, and profane in their Lives, as that it is no great matter what their Profession in Religion be. Two things I do know or believe, namely, (1.) That *the Foundation of God standeth sure, having this Seal, God knoweth who are his*: His Elect that truly fear him, and diligently serve him, shall be preserved from perishing eternally, and every thing that necessarily leads thereunto. (2.) That God hath appointed a time and season wherein he will not only put a stop unto this defection from the Gospel, but an end also. He will one day execute the Vengeance that he hath written and recorded on the Throne, Power and Kingdom of

the *Antichristian Apostacy*, and in one day shall the Plagues of *Babylon* come upon her. And he will again turn to the People a pure Language, that they all may call on the Name of the Lord, to serve him with one Consent, Zeph. 3. 9, 10. He will again revive the Beauty of his Worship, and the Glory of Holiness in the Earth. But in the mean time what things may come unto, I know not. Those who pretend to a clear Inspection into *future things*, may not do amiss strictly to examine the grounds whereon they proceed. For many have been made ashamed of their Predictions, that within such and such a time the *Yoke of Babylon* should be broken. This is all I say, (and I say it only for my self) I know no Assurance that can be given on infallible grounds, that the *Apostacy* which we are treating of, shall not one way or other, in one instance or other, become again to be *Catholick*, and prevail against all open visible Profession of the Purity and Power of *Gospel-Worship* and *Holiness*. Now if this be not so unto others, yet unto my self it ought to be a warning, how I may be thought *worthy to escape*, and to stand before the Son of Man. And I am sure there is so much danger of it at least, as to deserve the Consideration of all who take care of their eternal Salvation. For if things should come to such a pass, they are not many, they are but very few who will be entirely preserved. The most will one way or other suffer Loss. And it is not an easy thing to be found among the number of the few in such a season. Can we think Men careless in holy Duties, cold in Zeal, lukewarm in Love, barren in good Works, cleaving to the World, and conformable to it, low in their Light, dubious in their State, useless in the World, fearful of Trials, will be of this Number? They are wofully deceived who are pleased with such Apprehensions; other Principles, other Ways, Courses and Practices, will be required in them who shall be hidden and safeguarded in that day. Dr. Owen of *Apostacy*, p. 297, 300, 301, 302, 350, 351, 352, 353, 354, 355, 356, 357, 533, 534, 535, 536.

It is not either against Mr. *Baxter*, or for Dr. *Owen*, or any of their distinct particular Judgments (merely as such) that these my Quotations on all hands are brought in, but to let the Reader see who it is that speaks the Language of Christ, and who of Antichrist.

Therefore to obviate the *Neonomian* Charge of Absurdities (*because not concurring with their Reason*) as cast upon the *Protestant* scriptural Doctrine of Christian Faith, Religion and Experience, I shall recite Mr. *Herbert Palmer's* Character of a Christian in Paradoxes, who was an antient worthy *Presbyterian Puritan*, and yet an Abhorrer of *Baxterianism*, which is another Paradox amongst some, tho not all of them.

1. A Christian is one who believes things which his Reason cannot comprehend.
2. Who hopes for that which neither he nor any Man alive ever saw.
3. Who labours for that he knows he can never attain.
4. Yet in the issue, his Belief appears not to have been false; his Hope makes him not ashamed, his Labour is not in vain.
5. He believes three to be one, and one to be three; a Father not to be elder than his Son, and the Son to be equal with the Father, and one proceeding from both to be fully equal to both.
6. He believes in one Nature three Persons, and in one Person two Natures.
7. He believes a Virgin to have been a Mother, and her Son to be her Maker.
8. He believes him to be born in time, who was from everlasting; and to be shut up in a narrow room, whom Heaven and Earth could never contain.
9. He believes him to have been a weak Child carried in Arms, who is the Almighty; and him to have died who only hath Life and Immortality.

taliry in himself. 10. He believes the God of all Grace, to have been angry with one who never offended him ; and the God that hates all Sin, to be reconciled to himself, tho' sinning continually, and never making, or being able to make Satisfaction. 11. He believes the most just God to have punished a most innocent Person, and to have justified himself, tho' a most ungodly Sinner. 12. He believes himself freely pardoned, and yet that a sufficient Satisfaction was paid for him. 13. He believes himself to be precious in God's sight, yet he loaths himself in his own sight. 14. He dares not justify himself even in those things wherein he knows no fault in himself : yet he believes God accepts even those Services wherein himself is able to find many faults. 15. He praiseth God for his Justice, and fears him for his Mercies. 16. He is so alhamed that he dares not open his Mouth before God, yet comes with boldness to God, and asks any thing he needs. 17. He is so humble as to acknowledg himself to deserve nothing but evil, yet so confident as to believe God means him all good. 18. He is one that fears always, and yet is as bold as a Lion. 19. He is often sorrowful, yet always rejoicing : often complaining, yet always giving of Thanks. 20. He is most lowly minded, yet the greatest Aspirer ; most contented ; yet ever craving. 21. He bears a lofty Spirit in a mean Condition, and when he is aloft, thinks meanly of himself. 22. He is rich in Poverty, and poor in the midst of Riches. 23. He believes all the World to be his, yet dares take nothing without special leave. 24. He covenants with God for nothing, yet looks for the greatest Reward. 25. He loses his Life and gains by it, and even while he loses he saves it. 26. He lives not to himself, yet of all others is most wise for himself. 27. He denies himself often, yet no Man that most pleases himself loves himself so well. 28. He is the most reproached and most honoured. 29. He hath the most Afflictions and the most Comfort. 30. The more Injuries his Enemies do to him, the more advantage he gets by them. 31. The more he himself forsakes of worldly things, the more he enjoys of them. 32. He is most temperate of all Men, yet fares most deliciously. 33. He lends and gives most freely, yet is the greatest Usurer. 34. He is meek towards all Men, yet unexorable by Men. 35. He is the best Child, Brother, Husband, Friend, yet hates Father and Mother, and Wife and Brethren, &c. 36. He loves all Men as himself, yet hates some Men with perfect Hatred. 37. He desires to have more Grace than any hath in the World, yet he is truly sorry when he sees any Man have less than himself. 38. He knows no Man after the Flesh, yet gives to all Men their due respects. 39. He knows if he pleases Men, he is not the Servant of Christ, yet for Christ's sake he pleases all Men in all things. 40. He is a Peace-maker, yet continually fighting, and an irreconcilable Enemy. 41. He believes him to be worse than an Infidel that provides not for his Family, yet he himself lives and dies without Care. 42. He is severe to his Children, because he loves them : and being favorable to his Enemies, revenges himself upon them. 43. He accounts all his Inferiours his Fellows, yet stands strictly upon his Authority. 44. He believes the Angels to be more excellent Creatures than himself, and yet counts them his Servants. 45. He believes he receives many good turus by their means, yet he never prays their Assistance, nor craves their Prayers, nor offers them Thanks, which yet he doth not disdain to do to the meanest Christian. 46. He believes himself a King, how mean soever he be ; and how great soever he be, that he is not too good to be Servant to the poorest Saint. 47. He is often in Prison, yet always at liberty, and a Freeman tho' a Servant. 48. He receives not Honour from Men,

yet highly prizes a good Name. 49. He believes God hath bidden every Man that doth him any good to do so, yet he of any Man is the most thankful to them that do ought for him. 50. He would lay down his Life to save the Soul of his Enemy, yet will not venture upon one Sin to save his Life that hath saved his. 51. He swears to his own hindrance, and changes not, yet knows that his Mouth cannot tie him to Sin. 52. He believes Christ to have no need of any thing he doth, yet makes account he relieves Christ in all his Deeds of Charity. 53. He knows he can do nothing of himself, yet labours to work out his own Salvation. 54. He confesses he can do nothing, yet as truly professes he can do all things. 55. He knows that Flesh and Blood shall not inherit the Kingdom of God, yet believes he shall go to Heaven Body and Soul. 56. He trembles at God's Word, yet counts it sweeter to him than the Honey and the Honey-comb, and dearer than thousands of Gold and Silver. 57. He believes that God will never damn him; and yet he fears him for being able to cast him into Hell. 58. He knows he shall not be saved by his Works, and yet doth all the good Works he can, and believes he shall not be saved without them. 59. He knows God's Providence orders all things, yet he is so diligent in his business, as if he were to cut out his own Fortune. 60. He believes before-hand God hath purposed what shall be, and that nothing can make him alter his purpose, yet prays and endeavours as if he would force God to satisfy him however. 61. He prays and labours for what he believes God means to give him; and the more assured he is, the more earnest. 62. He prays for that he knoweth he shall not obtain, and yet gives not over. 63. He prays and labours for that which he knows he may be no less happy without. 64. He prays withal his Heart not to be led into Temptation, yet rejoices when he is fallen into it. 65. He believes his Prayers to be heard, even when they are denied, and gives Thanks for that which he prayed against. 66. He hath within him the Flesh and the Spirit, yet is not a double minded Man. 67. He is often led away Captive by the Law of Sin, yet it never gets the Dominion over him. 68. He cannot sin, yet he can do nothing without Sin. 69. He can do nothing against his Will, yet he doth what he would not. 70. He wavers and doubts, and yet obtains; he is often tossed and shaken, and yet like Mount *Zion*. 71. He is a Serpent and a Dove, a Lamb and a Lion, a Reed and a Cedar. 72. He is sometimes so troubled, that he thinks nothing is true in Religion; and yet if he did think so, he could not be at all troubled. 73. He thinks sometimes God hath no Mercy for him, and yet resolves to die in the pursuit of it. 74. He believes like *Abraham* in Hope, and against Hope: And tho he can never answer God's Logick, yet with the Woman of *Canaan* he hopes to prevail with the Rhetorick of Impunity. 75. He wrestles with God and prevails; and tho yielding himself unworthy the least Blessing he enjoys already, yet *Jacob*-like, will not let God go without a new Blessing. 76. He sometimes thinks himself to have no Grace at all, and yet how poor and afflicted soever he be besides, he would not change Conditions with the most prosperous upon Earth that is a manifest Worldling. 77. He thinks sometimes the Ordinances of God do him no good at all, and yet he would rather part with his Life than be deprived of them. 78. He was born dead, and yet so, as it had been Murder to have taken his Life away. 79. When Life was first put into him, is commonly unknown; and with some, not until they had learned to speak, and were even grown up to the stature of a Man; and with others, not till they were ready to drop into their Graves for age. 80. After

ter he begins to live he is ever dying; and tho he have an eternal Life begun in him, yet he makes account he hath a Death to pass through. 81. He counts Self-murder a most heinous Sin, yet he is continually busied in crucifying his Flesh, and putting to Death his earthly Members. 82. He believes that his Soul and Body shall be as full of Glory as theirs that have more, and not more full than theirs that have less. 83. He lives invisibly to those that see him, and those that know him best do but guess at him; yet they sometimes see further into him, and judg more truly of him than himself doth. 84. The World did sometimes count him a Saint, when God counted him an Hypocrite; and after, when the World branded him for an Hypocrite, God owned him for a Saint. 85. In fine, his Death makes not an end of him; his Soul which was created for his Body, and is not to be perfected without his Body, is more happy when it is separated from it, than it was all the while it was united to it; and his Body, tho torn in pieces, burnt to Ashes, ground to Powder, turned into Rottenness, shall be no loser. His *Advocate*, his *Surety* shall be his *Judg*, his mortal part shall become immortal, and what was sown in Corruption shall be raised in Incorruption and Glory; and his spiritual part, tho it had a beginning shall have no end, and himself a finite Creature shall be possessed of an infinite Happiness. *Amen.* Mr. *Herbert Palmer* B. D. Master of *Queen's College, Cambridg*, in his *Memorials of Godliness and Christianity*, p. 53, &c.

Now what Mr. *Palmer* lays down, not only as the Trial and Exercise of a Christian's Faith, but also the Support and Evidence thereof, as being the very Substance and Marrow of his practical walking and conversing together with that Communion which arises therefrom with God, and also his Conversation in and with the World, is that, as being Paradoxisms or Contradictions to Flesh and Blood, for which the Papist as such, Baxterian as such, and Quaker as such, do therefore refuse, yea vilify with Scorn. Thus what Mr. *Palmer* and all other Believers took and take to have been and to be the Glory of God's Covenant Dispensation in all Generations more or less towards his People as including therein the very Mystery of Godliness, and the secret Testimony of his distinguishing Love towards them, they convert into the black Characters of Absurdities, Irrationalities, the Spring and Principle of all Licentiousness, the Test and Evidence of Antinomianism, and in sum the very Farrago of mysterious Nonsense, as our Pseudo-reverend Author *D. Williams* terms it, in that most famously infamous last piece of his that I have seen, which prefac'd the Report of his late Neonomian Virtues, Prerequisites and Qualifications unto his Country and Countrymen. Whence let me tell thee, Reader, had the Orthodox Presbyterian Party but dealt with Mr. *Baxter* as faithfully and strenuously, openly and nakedly, without soothing and self-exalting Phrases and Titles, which tended but to puff him up, whose Doctrines were most-ly disapproved and abhorred by them, as Dr. *Owen* has done with Mr. *John Goodwin* in his Treatise of Perseverance, and that notwithstanding his congregational disciplinary Judgment, whereof as I am informed he was as to Church-Government, this Baxterian Divinity with its speckled Wings, possibly *ad caput humanum*, would not have dilated it self, so to the impoisoning of the Nation, heartning and hardning of our Enemies [from whose Tents we have lately heard his acclamatory Commendation re-sounding] and sadning of the Hearts of many thousands in our *Israel*, if not to the distracting of the Minds and Spirits of many upright, plain and simple hearted ones, as it is to be feared it has done.—But *tho Offences*

must come, yet wo will be to them through whom they do come.—But before we proceed to obviate the measures of some, who through Ignorance of Mind, or Supineness of Spirit, or especially Heart-craftiness and practical Deceitfulness of such, who holding the Truth in Unrighteousness, may insinuate that these Authors above mentioned are wronged by discerning Sentences, or by dwelling upon some casually inadvertent Expressions of theirs, let such know that I am ready (God assisting) to make it evidently appear that the whole scope and tendency of their Divinity in the full Body and Substance thereof, is to evert the whole Mass of the Protestant Christian Religion as epitomiz'd in the nine Heads of the Introduction; and for this end let but the industrious and judicious Reader take but the fairest and most seemingly orthodox of their Notions, and trace it faithfully up unto its radical Spring, Origin and Dependance, as held by themselves, still pursuing it to its designed Station and Office, together with the practical Use and inferential Consequences and Effects thereof upon the Minds of the Children of Men; and without either the help of a precarious Subscription, or the lifeless Engine of artificial Heads of Union, I question not in the least the Coalescency of his Judgment with me herein; for Persons and their Profession are not to be determined upon, either as to their Orthodoxy or Sincerity upon occasional Excursions that may drop either from their Pens or Mouths, or Failures in walking, but by the Scope of the one, and the Course of the other, which is to be attended unto, if ever we would make a right Judgment concerning them. And tho some amongst us begin to alleviate the force of former Charges, and the suspectedly foreseen present ones against the Baxterian Doctrine, by saying that Mr. *Baxter's* Errors were but of late, and the Offspring of his Dotage, yet if this be the Rule that even his own Friends and Well-wishers would have us follow in our Determination of his Ability in things of this nature, especially comparing his former Works with his later, together with the same Oppositions made then unto them by eminent and orthodox Writers, and what has been of late also done by others, I must needs say by Consequence that he never was in the things of Religion truly a *compos mentis* one; for his *end of doctrinal Controversies* is but an Abridgment of his *Methodus Theologiae*, and his *Breviate of Justification* but a Transcript of his *Life of Faith*, together with the grounds upon which the whole, or at leastwise the main part of his *Saints everlasting Rest* does depend, and all this weighed with the early opposition he made unto Dr. *Owen*, because of the Truths that he held, as may be seen in the Doctor's Appendix unto his Treatise against Mr. *Biddle*, that rank *Socinian* and *Anthropomorphite*. You will never come thorowly to apprehend some Authors (as one well observes) so much by what they hold, as by what they oppose. Therefore to undeceive the fond Conceptions that some have entertained, that Mr. *Baxter's* Heterodoxy should arise from a crazed Superannuatedness, let the Reader have his Recourse unto the close of his Preface unto his *Breviate of Justification*; his Words are, “ This Week an honest, judicious, moderate Friend (that is more a Contender than a Dissenter, as far as I can judg, sent me the Notes which I answer in the latter end, as partly his own and partly others, which (not as opposing them, but as tending to elucidate the whole Cause) I here adjoin, tho all or most here said, is said elsewhere before [*Mark that Reader*] which I mention, lest you think that I took all for his own Opinion which he cited out of Dr. *Owen*, who himself reformed much of his former Judgment about Doctrine and Government before he died.—Now for my share I cannot guess or imagine

upon what account it is that Mr. *Baxter* so confidently asserts *this* of the *Doctor*, unless it be from a surreptitiously designed affixing of a Preface of Dr. *Owen's* to Mr. *Samuel Clark's* Annotations upon the New Testament, which in the Doctrine of Justification, absolutely lie opposite unto, nay fundamentally evert all the *Doctor's* Pleadings and Arguments for the same, in the whole Course of his Controversies upon that Point. Now compare what the *Doctor* is brought in to say for the Exposition, with the Exposition it self of those Places especially that treat of Justification, as *Rom.* 10. 3, 4. *Phil.* 3. 8, 9. together with Mr. *Clark's* References therein unto other places: "It may not be expected that I should be able to pass any judgment on all the particular Expositions of all places which he gives; but this I must say, that to the best of my Understanding, he (*viz.* Mr. *Clark*) has made his choice of the especial Sense which he gives of the Word in all places, with great Diligence and Judgment. And it is evident that in the whole, he has so carefully and constantly attended unto the Analogy of Faith, as that the Reader may safely trust to him, without fear of being led into the Snare of any Error or unsound Opinion.—Now, I say, compare this with the Annotations as to the above-mentioned Places in Scripture, and thou wilt find that in the matter of Justification, it is neither more nor less than what both the Papist, Baxterian, and Quaker do hold; but that there was a Craft in it, (*according to the subtle prevaricating Practices of these Men*) appears from the date of Dr. *Owen's* and that of Mr. *Baxter's* Preface unto the same, the former's being in *Febr.* 14. 1683. and the latter's in *Aug.* 22. 1683. Now whatever Annotations were put into the *Doctor's* hands I know not, but I dare be confident he never did knowingly recommend these to the Reader. For do but bring the *Doctor's* Expositions of those places in Scripture, which refer unto a Righteousness for Justification, and sute them with Mr. *Clark's* Annotations upon the very self-same Texts, and thou wilt find their Consonancy therein to be as much as is between God and the Devil, Christ and Antichrist, Heaven and Hell, Light and Darkness, Grace and Sin, yea Salvation and Damnation; and that the Difference does not lie only in Words, as some confidently assert, but in their essential Nature, formal Application, together with that Use and Tendency that a Believer ought by Faith to make an Improvement of, in his non-peradventure-Walkings with God. Now can it be supposed that the *Doctor* would say, that Mr. *Clark* in his Annotations did so carefully and constantly attend unto the Analogy of Faith, as that the Reader may safely trust to him, without fear of being led into the Snare of any Error or unsound Opinion; I say, can this be said of him in reference to the Doctrine of Justification, who elsewhere speaks of such that had imbraced the same, in Mr. *Clark's* own verbal Sense, That *if our Gospel be hid, it is hid unto them that are lost?* *Treatise of Justif.* p. —No, beware of these cursed Deceivers, who value not how they deal either with Teachers or Learners, Authors or Readers, so they can but compass their own vile wretched ends thereby, like the Pharisees of old, whose Doctrines and Practices they both tenaciously hold and prosecute, indefatigably compassing Sea and Land to proselyte poor Souls into their Nets. And herein I must give the Reader a Caution against their subtle Proceedings; for amongst us here they have been long since and of late, under a pretence of Charity unto Souls, a dispersing their rotten Authors by way of free Gift, and partly through the hands of some inadvertent upright ones, both in *London* and in the *Country*, have endeavoured the same, yet through Mercy in some measure prevented, but especially

ally and too much effectually by those who have discovered their Rottenness in, or at least their Indifferency for the Truth, in their warping from or lukewarm Unconcernedness for the same. And lest the Reader should suppose, or be made by some of our impudent and yet crafty Insinuator to believe, that his Judgment herein is designedly imposed upon, let him but cast his eye upon these Columns.

Mr. Barclay the Quaker, upon 2 Cor. 5. 21.

From whence they argue; That as our Sin is imputed to Christ, who had no Sin, so Christ's Righteousness is imputed to us without our being righteous. But this Interpretation is easily rejected, for the Christ bare our Sins, and suffered for us, and was among Men accounted a Sinner, and numbred among Transgressors, yet that God reputed him a Sinner is nowhere proved.—For indeed if this Argument hold, it might be stretched that length as to become very pleasing to wicked Men that love to abide in their Sins: for if we be made righteous as Christ was made a Sinner merely by Imputation, then as there was no Sin, not in the least in Christ, so it would follow that there needed no more Righteousness, no more Holiness, no more inward Sanctification in us, than there was Sin in him. So then by his [being made Sin for us] must be understood his suffering for our Sins, that we might be made Partakers of the Grace purchased by him, by the Workings whereof we are made the Righteousness of God in him.

Mr. Samuel Clark's Annotations upon 2 Cor. 5. 21. and other Places in Scripture as to the Doctrine of Justification.

—THAT we might be made the Righteousness of God in him. Become righteous by that way of Righteousness which God has established in the Covenant of Grace, viz. the Righteousness of Faith, see on Rom. 1. 17. n. 69. Upon the account of Christ's Undertaking and Performance.

For therein is the Righteousness of God revealed from Faith to Faith, as it is written, The just shall live by Faith: q. d. It appears that the Gospel is a powerful means to bring Men to Salvation, because it teaches Justification by Faith, which is the only way of obtaining Salvation (and so here he begins to prove Justification by Faith) in the Gospel, ch. 3. 21, 22, 26. & 10. 3. 2 Cor. 5. 21. Phil. 3. 9. that way or method of becoming righteous, which is of God's Institution, Ordination, Appointment and Establishment, and which alone he will accept to Life, and which he works by the Power of his Grace (hence the Gospel is called the Ministration of Righteousness, 2 Cor. 3. 9.) fully and plainly discovered, (which was wholly unknown to the Gentiles, and but obscurely made known to the Jews) and also bestowed, which is attained (not by Works of the Law, but) by Faith, ch. 3. 21, 22. Phil. 3. 9. And by the continual Exercise and Improvement thereof, whereby we grow from one degree to another (as Psal. 84. 7. 2 Cor. 3. 18.) and continue to be righteous, Rev. 22. 11. Hab. 2. 4. Gal. 3. 11. Heb. 10. 38. He that performs the Condition of the Covenant of Grace, and so is accounted by God a just and righteous Person, —Rom. 4. 5.—his Faith is counted

Mr. Samuel Fisher the Quaker, upon 2 Cor. 5. 21.

T. D. How he is our Righteousness, 2 Cor. 5. ult. tell us, as Christ was made Sin for us, so we are made the Righteousness of God in him; but the former was by Imputation, not Inherence, and therefore so the other.

Rep. How now T. D. what is it so indeed, even so and not otherwise, that as Christ was made Sin for us, which was secundum te, by Imputation only, never Inherence, so we are made Righteousness, i. e. by Imputation only, never by Inherence? Art thou not a loud Liar in this? —We are here said *judicatus*, to be made, i. e. by a new Birth, and not a bare naked account by the Righteousness of God in Christ.—We who are of Abraham's Faith, and not of your mere Adamical Fancy, are made not computatively only, but inherently righteous before God in him, by a real Participation of his own divine Nature, &c. Testimony of Truth, p. 180, 181, 182.

Obj. And tho' it's said he justifieth the ungodly:

Rep. I say, yea, Justification is ever of Ungodly ones, yet never in but from their Ungodliness, as Sancti-

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him. Mr. Barclay's Apology, p. 149.

That it is by this Revelation of Jesus Christ, and the new Creation in us, that we are justified, doth evidently appear from that excellent Saying of the Apostle included in the Proposition it self; *Tit. 3. 5. According to his Mercy he hath saved us, by the washing of Regeneration and renewing of the Holy Ghost, &c.* Now that whereby we are saved, that we are also no doubt justified by, which words are in this respect synonymous. Here the Apostle ascribes the immediate Cause of Justification to this inward Work of Regeneration, which is Jesus Christ revealed in the Soul, as being that which formally states us in a capacity of being reconciled with God, the washing of Regeneration being that inward Power and Virtue whereby the Soul is cleansed and clothed with the Righteousness of Christ, so as to be made fit to appear before God. *Ibid.* p. 156, 157.

Col. 1. 27. Christ within the hope of Glory. Now that which is the Hope of Glory can be no other than that which we immediately and most nearly rely upon for our Justification, and that whereby we are really and truly made just. And as we do not hereby deny, but the original

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ed for Righteousness—*i. e.* upon his believing he is graciously dealt with by God, as if he were righteous in the strictest Law-Sense. See *n. 9. v. 3. It was counted unto him for righteousness.*—It was put upon his account by God, as one Instance or Particular (among others) of his Righteousness, and accordingly he was graciously, and without any Desert on his part esteemed and owned to be a righteous Person, and dealt with accordingly; or this Faith was counted by God his Gospel-Righteousness, as being the performance of the Condition which the Gospel requires to Justification.—*Tit. 3. 5. Washing of Regeneration.*—By Regeneration, whereby (as by a Bath) we are cleansed from the Filth of Sin, *Ezek. 36. 35, 37. Being justified by his Grace.*—Acquitted from the Guilt of Sin, and counted righteous. See on *Rom. 3. 28. V. 37.*—*By the Law of Faith.* That Gospel-Law or Constitution which sets up Faith in the room of Law-works for Justification: which Faith is the Work of God, and so takes away boasting of our own Abilities—*V. 28. q. d.* since it appears by all that hath been said, that all are Sinners, and so cannot be justified by the Law, and that God hath set up another way of Justification by Faith, *viz.* by Faith, therefore *Gal. 2. 16.* accounted righteous, and dealt with accordingly—By believing in Christ which is our Gospel-Righteousness, or the Terms and Conditions of the Covenant of Grace for Justification. See *ver. 22. By Faith of Jesus Christ, Phil. 3. 9.* By such a firm, hearty, lively Belief of Christ, to be what the Gospel declares him to be, as begets sincere Obedience, in the Life, *Jam. 2. 24.* which way of Justification belongs unto all, *&c. Col. 1. 27.*—*Christ in you the hope of Glory, q. d.* 'Tis not so much by reason of what Christ has done for you without you, as by reason of what Christ has done for you within you, that you have any grounds of Hope, the only

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Sanctification and Salvation is of Sinners, but not in, but ever from their Iniquities; he clears the guilty, but by no means, no not Christ's Blood. So *Exod. 34. 7.* as to clear the guilty while in their Sin, or hold them guiltless, as *T. D.* dreams he did *David*, while they are guilty of Adultery and Murder, and while they are taking his Name in vain, crying, *Lord, Lord,* but not doing what he says, naming his Name but not departing from Iniquity; he makes Christ so such as believe in his Light, Wisdom, Righteousness, Sanctification and Redemption, but (what e're some count) he in no wise counts him so to any, any further than he doth so make him. *Ibid.* p. 164.

Gal. 6. 3, 4. If any Man think himself to be something, and that he is thought of God, for that Holiness which is in another without him, to be something when he is nothing, and witnesseth neither that other nor his Holiness within himself, he deceiveth himself: but let every Man prove his own Work, and what he doth by the Spirit of Christ within himself of the Will of God, and then shall he have rejoicing within himself alone, or at least also, and not in another Person without him only; and he that glorieth, will glory in the Lord, Christ in him the hope of Glory, in the Lord

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nal and fundamental Cause of our Justification is the Love of God manifested in the appearance of Jesus Christ in the Flesh, who by his Life, Death, Sufferings, and Obedience, made a way for our Reconciliation, and became a Sacrifice for the Remission of Sins that are past, and purchased unto us this Seed and Grace from which this Birth arises, and in which Jesus Christ is inwardly received, formed and brought forth in us, in his own pure and holy Image of Righteousness, by which our Souls live unto God, and are clothed with him, and have put him on. *Ibid.* concerning Justification, p. 157.

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Foundation you have to build your Hope of Heaven upon.

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in himself, in whom the Seed of Israel finds Righteousness and Strength, and Salvation from the Sin, is justified, and shall glory, Isa. 45. 21, 22, 23, 24, 25. *Ibid.* p. 189.

Now let any one of a common competent Judgment (*but ordinarily conversant with Dr. Owen's Writings*) speak, whether he can suppose that such an one's Preface to Mr. Clark's Annotations was honestly or justly obtained, *i. e.* whether he that had pleaded so often, so excellently, and so indefatigably against this *Papistical, Baxterian* and *Quakeristical* way of Justification, both as to its Matter and Form, should be induced, tho' but upon a transient or cursory Perusal (*especially considering his Aptitude and Skill in things of this nature*) of the said Annotations, to recommend them as being safe and sound unto the Reader's view, which is that he calls *ut supra*, no less than the Foundation of Papacy, is that which I highly question, as also that Preface of his prefixed unto Mr. Lobb's piece against Dr. Crisp, and that for several Reasons which may be produced if occasion offer it self. But this is the manner of them, as Dr. Owen in his Appendix unto his *Salus Electorum, &c.* takes notice of, how some had abused Mr. Caryl's *Imprimatur* unto some of Mr. Joshua Sprigg's Works, which were passable by affixing it unto others of the same Author which were fullom and rotten, p. 329. 330.

Now this Annotator may boast of his Attainments in procuring Prefaces to shelter himself in, as a manumissive *Imprimatur* from two of so different a Judgment in this Doctrine of Justification as Dr. Owen and Mr. Baxter were, as he who in the Parliament time thought to secure himself from the Distast and Violence that might arise from his adhering unto either one or the other of the both Parties concerned in those civil Broils, who meeting with one that had loaded both his Shoulders with a parcel of Puddings to make his test of Persons thereby, and asking the first he met with, *who he was for?* replied, for the King: upon which he told him he was an honest fellow, and gave him one; the next he met with upon the same question put to him, answered, he was for the Parliament, who thereupon received the same Character and Pudding-reward; but this same third insisted on, in a pursuit of the same question put unto him, said he was both for King and Parliament, which procured him the Honour of being a cunning Knave, and the reward of a couple of Puddings to boot.

Note, Reader, That as a Believer's Life and Conversation in the distinct, sincere, and analogical Lines thereof, is an exact *Acrostick* and Propension drawn from every Letter in the Name, Person, and Offices of Jesus Christ, and Attributes of God in him, as so many Beams coming forth and shining thorow him, as *the Son of Righteousness*, 2 Cor. 3, 2, 3. *Ye are our Epistle written in our Hearts, known and read of all Men. Forasmuch as ye are manifestly declared to be the Epistle of Christ ministered by us, written not with Ink, but with the Spirit of the living God,* not in
Tables.

Tables of Stone, but in fleshy Tables of the Heart. Compare with ver. 18. But we all with open face beholding as in a Glass the Glory of the Lord, are changed into the same Image from Glory to Glory, even as by the Spirit of the Lord. So in his very Heart and Nature, as well as personal Covenant Station before the Lord, he is but one interwoven Anagram with him, either as to the Justification of him, in the latter Sense, by a bare imputed, yet real tho external Righteousness; and also Qualification of the former, i. e. his Nature, in its assimilative Principle or Seed, Disposition and material effects, and that by Creation thorow Infusion and Renovation, which we call Regeneration. In the one respect he is the Lord our Righteousness, and he shall be called the Lord our Righteousness, Jer. 23. 6. ch. 33. 16. This refers to their personal Justification, or legal and actually federal Union with Jesus Christ. In the other respect, he is our Sanctification or Holiness, and they are his also: 1 Cor. 1. 30. But of him are ye in Christ Jesus, who of God is made unto us—Sanctification—compare with Isa. 62. 9. But they that have gathered it, shall eat it, and praise the Lord; and they that have brought it together, shall drink it in the Courts of my Holiness, ch. 63. 18. The People of thy Holiness have possessed it but a little while—which bespeaks and imports a likeness of Nature unto him, from its Spring and Effects: 1 Cor. 6. 17. He that is joined unto the Lord is one Spirit: compare with 2 Pet. 1. 4. whereby are given unto us exceeding great and precious Promises, that by these ye might be Partakers of the divine Nature—. Herein lies not only the Mystery of divine Wisdom in contriving or forecasting, but also the subjective distinct personal matter of that Mystery in the conjoint mutual respective Interest that fall in betwixt Christ and his Members, whereby they become in time [as arising from an eternal, solidly stated Fountain in and with him, and God through him, Psal. 139. 15, 16.] one compleat, actual and visibly mystical Body with him as their Head: 1 Cor. 12. 12. For as the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body: so also is Christ. Compare Eph. 1. 22, 23. And hath put all things under his Feet, and gave him to be the Head over all things to the Church, which is his Body, the fulness of him that filleth all in all. Ch. 4. 12, 13, 15, 16. For the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the measure of the Stature of the Fulness of Christ. But speaking the Truth in Love, may grow up into him, in all things, which is the Head, even Christ,—from whom the whole Body fitly joined together and compacted by that which every Joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body, unto the edifying of it self in Love. Thus in an Acrostick Sense, Christ is the Spring, Fountain-head, or communicative Root of the Regeneration and Sanctification of the Church, together with the Image of Christ, who is the express Character of the Father, arising from the same, whence she is said to be begotten after the likeness of God. Thus also in an Anagrammatical Respect, by a Transposition of Letters, their mutual personal Covenant-Station and commutative Charge of Sin and Righteousness is held forth, and their external and legally stated relation unto each other in one mystical Body, whereof he is the Head, and she in him as her representative Head covered with the Robe of his Righteousness for her Justification; whence it is said that she is built upon a Rock, put into a Cleft thereof, the Lord her Pavilion, Covering and Ark; and in both these this great Mystery is typified by Eve's being taken out of Adam's side, for

the Church is look'd upon as taken out of the Side of Christ even by Blood and Water, which the Spirit testifies unto, in the Hearts of Believers; 1 *John* 5. 8.

The whole of this, as to the main Bulk thereof, might be further illustrated from *Solomon* in his judicial Proceedings with the two Harlots, who was at least therein an *allusive* Type of Christ, and that in the divine Attribute of his Wisdom; which typical relation the said *Solomon* more especially manifested in the exercitious and discriminative Discovery thereof, by the manner of his Progress in Judgment concerning the Infant, about whom the Contest grew between the two Harlots, *i. e.* whether of them both had, for none but one could have a just Propriety in him: this he decided from their own Mouths, and formed the *Equilibrium* of his Sentence in his Determination of the Matter under Debate from their own Pleadings, Resolutions and Conclusions, namely, that she and only she, must of natural and moral, and consequently legal necessity, be reckoned upon as the true Mother of the Child, who would rather part with him entirely, together with all her Interest in him, *unless she had him both whole and alive*. Thus it will go with all the Professors of Christianity sooner or later; for each Party cries out, lo here, lo there is Christ, we are the Temple, Church, and Reformation in Religion, not so much espousing Christ and his Interest in the whole Substance and living Efficacy thereof, as seeking by what they partially and remotely own of him, that he therefore should espouse them, their Cause, Interest and Faction, or humanely compacted Designs, together with their worldly, carnal, self-justiciary, and prerequisite Reserves therein: this is the very shelter of *Paganism* in the *Papacy*, which if once removed, would soon appear in its proper Colours, the wast'd Umbrage of Superstition, and the vertiginous Lethargy that hath beset and befallen too many Churches that pretend highly to Reformation this day, namely the adapting of scriptural Names and Terms to either Persons wholly ignorant of the same, or to things that have no Affinity indeed with, but are utterly foreign unto them. But Christ will not be so served by Men, no more than *Solomon* his Type would be gull'd by the bold and yet false Pretences of the Harlot; for the Apostle is expressly distinct in both these, that it is a *whole* and a *living* Christ, for the ends designed of God in order unto Salvation, we must attend unto, *i. e.* a whole Christ for Righteousness as personally wrought out by him in his Obedience unto the preceptive and sanction part of the moral Law excluding all other predisposing and subordinate Righteousness to Justification, and a living Christ, or Christ dwelling in the Soul by his Spirit, Word and Grace, for Regeneration unto Sanctification: *Acts* 13. 38, 39. *Rom.* 10. 4. 1 *Cor.* 1. 30. *ch.* 15. 55. *Gal.* 5. 2. *ch.* 4. 19. *ch.* 2. 20. *Acts* 5. 31. *Phil.* 1. 21. *Col.* 3. 11.

Study but the Arguments of our *old Reformers* against the Church of *Rome* in vindication of their Separation from her, together with their distinct Pleadings in subserviency unto the same, in several *polemical* and *practical* Treatises of theirs, as also their present Articles of the Church of *England*, those of *Lambeth* and *Dublin*, for the Doctrines of Justification and Regeneration both as to Matter, Order and Use, and thou wilt soon find not only what ground the Enemy has got upon us in our too apparent Apostacy in the general from the Truth and Zeal for it, but also his Subtily to return upon us by a parcel of new Schematists through the Trap-door of a seeming Nonconformity. For a conditional Salvation must have a conditional Saviour, a conditional Saviour must be a conditional Christ, and a conditional Christ must be a conditionally anointed one, partly of God, and

and partly of Man, for that Work of Salvation; for under these *Baxterian* Conditions pleaded for, and that as *Prerequisites* and *Subordinates* unto our Interest in this their Papistical and Quakeristical Christ, if such a Blasphemy might be admitted, the Efficacy of this his Unction or Anointing, and therein the whole of the Purposes of the Father, the Engagement of the Son, together with the Sufficiency of what he did and does in the absolute satisfactory and meritorious Prevalency thereof, must depend and lie. The Relation of a Father and Son as such is the same, tho for the present there may not only be a vast but essential Disproportion between them in their Frame, Life, and Conversation: yet all this while the Father not only wishing, but also using all the means imaginable to reduce his Son to his own steps, and that in the sedate, well-composed temper of his Mind, as well as his external reforming Department both in his Conversation and Industry, as may best adequate and comport him with his Purposes and Likeness, and also to fit him for the Possession, Enjoyment, and Improvement of that which he as a Father had of his Love, Wisdom, Power, Care and Industry provided for, and settled upon him, as his Child; yet in the *interim* the relation is not at all destroyed, tho the Experience and comfortable Intercourse arising from such a relation, is totally eclipsed, *Luke 15. 17.* This MY SON *that was dead, is alive.* Now herein lies the difference between a heavenly and an earthly Father, the latter can but wish, would, pray, use this and the other means, and depend after all upon another for a Blessing upon the same; but it is otherwise with God, he brings to the means, and blesses them and his in the use of them, by conveying a saving Sight, a Heart-renewing and sealing Efficacy and Testimony of the Spirit unto them of their eternal Interest in the Privileges of Adoption, which Adoption is the very Covenant, immediate and lineal Foundation of their Reception of the Spirit for Regeneration: *Gal. 4. 6. And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, Abba, Father.* And notwithstanding their present Acts of Rebellion, this relation between God and his adopted ones, which is a legal choice, tho originated in Grace, of them in Christ, they being adoptedly chosen in him by the Father, and upon the valuable Considerations of Christ's standing in their room and stead in the Transactions between the Father and the Son, this as commencing from Eternity will also terminate in Eternity; yet he knows how and when to make of an unwilling a willing People, and in pursuance of this their Privilege Christ, like the good Shepherd, will not lose one of them, but rather than fail in bringing any of them unto an actual Fruition of the Benefits of so distinguishing a State, he will drive them gently, bear them up in his Arms, yea carry them upon his Shoulders, and protect them, as he has done in all Generations, against all the liers in wait, ravening Wolves, and deceitful Teachers, that would rob or befool them of so inestimable a Treasure and Inheritance. Wherefore I desire the Reader impartially to consider and weigh the following Scheme or Figure, as not being in the least measure willing to lay a precarious Enforcement upon his Intellectuals, the Method of some with their supine and decoyed Subscribers and Followers this day:

That	} Transgression	} as an Act in	} Guilt and Ob-	} and that	} Punishment
} Obedience	} quence, infers	} Innocence and	} ling unto	} Acquittance	
					}

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Separate any one of these Heads from the rest of them, either in their direct lineal Dependance each upon other, or their opposite and yet mutual Covenant Station by way of Commutation, as they irreversibly stand related the one to the other, and that both in a civil and spiritual Acceptation, and you will soon overthrow the very grounds of Justice in its Proceedings against a Transgressor, and that whether inherently and in his own Person actually so, or but imputatively and by way of Federacy and commutative Obligation reckoned upon as such: for a matter of Charge must be first exhibited, whether in one Sense or another, or the Guilt cannot properly, but Socinian-wise, *metaphorically* be fixed upon, and consequently the Punishment must be executed injuriously or illegally, yea rather fancifully and fantastically, either upon the *voluntary* Surety or *actual* Transgressor. For Justice has no regard in this case, to either a Love or Hatred of any Person, but puts *that* Law in execution against such who are charg'd with the matter of the Breach thereof; otherwise how shall it pass sentence? or upon whom? what must be the Rule of its Proceedings herein? and what is the Punishment it condemns unto? since do but take a Sinner by Imputation, and if he do not undertake and undergo personally and identically the same, that the real Criminal in his own Person lies obnoxious unto, what does he do for him? But say they, by his Obedience to a peculiar mediatorial Law, an equipollent Satisfaction is provided; but this is no proper Satisfaction unto either a broken peculiar Law, or injured Justice, but an ungrounded hellish vacating of the one, and an impudent bribing of the other. And do but observe those that are, either wholly or partially, or hesitantly against this undeniable and fundamental Truth of a Transimputation of Sin and Righteousness, and you will find that at the very bottom of such a Denial there lies a secret rejection of both Covenants indeed, properly such in their genuine nature or kind, as originated in a personal Contract with others in and by one peculiar personal Head. As that the Covenant of Works is not a peculiarly moral Covenant, so as to include in its preceptive Prohibition given of God unto *Adam*, in that particular or singular Restriction of his, *viz. not to eat of such a Tree, or he should die*, even that very Obedience of his, and all his Posterity in him, as had a relation to that Law afterwards held forth in its literal Edition, Discovery, and Promulgation in the Decalogue or ten Commandments, but that it is some peculiar and entire in it self Law of Innocency, which indeed is in the design thereof by these Men but a mere diverting blind; for tho it is true, that the Covenant of Works was made with *Adam* when in a State of Innocency, but that the Law whereon this Covenant was founded, respected only *Adam*, and merely that Tree, and not the whole of pure Mankind in him, and the Perfection of their nature in him also, which is the Original of what was afterwards at Mount *Sinai* given forth but in Words, tho in Power, and formerly concreated with him, is a damnable Heresy, striking at the principal Engagement of Christ in the Covenant of Grace as the representative Head of all the Elect of God in him, and therein: wherefore it is that they conceive it as impossible that we should have a relation unto *Adam* in a federal Sense, as his Covenant respects the moral Law, or the Law that was concreated with his nature, that that was not the Substance and Bounds of God's Covenant with him, as comprehended within that specific Prohibition of God, but a certain Law of Innocency peculiar unto himself, upon the breach whereof he so discomposed the Faculties of his Soul, and defatigated the Members of his Body, that all his Posterity as begotten by and spring-

ing from such a corrupt Fountain, must be defiled and depraved thereby; but what is all this to the purpose? Reader, do but narrowly observe it, and thou wilt soon find both the Weakness and Treachery of such a Sentiment: its Weakness will appear from hence, that if *Adam's* Perfection in a State of Innocency lay in the suitably created frame of his Spirit unto that Law, which was the Substance of that Covenant, then the Rebellion that seized his Person upon the breach of that Covenant and Law thereof, must be the same which he transferred unto all descended from him: But the Law of Innocency, as they say, being a Law peculiar unto *Adam*, as not having any reference unto the moral Law, against which it is that an obstinate Enmity, the very Minds of all his Posterity are naturally and derivedly set, was that only Law which *Adam* broke, and therefore must of consequence infuse into his succeeding Generation a Nature depraved by his breach of a Law peculiar unto himself, as carries in them a rebellious Frame against such another Law, that *Adam* never broke, heard of, was made under or conformable unto. This seems strange that a corrupted Spring should immit into its Streams that Corruption which it never was tainted with: Its Treachery lies in this, that if it be granted that *Adam's* breach of the Covenant of Works lay in a breach of the moral Law, even by that his single Act of Transgression, then all his Posterity, as covenanted with in him, must fall under that Charge, being born under that Covenant and Law, and not under an universal Law, as a Covenant of Grace, which they would intrude upon us from the former Supposition: and hence they know that Righteousness unto Justification out of this State of Condemnation must spring from the Obedience of one who is able to perform it, unto that very Law which the Elect in *Adam* had personally, by way of Federacy, broken; which, I say, if once admitted of, as they well perceive, would totally overthrow them and their Cause: but the fifth Chapter of the *Romans*, as well as other innumerable places in Scripture, will so stick in their Teeth and Consciences, and render them uneasy in their pretended Peace, as the fifty third Chapter of *Isaiab* did that Jew, who said he could deal well enough with the Christians, if it were but expunged the Scripture. The sum and substance whereof in short is this; That to remove and destroy any Thoughts of a real and forensick Act of God in Condemnation and Justification by Sin and Righteousness in an external material Imputation of either the one or the other, they labour to prove *Adam's* Covenant to have a Law peculiar unto himself, and that Christ carries on the execution of his Trust in the Covenant of Grace, by fulfilling a Law proper unto himself, in which his People have no concern any further than that by the meritorious Effects thereof they are justified by the Law of Faith, or the Righteousness of Regeneration; and thus they blind their Readers, dealing with them as *Zedekiah* was used, first had his eyes put out, and then was led Captive to *Babylon*; so that the moral Law betwixt these two peculiar Laws of both *Adams*, like a Dish between two Joint-stools, falls to the ground, whilst he that is saved gets to Heaven by some geometrical *hocus-pocus* Conditions; and he that is damned, is damned with saving Grace, and for want of an improvement of it.

Hence it is that so many blundering Hurricanes issue forth in their absurd and hellish Consequences from the *Arminian* and *Socinian* Tents, as of old roaring in the midst of the Congregations, and thereby setting up their Ensigns as evident Tokens and Signs of their Purposes, that with the Axes and Hammers of their carnal tho but forced Arguments and Reasonings, would break down the carved Work

of the Temple, even the stated Effects of an infinite contriving Wisdom, running through the whole of the Covenant of Grace, and that as equally respecting in the full Dimensions thereof, the Glory of an unspeakable righteous God and holy Law, as well as, the Safety and Salvation of a wretched Sinner; *Psal. 74. 4, 5, 6, 7. Eph. 3. 8, 9, 10, 11. 1 Cor. 1. 29, 30, 31.*

Arminianism and *Socinianism* are the two grand Pillars upon which the Gates of Hell it self in its Power and Policy do hang and turn, and *into which*, as originated in them alone, every individual, scattered, and less apparent, as well as more discernedly open Herefy, maugre all the Subterfuges that Men betake themselves unto, will one day be resolved and cast: for they are so much the harder to be rooted out of the Nature of Man, by how much if we consider, they were con-created with him, not only as an Appendix unto his State of Innocency, but as part of his Perfection therein; and tho the terms of *Arminianism* and *Socinianism* were not then in being, yet the Substance and Matter of them, not as a Sin, but federal Qualification in a positive and negative Sense, was both then and there.

1. *Arminianism* was the positive Perfection of *Adam* in his State of Innocency: for tho it was of mere Grace that the infinite God and Creator of a Worm should condescend to enter into Covenant immediately with such an one, but yet to capacitate him to answer the future Conditions thereof, with a Power of Volibility, was no small addition unto this Grace; nay it was the very Beauty of his Creation, as to his federal Station, that God did not only lay before him a Covenant, and offer'd, yea did enter into the same with him, but adapted his Nature with a Principle of Possibility to close with, and answer it in the Ends and Demands thereof: This self-Power in him, I say, as arising from his created Ability to do the Will of God, no Man can say was his Sin, tho his Forfeiture of it was; but for any one to hold, that it is there since the Fall, where it is not, or that it is in any of the Posterity of *Adam*, either by Nature or common and universal Grace, is in plain terms to give both God and his Word the Lie.

2. *Socinianism*, passively considered, was part of this Perfection in *Adam's* innocent State or Condition, and that in a negative or indirect Acceptation. For that God essentially so, should in the Person of the Son, assume our Nature into Union with himself, for the ends for which it was to be assumed, would not only have been unnatural and nauseous unto the Sanity of his Reason in such a State, wherein the whole of his Faculties, as suted unto the Tenure of that Covenant, he was then under, did lie, but obstructive of its Perfection (being a spiritual Illumination, and not congenial with his natural Light and Knowledg in the very Essence and Kind of it) in that Obedience he was to give unto, and thereupon his Fellowship with God raising in him a Rivalship of Headship-Emulation, and such Distractions of Mind as would have been wholly inconsistent with, yea resistant of that calm State and Frame he was in, by which he was fitted for his Duty; for his Reason, tho wholly and compleatly so, would have been darkned and disturbed rather than refreshed and strengthened, in its proper and limited Service, by such a Knowledg that was neither the Spring, Exercise or Ends of the same; there being as great an Imperfection in an useless, supererogative Superfluity of Knowledg, as there is in a defect of that which is true, God neither creating nor revealing any thing in vain.

This double-branch'd Perfection in *Adam* is that which Man naturally inclines unto; for Nature as such, not as defiled, would from its own Propensity return in-

to it self for Refuge, upon this or the other emergent appearance of an onset or danger, and from thence produces all those seemingly rational and plausible Arguments against the divine Myſteries of the Covenant of Grace. Nay, let me further add, The most virulent and deceitful Oppositions that have ever assaulted the Church in perverting, polluting, and undermining the very Foundation of the Gospel it self, have sprung from this bottom, even from this propense Innateness in Man to arm himself from those remaining Sparks of these primitive Principles of Reason, against the same; and tho' these were once the sanctified, preparative Qualifications of *Adam* unto his Obedience in the Nature of it, and as adequated unto the *tho' Covenant*: but now to revive that which was a Perfection in its Place and Office then, is to turn out the Covenant of Grace, and to reintroduce *that* of Works into the room of the same. Hence it is that the Faith and Obedience of the first Covenant may be called *natural*, and that of the second *supernatural*, as springing from the different Heads of each Covenant; *1 Cor.* 15. 45, 46, 47, 48, 49. not that it was natural to *Adam* as a *rational* Creature, *i. e.* that I mean barely as such: but,

1. It is natural as concreated with him, for upon his very *Being* in Nature it was natural with *that Being*; and therefore unrenewed Nature unto this very day, as we find it, upon all Convictions even to those of a Death-bed Relation, retires for its Peace unto *this* conditional Prerequisite, tho' still owning of Christ, yet that is no farther than as Sin and Guilt pursues the said Convictions, and impeaches the Soul of an Imperfection, that therefrom attends the best of its Duties; so that it is a Covenant of Works they would be justified and acquitted by, tho' by a Covenant of Grace Christ is relied upon as a meritorious Introducer of such a Covenant of Works, as to their Failures therein.

2. It is natural, as suted to or connatural with the Covenant he was to be brought under, wherein the Goodness of God towards the perfecting of his Creature in such a State doth appear, otherwise he could not have been a Subject capable of being covenanted with, not purely as to his rational Faculties, nakedly considered as such, for therein he might have had a perfect Creation in Essence, and yet have been an utter Stranger to the Faith of that Covenant; for God requires Faith, or no Obedience can properly be given unto him, or accepted of by him; and sutable to the Covenant we are under or taken into, such will our Faith be. This is comprehended in the above-recited bold Assertion of Mr. *Baxter's Method. Theol.* Part 3. p. 307. *In quantum sincere obediens, &c.* As far as any one is sincerely obedient, so far he sinneth not; and as far as he sinneth not, so far he neither needs nor is capable of Remission. Therefore Christ's Righteousness so far is not imputed unto him for Remission. Two things exceedingly gravel them in this Point, 1. That an inherent Holiness, tho' it should be entirely perfect both as to kind and degrees in this World, as truly as it is compleatly consummated without spot in Glory hereafter, yet that none of this either in part or in whole, in this or the World to come, is the Ground-matter, Form or Motive on which it is that God proceeds in the personal Justification of a Sinner. 2. That therefore, according to Mr. *B's* Maxim, If there be Sincerity in our Obedience, which of course must take in the whole of the Principle and Fruits of the new Creature in Disposition and Practice, whence then needs there a Christ, Remission of Sins by him, or a personal Justification in his, that is, Christ's own Righteousness before God? Whereas Christ is called the Door, or the Entrance into a certain Inheri-

tance, now a Door or our passing through it into an House, does not give us a Title unto the House (it and all that belongs unto it is either ours before, or upon what grounds may we determine them so to be?) but it makes way without any legal Obstructions to take a free and full possession of that which was of Right as well as of Grace or Gift our own before: from whence these Questions will follow.

Q. 1. Whether a Believer in this his sinful mortal State stands justified before God in a Righteousness exactly corresponding both in Kind, Parts and Degrees with his own, *i. e.* God's Righteousness, and that in the infinite as well as unspotted Nature thereof, according to the Revelation he has made of the same in the whole of his Law towards Mankind in general, and which remains upon them as such, wholly and unabrogated? For this is that Righteousness of God which the Scripture speaks of; we know of no other than even that which is of the Law, that self-same Righteousness delivered at Mount *Sinai*, the same in the Kernel thereof that *Adam* received. This is that Righteousness which is materially designed of God unto the Justification or Condemnation of a Sinner, in the former Acceptation by a representative Head, High Priest and Sacrifice wrought out for Salvation; in the latter by an immediate Discovery of the same, and charge thereof, as to its Demands between God and the Sinner, without any Vacation or Removal of it, either to save or condemn by any intermediate and alleviating Law.

Q. 2. Whether this Righteousness becomes the believing Sinners Righteousness for Faith, or whether it was not his before he believed; whereupon it was given unto him to believe, and that by Faith he receives it?

Q. 3. Whether the principal Design as part of the proper and chief Nature of Faith, is to justify it self as a subjective Grace, or the Person in whom it is, and that from its renewing effects, tho taking in the Merits of another in subserviency unto the same; or whether it does not lead forth the Soul in all its regenerated Parts [nothing else but as such of Man being able to follow it] to rely upon a Righteousness in the full essential matter of the same wholly from without it self, to stand in, as in a Robe or Garment, for its truly and unquestionably justified State before God? From all which I would advise the Reader to be much in conversing with his own Heart, and therein that he be not a Stranger unto the true Nature and Method of the Oppositions the unregenerate Part within him makes unto the genuine Workings of the Spirit in the new Creature: for his, *viz.* the Spirit's special Office and Engagement is to take of the Truth as it is in Jesus, and shew it unto such where he is at work; and accordingly and therefrom as futable unto such a discovery does he form and carry on the new Birth in the Soul; *John* 16: 13, 14. *Eph.* 4: 21. *Gal.* 3: that Chapter throughout, compare with *chap.* 4: 19. This treble Advantage will arise therefrom, besides various other of its concomitant Appendixes, as,

1. Thou wilt thereby come to understand the Secret of God's Covenant, included in and emerging it self by that little Spring-head Appearance thereof in the first Promise (which must conjointly respect the same Law that was broken in Paradise, with what was afterwards decaloguised in the ten Commandments; or for what was it or any other Promise given, if it does not extend it self to the relief of a Sinner from the damning charge of any Law?) made unto our federal, fallen representative Head, the first *Adam*, and dilating it self thereby in the wide Rivers of several more extensive, expatiated, enlarged and repeated Promises, till

till it issue, as we find all along in the Scripture, in the divine, immense, unfathomable, and boundless Ocean of eternal, infinite, and unspeakably efficacious Love, Wisdom, Grace and Power, and all this as centring the Soul with God in Christ; for put case thou wert brought into the very Perfection of *Adam's* State before the Fall, yet even therein thou wouldst be in the very Frame and Set-form of thy Spirit, an absolute Stranger, yea an entire Enemy unto this Covenant: Therefore it is not purely thy debauched or immoral Part, properly such, from which Reason it self, or the Light of Nature calls for a Reformation, but thy refined, reformed, and more moralized Acquirements that will appear to be the greatest Obstructor, if rested in, of thy discerning into and adhering unto this great Mystery. This is abundantly testified unto throughout the four Evangelists by those that came unto Christ and those that refused him, together with the terms upon which both the one and the other were so moved to do.

2. Thou wilt know thereby how to discern into and dispute against the very Strength and Policy of all thine Adversaries, or the Enemies of the Truth, and also be made capable from thine own inward Experience in this thy Christian Warfare to engage and with Success to encounter them not only in their gross Oppositions unto Truth in the Body of it, but also in every part thereof, and that as to the crafty, more minute, particular, and more latent Method they take to undermine the same: for any Argument against the Truth, tho never so artificially interwoven, is but the Fruit of Unbelief's Dexterity, which cannot be opposed but by Faith, and the more observantly and exactly thou dost, through the Grace of God, discern its being conquered by Faith in thy self, the more arm'd and prepar'd thou wilt be to defeat the external Onsets thereof from others. And indeed all the Enforcements and seemingly strong Arguments that are brought forth, even at this day, against the Truth, are but the Issues of refined Reason, and that as bearing a relation unto the first Covenant-Constitution; but as they oppose the Mysteries of the second Covenant-Frame, they are but the pure, genuine, and entire Offspring of a reigning Unbelief.

3. Thou wilt be the more enabled thereby to teach and to strengthen others, and to become a Glory therein unto God in thy Generation, as holding forth in thy Spirit and Conversation the whole of this Covenant, and therein the Attributes of God himself, [whereof his Image does consist] as graphically impressed, and distinctly characterized upon the Faculties of thy Soul; whereby thou becomest the living Epistle of Jesus Christ seen and read of all Men, to the utter confounding of those that would asperse the Doctrines of the said Covenant, as an inlet unto Licentiousness, and a judicial walking and practical Testimony against such, who whilst they are loading the same with such lying Calumnies, and putid Reproaches, yet indeed in the carnal Frame of their Spirits, a deceitful Method in their Treatises, and wretched looseness in their Lives and Practices (far inconsistent with that Holiness they seem to cry up, to the everting of it in its Foundation or continued Spring; Matter and Effects, as to the Reality of the same) they visibly, as a just Judgment from God upon them, fall into that Dirt together with their Doctrines, that they would cast upon others and the Truth withal. Whence weigh but these following Questions.

Q. 1. Whether the blessed Jesus, God-man, stands differently [tho not in the least separately from] related unto his Church, as *representative* Head thereof, from what he does as Mediator?

Q. 2. Whether the State of a Man's Person in God's Act of Justification takes not place in a *legal* way of Precedency of that Act of his, in Sanctification, or the Renovation of our Natures, either in part or in whole?

Q. 3. Whether the Righteousness of Justification be the same either materially or personally, and for the same Uses with that Righteousness which flows from Regeneration, Renovation and Sanctification?

Q. 4. How is it that we come to know this our justified State, and whether we lose it or no, and that upon what grounds as to the original, meritorious, material, efficient, and (as some say) transformingly effectual Causes thereof, both in their Order and subservient Dependence upon each other, and that as irreversibly stated by an everlasting Covenant; and what thereupon are the Reasons we have to conclude our Interest therein, in this our supposed Knowledge of the same? If these three Heads be but distinctly handled, and genuinely attended unto, we shall find this our *Neonomian* or *Baxterian* Body of Divinity, to prove but a mere *Nebuchadnezzar's* Image, whose first appearance or uppermost Manifestation is like fine Gold, and yet by attending upon it, as we see, waxes worse and worse, descending still into baser and baser Metals, till the whole Fabrick thereof, even to its Foundation, issue in a rotten, commixed, deceitful and Soul-destructive Pedestal, undermined, broken and shattered to pieces by one Stone cut out without hands, or that little Worm *Jacob* corroding into the very Bowels and Vitals of this *Babylonish* Dragon.

So that would but these our Adversaries fairly and above board argue the Points under present Consideration, and that from Scripture and Reason, so far as the latter is capable of being a faithful Handmaid unto the former, and that without a discredited adulterating of sound Authors from their Design in what they quote of them on the one hand, or determining on the other hand upon the Judgments of others, as if Orthodox, from occasional Sentences or Expressions subtly vagabonding themselves by an outward seeming dress from that which indeed they really depend upon in the scope of their rotten Divinity, their Followers in their Numbers would soon be reduced to a Correspondency with the Soundness of their Articles: and herein I may boldly say, without a Spirit of Prophecy, that I neither doubt nor question but there are such who will give them the meeting in this Cause (with a Christian Defiance to their Numbers, Qualities, Qualifications, and their Attempts thereby) even in his and his only Name, who will be Wisdom to the foolish, Strength to the weak, Clothing to the naked, and Grace to the Beggar, so as to lay them heaps upon heaps, and that from their own Arguments taken out of their own uncircumcised *Philistine* Tents, even the Jaw-bone of an Ass, which God will in his due time so cleave asunder [by his unravelling of all their Treacheries] as that it shall become a real, suitable, succouring Relief and Refreshment unto all the tried and yet faithful, yea resolutely unwearied Combatants in his Cause: nay, it will certainly appear, that that which they seem most to trust unto, will prove their final Overthrow, even as *Goliath's* Sword, of which *David* says from an Experience he had of it, *That there was none like it*; and indeed there is not a more effectual way to overcome an Enemy, than by disarming him so, as to engage him with his own Weapon. Hence take this following Antidote against Unbelief:

1. To know that the more we are convinced of our natural Inability to believe, is one of the greatest Engines (tho otherwise designed and managed by God in his

his Elect) whereby Unbelief would step and thrust in, support and set up it self, by working the Soul into such Discouragements, as that therefore it ceases labouring after a true Knowledg of it in its kind, together with its renewing Efficacy, and the Advantages arising therefrom; the nature of Unbelief being to convert spiritual Remedies into spiritual Maladies, it is the Unhealthiness or bad Concoction; as the Cause thereof in the Soul, turning that which in it self is Food for Life, into Humours for Death; *Lam.* 3. 18, 19, 20, 21. *Hos.* 13. 9. *Mat.* 25. 24, 25, 26, 27. *John* 16. 9, 10. *2 Cor.* 12. 9, 10. *Psal.* 56. 3. *Isa.* 50. 10. *2 Cor.* 2. 15, 16. *cb.* 3. 5. *Psal.* 87. 7. *Isa.* 1. 5. compare *cb.* 40. 29. *Phil.* 4. 13. *2 Kings* 6. 33. compare *Mat.* 15. 22, 23, 24, 26, 27, 28, 29. Hence it is that a Supposition of an easy Attainment unto Faith is the very strong hold and vital fort of Unbelief, which never disturbs the securely confident or carnally bold Pretender; such I mean who can sleep in the whole Skin of that Faith, Repentance and Holiness, that precedes a Life-begetting Union between Christ and the Soul; and yet from such an old Covenant Preparation it can and will naturally make use of the Merits of another, were it but for its own Preservation, Man by Nature being as prone to retain what purely arises from Nature, as he is to wish and endeavour with all Diligence the compassing of his own Salvation, *Isa.* 50. 11. *cb.* 57. 10. *Hos.* 7. 9, 10, 11. *cb.* 10. 1. *cb.* 14. 8, 9. *John* 15. 5. *χρῆσις ἐπιβή, or severed from me; i. e. as disunited unto me, you can do nothing*: If our Believing be not here excluded, then I suppose Faith is the Fruit of Union. It is one thing to persuade our selves that we do believe, for fear of Condemnation, and another thing to be persuaded by Believing to receive that Salvation, which was ours, and as ours, antecedent unto our received Ability in the Act of Believing, or the discerning, coming, receiving, applying and establishing Operation of the Spirit in our Souls. Unbelief indeed as damning, or insensibly locking the Soul up in a State of Condemnation, is Misbelief, or a false Faith. And it is not so much a Deliverance from Hell, or this or the other thing that is even dreadful and intolerable unto Nature it self, that a savingly convinced Soul labours after, but into what it is that he is translated by his Convictions, what are the grounds of his hopes of Deliverance thereupon; and also what the nature and matter of his Fellowship with God is, as a Consequence thereof. For I may hear that he that believes and repents not, shall be damned, which is very true, and therefrom betake my self to a Duty of Believing and Repenting, when alas, I consider not whence this Faith and Repentance does arise, what it is that Faith leads me to lay hold of, how to improve the same, and for what ends: All which in their own very Nature and Tenure, as to their Place and Office, carry along with them their particular distinct Testimonies, from the abiding, transforming, and renewing Seals of their Author: And yet all this is in reference unto a Truth, as mine, independant upon my Faith and Repentance, formerly so, yea from Eternity such as was fixed upon by God for me; for it is not any, or all of Man's natural Endowments, or acquired Attainments, yea created Grace it self, that can in the least give a Being unto Truth, or my relation unto and interest in it, tho' Time and the special Operations of the Spirit, are the opportune, conveying and efficient means of my discerning, laying hold of, and retaining what was designed me by an eternal Contract; since it is clear that tho' Faith in me is the Root of my Love towards God, yet Faith as a Gift from God unto me is a Fruit of his Love towards me. In short, the very way that God takes to work out Unbelief, is that whereby the Devil endeavours to bring it in;

for Sin, as Mr. *Herbert* says in his *Church Militant*, dogs the Church: This is the ground on which the Mystery of Iniquity in the *Papist*, *Baxterian*, and *Quaker* is bottom'd, whose Convictions reach no further, and that the Devil is willing they should do, than to a condemning of sinful and natural Self; still with this *Proviso* of setting up in the room thereof (by the unscriptural help of the Merits of Christ, which they vainly imagine will give it its *Imprimatur*) a religious Self, or created Righteousness for their standing and justifying acceptance with and before God; and this makes it their Idol, their Table becomes their Snare with a *mors in olla*. Hence it is that our grand Enemies Engines, Instruments, Emissaries and Ministers, who love to transform themselves *ad instar Domini Patriſque ſuorum*, into Angels of Light, act the same part with him herein; for they go along with those very Convictions which condemn for Sin, and all Inability in our selves to work out our own Remedy, which in it self so far is true and of the Lord; but when this self-abasement issues in a self-retirement for Peace and Establishment, and that upon the recommendation and remote Support of another's Righteousness, in the bare Merits, as excluding the imputed matter thereof, it is but the unclean Spirit entering into, taking and keeping possession of the swept and garnished House with seven other Spirits more unclean than himself, whose end thereby becomes worse than his beginning; *Job 37. 5, 6, 7. God thundereth marvellously with his Voice, great things doth he, which we cannot comprehend—For he saith to the Snow, Be thou on the Earth; likewise to the small Rain, and to the great Rain of his Strength—He sealeth up the hand of every Man, that all Men may know his Work.*

2. To labour after a more thorow discerning into, which it is of the Faculties and Passions of our Souls, that this Sin of Unbelief mostly engages, as to a working up and maintaining of its Life and Interest thereby; whereby it is indeed that we may be enabled from a Knowledge of the same, to perceive in what it is that our master Sin or Lust, as an Obstacle unto the lively and experimental Operations of Faith, doth lie, which will appear to be the principal Seat, most fostering Reserve, cherishing Matter, and as such sheltering Retirement of Unbelief; *2 Cor. 10. 3, 4, 5, 6.* For tho' the Apostle charges the *Hebrews*, *ch. 12. 1. to lay aside every weight, and the Sin which doth so easily beset us*, yet observe but the Context both before and after, and you will find that his main design therein was against the Sin of Unbelief, as discovering it self by this or the other particular Lust yielded unto, and this according unto that which more naturally would beset us: for as any and every Lust is cherished radically by Unbelief, so there is in that Body Politick of Satan's, for its preservation and the keeping of its Charter and Corporation, a *return* or *refunding* of that which any Lust (as an *out-lier* or *ranger*) has gain'd by its Reception, Entertainment, and Gratification, together with its Preys and Spoils upon the Evidences even of a Believer's Peace and Comfort, to the maintaining of its grand Stock, Magazine or Storehouse, and thereby the Support and Relief of its own Foundation, which is Unbelief, as knowing that the Superstructure of a Body of Sin can no more stand without it, than a House without a Basis, and also that a Basis or Foundation will be but an useles dead thing without a Building upon it. In fine, They supply and keep up each other, as the Ocean and Rivers do; what the one emits or sends out into the other, the same other refunds and returns into it, as its Origine and Spring from whence it came.

3. To perceive distinctly how it is, and whence also it is, that this Sin of Unbelief came in, as that any of the Posterity of *Adam* should be as a matter of Fact on them personally charged with the same, all of them being by Nature born Unbelievers, or as going astray from the Womb, and also therefrom naturally corrupted or defiled, viz. from a representative standing in one Covenant-Head as such, for its Imputation; and from a natural Fountain, Spring-conveying Head of the same in this federal Relation, as to its infused and inherent Reign and Dominion: Its contrary therefore must be diligently and indefatigably pressed after, for the charge of it must be first removed before ever the Power of it can be broken, even by such a Faith as objectively presents unto us a Head whereby Salvation is not only as compleatly wrought out for us, but as commensurately as our Misery was transferred over unto us in the Matter and Effects thereof; wherein there must be a full Correspondence, and that in the exact change of our State, and effectual Renovation of our Nature, or Unbelief will retain such a footing in the Soul, as will keep it in a staggering posture, render the Promises but as a Bank-Office, no fixing or fastning upon any one of them, for want of Union with him, in this federal Headship-Sense, in whom they all are, upon which indeed our Interest in any of them is founded: This is the Faith of God's Elect, from which there is a Promise of never falling away, but that they in whom it is shall be kept or preserved through the same, by the Power of God, as in a Garison, unto Salvation. Therefore,

1. See that thou hast Truth in the real kind, and just or methodical Order of it; for God has not only an House, but this House has a Form, of whose Privileges none shall be made Partakers, but such as are previously unto their *Fruition of them*, taken into the said House. It is the Son must make us free, if ever we be freed indeed, either from the Charge or Dominion of Sin; first in Christ, then a new Creature, and not till then: and he that hath the Son first, hath Life afterwards; which quite overthrows the Tables or Fables of our Neonomian Money-changers, with all their Trumperies, Bag and Baggage of Prerequisites, Conditions, *Causa sine qua non*s; their first, second, and final Justification; their universal and peculiar Covenant of Grace; their particular, impersonal and invisible Election; their Christless ineffectual Redemption; their insufficiently efficacious, and their inefficaciously sufficient Mint of Grace; their Dark-lantern casually pendulous, and contingently geometrical Articles of Assurance and Perseverance, together with all the rest of those their *Babylonish* Vessels they would introduce into and intrude upon the House and Temple of the Lord; and thereupon their Atheistical *Hobbs* his Leap in the dark, when upon the brink of Eternity, whereof they are never, as they say so much, as doctrinally cleared till their predisposing Graces and subordinate Righteousness have pass'd the final test of the last day.

2. Make this Truth thine own, by labouring after its experimental influencing Authority upon the inward and outward Man; nothing of this nature can be reckoned to be ours in a comfortable witnessing Sense, but what we are cast into the Substance and Mould of, *Rom. 6. 17. Whereto ye were delivered.* This is done instrumentally by the effectual subjective Operation of Faith, *Heb. 4. 2.* and tends to keep the Soul steady in, and for the Truth; and by how much they are incorporated the one with the other, by so much it is impossible for such to act against the Truth, *2 Cor. 13. 8.* whence will follow;

3. That this Truth so received in its theoretick or doctrinal Matter and Form, and its renewing or transforming Efficacy, will stand by thee in the greatest of thy Trials, Exigencies and Straits, yea even at an hour of Dissolution, when like a Child of Light thou shalt walk safely and immovably, through the Valley of the shadow of Death, unto the Mansions of eternal Glory: *John 14. 1, 2, 3, 4. Let not your Heart be troubled, ye believe in God, believe also in me—In my Father's House are many Mansions; if it were not so, I would have told you: I go to prepare a place for you—And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am there ye may be also—And whither I go, ye know, and the way ye know. Job 13. 15. Tho he slay me, yet I will trust in him—Isa. 50. 10. Who is among you that searcheth the Lord, that obeyeth the Voice of his Servant, that walketh in Darkness, and hath no Light? Let him trust in the Name of the Lord, and stay upon his God. Ver. 11. Behold, all ye that kindle a Fire, that compass your selves about with Sparks; walk in the Light of your Fire, and in the Sparks that ye have kindled: This shall ye have of mine hand, ye shall lie down in Sorrow. John 9. 39. And Jesus said, For Judgment I am come into this World, that they which see not, might see; and that they which see, might be made blind.* It is the Record of God concerning his Son, that is the Foundation of our Peace, and accordingly the Spring whereby he conveys the methodizing Testimony thereof unto the Soul: Against which, either in whole or in part, whoever sets himself, is not in the Apostle's Sense so much as to be entertained in our Houses, much less subscribed unto in their Antichristian Principles and Practices; and he that is not as ready to spend even his Heart's Blood, as well as Ink in defence of this Cause, is not worthy to make a profession of it: *1 John 5. 6, 7, 8, 9, 10, 11, 12. This is he that came by Water and Blood, even Jesus Christ; not by Water only, but by Water and Blood; and it is the Spirit that beareth witness, because the Spirit is Truth.—For there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one.—And there are three that bear witness in Earth, the Spirit, and the Water, and the Blood, and these three agree in one.—If we receive the witness of Men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son—He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a Liar, because he believeth not the Record that God gave of his Son.—And this is the Record, that God hath given to us eternal Life: and this Life is in his Son.—He that hath the Son hath Life; and he that hath not the Son of God, hath not Life. Compare 2 Epist. v. 10, 11. If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him God speed—for he that biddeth him God speed, is Partaker of his evil Deeds.*

To conclude, Reader, let not thy Zeal go beyond thy Knowledge; nor thy Knowledge forestal a scriptural Information, nor a scriptural Information prevent the Spirit's Interpretation; nor the Spirit's Interpretation leave thee destitute of his Application, nor his Application outstretch thy Experience, nor thy Experience outstrip thy Saviour, nor thy Saviour outgo thy Establishment; nor thy Establishment leave thee short of a continued reliance upon him alone, who can give thee Zeal according to Knowledge ballasted by the Rule of the Word, set home by a creating Power of the Spirit, attended with a satisfactory Experience, seasoned with a transforming Saviour, and fully established in a compleat, unquestionable, and

and undisturbed Dependence upon that blessed God, who is *All* and in *All* unto all his through Jesus Christ.

Videte acumen, sed vitreum, quasi lucet vanitate, sed frangitur veritate. Aug. de verb. Apost. Serm. 1.

*How dear to me, O God, thy Counsels are!
Who may with thee compare?*

Herbert's Church militant.

In thy Light let me see Light; In thy Life let me live; In thy Righteousness let me stand; In thy Strength let me walk; In and by the vigorous and sutable growth of thine Image upon my Soul, let me have Communion with thee; In the savour of thy Grace or pretious Ointments poured forth, let me relish the Salt of thine everlasting Covenant, and the eternal Mysteries thereof; And in thy Joy and Glory, as Father, Son and Spirit, one infinite undivided Essence, let me be enwrapped, enrolled, and involved for evermore. Amen! Amen!

FINIS.

ERRATA.

Page 15. line 22. read *this* in my Apprehension. P. 44. Col. 2. l. 15. r. *if they will.* P. 77. Col. 3. l. 27. r. *now as the.* P. 116. Col. 2. l. 14. f. *less r. loss.* P. 122. l. 17. f. *the r. their.* P. 400. l. 11. f. *Sen r. God.* P. 396. l. 38. r. *Recovery.*

I N D E X.

Tho the Subject Matter of the Book is couch'd under a *Duplication* of these *Nine* following Heads, yet for the help of the *studious Reader* here follows an *Alphabetical Table* of the most material things in this Work.

But I must *advertise* thee of *two things*:

- I. That whereas you will find the Letters *ABC* made use of immediately after the Citation of the *Page*, it is to refer you to the *Column* in the said *Page*, *A* being for the *first Column*, *B* for the *second*, *C* for the *third*: And where they are not used, but the *Page* barely quoted, the *Book* is not there so divided.
- II. That, notwithstanding the Care of the *Printer*, it has happened that the *Book* is *double pag'd* for 36 *Pages* together; to avoid Confusion in which, *Note*, that where the *Index* refers to any *Page* in that *Duplication*, the first is distinguished by a *Star* *.

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The Introduction.

Reader,

HERE is an *Author* Crept into the *Press*, and from thence in a *Treatise* of his, Entituled, *Gospel-truth stated and vindicated*, would appear to the World, as in the entrance of his *Preface* is manifest, under the specious pretence of a *Peace-maker*. The Methods he takes to compass his ends, I doubt, upon a strict and impartial Examination, will be found, not altogether unlike unto those of our former and more Modern Accommodators, whose intemperate and ill-grounded fondness of a *Pacification*, put them upon a notorious undeniable attempt of reconciling *Papists* and *Protestants*. That the same is the direct design of our present *Author*, I shall not say: But that his manner of managing and representing the Laboriously-Orthodoxal and Experimental Legacies of the deceased worthies of Christ unto his Church; together with his wresting of them to a quite different end and purpose, than for what they are urged by their Authors, in their Genuine Subserviency to those main Truths, wherein the Glory of God, and the Salvation of the *Elect* have a more eminent concern, hath an absolute tendency thereunto, and will, upon enquiry, be found to lie at his Door, beyond any modest or sober contradiction. Three things ought to be handled with great tenderness, an Exact Judgment, and an undaunted faithfulness, viz. *The Eye, Reputation, and Religion*. How far this *Author* hath acquitted himself, as to all, or either of these, by imposing upon his Readers *visive faculty*, and therein possibly his over-credulity, casting Dirt upon his Deceased Betters, either by traducing their Persons, with the Scandalous Name of *Antinomians*, or Wire-drawing their Notions to serve a private Interest, and rooting up thereby the very foundation of those truths, which he would seem to be a Mighty Defender of; Is that which is to be inquired into.

An ADVERTISEMENT.

Reader,

NOte, That in the following *Treatise* I refer, when I quote Words, or Sentences, out of Mr. D. W's Book, to the Second Edition thereof.

BOOKS Sold by *William Marshall*, at the Bible in *Newgate-Street*, viz.

DR. *Crisp's* Works; and likewise his Son's Book, *Samuel Crisp, Esq;* entituled, *Christ made Sin*. Dr. *Owen's* *Spiritual Gifts*, lately published, in 8vo. price 2 s. Where you may be supplied with most of Dr. *Owen's*, and Dr. *Beverley's* Works, *Pool's Synopsis* on the New Testament, 2 Vol. bound, price 1 l. 10 s. and *Carry's Exposition on Job*, in two large Vol. Folio, price bound 40 s.

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A KEY, (by way of *Advertisement*,)

To give Light into the true Nature and Tendency of this our *Authors Divinity*, and the Manner of his Proceedings, in order to his Propagating, Diffusing, and rendring of the same acceptable with his *perhaps too unmary*
R E A D E R.

1. **A**S to the matter of the same. That whatever of absoluteness he may seem to assign unto Election in the Father; whatsoever of compleatness or fulness in the Redemption wrought out by the Son, whatever of efficacy unto the Spirit in his work of Regeneration; yet that the whole is no more, and for no other an end, than as subordinate unto a justification of our persons materially for a righteousness wrought within us. The result of which is (to speak the best of it) but a reintroducing of us into Adam's state before the fall, and that as to his Nature and Innocency therein, with this proviso, (which with him is the main, if not alone difference, between both Covenants.) That the righteousness of Christ, as to its meritorious atoning causes and effects, has made way for the working and maintaining of the same in us, answers for all its defects at present, and will present us, for the uses mentioned, as spotless and blameless hereafter with God in Glory. Therefore no wonder he insists so much on the Conditionality of the Covenant, when indeed, even the Conditions themselves, are the very matter of our justifying righteousness.

2. As to the manner of his proceedings therein. I shall give thee one instance of his Treacherous Dealing with the Word of God it self; by which thou maist discern into his methods, when he deals with this or the other Author, as either for or against him. — When Dr. Crisp speaks of the nature of the Sufferings of Christ, as an Expiatory Sacrifice, and that therein he underwent for the present the very idem for, and in the room of, the Elect, that they ought, as to their own real demerits, both personally and eternally to have undergone, viz. *Pœna damni & pœna sensus*, i. e. The punishment of Separation as truly as that of wrath: He lops off the latter from the former part of one and the same Scripture, which the Dr. fully produces to prove his assertion by, and advises his Reader 'well to construe those words of Christ, My God, my God, why hast thou forsaken me? p. 294. comp. with our Author, p. 29 where he [our Author] says, that, 'the whole notion is contrary to Scripture; for, under the greatest abatements of comfort, he owns God's presence (and for the better deceiving of his Reader, leaves out, [Why hast thou forsaken me?]) and relates only, My God, my God, Mat. 27. 46. But for what follows, he fully excludes it in his quotation, and hence immediately, from a partial account of this Text, he betakes himself, as for a blind, to Luk. 23. 46. Father, into thy hands I commit my spirit, &c. As if there were no more in the sufferings of the Blessed Jesus for his Church, than what is incident unto nature upon its dissolution by death; save that thereby he purchased pardon, and the communication of an inherent righteousness, as titular unto Glory, though all by his Merits: Not that he underwent in his glorious, gracious, condescending, and mysterious Mediatorial Person, as the publick and representative head of the Elect, and that as charged with their sin, the very utmost of wrath due unto the same, even when he alone forstruck the Wine-press of God's infinite indignation, but some meer superficial effects of the same. This is a contracted abstract, or breviary of his divinity, in the full body and substance of the same, and unto which all his subsequent discourses of sin, duties and graces, do mainly and entirely refer.

A Plain and Impartial Inquiry into

Gospel-Truth, &c.

Some Considerations, as previously necessary to the Matter in hand,
to be observed.

IT hath been my thoughts, that as no one thing will prove a more surprizing Cheat, than what is most like Truth, and yet, indeed, is not Truth; So, no Error is more likely to prove successfully destructive, than a refined one; yea, always the more *refined*, the more *exitiall*.

Now the way and measure that some persons have revived in their Undertakings of late, for the carrying on of Reformation, hath been by a receding from (in part especially, as far as occasion, and a self-interetting conveniency might serve turn) what in its outward order, and discipline, seem'd to be most opposite unto, and destructive of the same, and therein to take up their rest; not duly regarding those *fundamental* (and as such more vitally essential) parts thereof, whereon the same must, if ever it infallibly, as to its Nature, and immutably as to its Duration, be built and established; or it will issue in the same ruinous overthrow, and disappointment with that House, whose superstructure, did not in the least, difference it from that which stood, but its Foundation: - And this appears from that Sophistry, that runs, as in a continued and interlarding line, through some *Polemically-Eirenick Treatises* insensibly opening thereby a; Back-door unto Rome, to swallow up our Reformation, emptying Tyber into Thames, by leading poor silly wretches into the Council of Trent, to seek after their Justification before God, and that both as to the Causes, Nature, Matter, Effects and Application thereof.

Wherefore, we shall in brief consider, the different Foundations, on which Persons, otherwise jointly bent against the General *Apostacy* in the Bulk, or open and more loose appearance thereof, did proceed in the work of Reformation; and wherein they were not a little, but some exceedingly divided amongst themselves, and that in no less an Article, than what is either in whole, or in part falsely so; or but pretendly, and falsely fundamental; amongst which there were such as thought it *absolutely* necessary to Build the Reformation, upon that Solid, Square, Compleat and Rocky Principle, included in the whole of Christ's Obedience, both

to the Preceptive, and Sanction-part of the Law, as being the undoubted matter wherein, and not only for which, the *Elect* of God must stand [if ever] Justified before him; The *Law* not only requiring a *satisfaction* for the breach of it, and that in a *penalty* Commensurately answering the utmost demands of an infinite Justice, *Indying, thou shalt dye*; but also such an actual living Obedience unto the preceptive part of it, as must give such a *Juridical Title* unto Life and Glory; As, *do this and live*, doth import. Hence it is, that Christ is said to be *made under the Law*, in an unlimited sense, Gal. 4. 4. But for what? *To redeem them that were under the Law*, v. 5. But how? Was it only as to the Sanction-part thereof? which mainly respects an obnoxiousness to its Curse? No surely. This was not the design of the *Galatians*, for Purgatory was not then in fashion. But they desired to be under the Law as to the obedience its preceptive part required, either in whole, or in part, for their Righteousness unto Justification, v. 21. This Christ came to Redeem them from, v. 5. Therefore the *Messiah* is said to be *anointed*; or *set apart*, by all suitable qualifications, both in his Person and Office, to bring in *Everlasting Righteousness*, as well as finish Transgressions, each being inseparable, yet absolutely distinct parts of his suretyship, Dan. 9. 24. compare Matth. 20. 28. Chap. 26. 28. with Chap. 3. 15. and Cap. 5. 17. This Dr. Owen well observes (whom some do very briskly quote, but it is as the Devil did that Scripture in his Tempting of our Lord, Mat. 4. 6. partially, and for different ends, from what it was designed.) That, “as we
 “plead, that the Death of Christ is imputed unto us for our Righteousness. For
 “by the Imputation of the Sufferings of Christ, our sins are remitted, or
 “pardoned, and we are delivered from the Curse of the Law, which he
 “underwent. But we are not thence esteemed just or righteous, which we
 “cannot be, without respect unto the fulfilling of the commands of the
 “Law, or the obedience by it required. *Treatise of Justification*, page
 “383, &c.

And let me add, that though no one can be saved by the *Law*, as it is a *Covenant*, Rom. 8. 3. Yet none shall enter into Life, as an *Inheritance*, but by the *Righteousness* of the same; and that either in the right of his own *Personal Obedience*, or that of another, Rom. 8. 4. chap. 10. 4. chap. 5. 19. This seems to me to be included in our Saviour's Answer unto the Lawyer, Luke 10. 25. who would know of him, how he might obtain *Eternal Life*, and that as an *Inheritance*: The Answer, as becoming *Divine Wisdom* it self, is exceeding pertinent, vers. 26. *What is written in the Law? How readeest thou?* (which it is unto all the *Elect*) thou must lay thy *claim* thereunto, and fix thy *Title* upon that *Righteousness*, which the Law includes in it, even the whole of it, and that either in thine own, or the Person of another. Hence it is, that Believers are said to be *Heirs*, and *joynt-heirs with Christ*, Rom. 8. 17. Of this sort of Reformers were *Luther*, *Calvin*; &c. and several more *Modern* ones, whose Names will be had in everlasting Remembrance.

2. There were such as Circumscribed the righteousness of the *Elect*, as to the matter

matter of their Justification before God with in the compass of Christ's passive obedience only, as some usually phrase it, or his sufferings unto death: These, though they were not as extensive, as could be wished, in their laying and maintaining the main and fundamental *Article*, whereon the reformation was built and carried on, yet they owned it in the reality of the same, as assigning unto it its main and more proper intendment and use (next to the *satisfaction* of an infinite offended *Justice*) that what he *did* and *suffered* in his *death*, he did it not only as a distinct *meditorial act*, fitting him to become a *Saviour*, but in the room and stead of all the *Elect*, so that the same is imputed to them, as if they themselves had done it: Of this number are *Piscator*, and several others in our dayes. The which *Dr. Jacomb* doth not a little bemoan. In his Preface to his Sermons on the 8th to the *Romans*, See *Sect. 14.*

So long as the strife lay between an *Israelite* and an *Egyptian* the matter was not very sad; but when the *Israelites* strove one against the other, then it was sad indeed: So here; so long as the contention was 'twixt *Romanists* and *Socinians* on one hand, and Protestants on the other, 'twas well enough; but when Protestants divide and differ amongst themselves, that's a matter of great sadness. In the body of this work I have had occasion only to contend with the former, and there I had nothing but Comfort; but in the end I was necessitated to take notice of and to interest my self in a difference between the latter (concerning the imputation of Christ's Active obedience, which some are for and some against,) and that afflicted me more than all that went before. But,

3. There were such who as an *Egyptian* excrescency upon this going out of the house of *bondage* by Reformation, seemed to Joy in the work and did so. In a more general separation from *Antichrist*, at least as to its external abominations, who yet did retain that which indeed is its main prop and support; without a thorough removal of which this *Beast* will stand in whatever societies this its root, footing and principle may be found: And the *Abettors* thereof, however they may escape him in his *mark* and *name*, yet sooner or later will be reckoned by the Spirit of the Lord amongst the number of the same. *Rev. 13. 17.* And such were those, who notwithstanding their owning of Christ his *righteousness* and *merits*; y. t. assigned unto him and them no other a room or place in the *Justification* of a sinner before God, than as the same made way for the presenting of such before him in an *inherent righteousness* as the matter thereof: Or, to be more express, That the *merits* and *righteousness*, of Christ the *Second Person* in the *Trinity*, as to and for which he was and is *Mediator*, did procure such an act or covenant of grace from God the Father the *first Person*, that sinners should be justified in by and materially for the righteousness of the *third Person*, which is no more, than the fruit of the Spirit in his work of *Regeneration*. There are too many books extant expressive of the truth of this *Assertion*: And that both of more ancient and modern Authors than can be modestly denied.

Now into which of this number or sorts of Reformers, Our present
great

great Truth's-gate and vindicator will be cast, the sequel of our present disquisition (I hope-) may in some measure inform us: And notwithstanding the Friendly colours he hangs out, yet I fear that upon a thorow grappling with him we shall find him not only a *Pirate* in Common, but a *professed enemy* in disguise and design, not far unlike the kindness the *Dueller* seemed to shew his *Antagonist*, bidding him beware of one behind him, who by his over-credulity turning to avoid a seeming danger, was run through by him.

In order to our further procedure herein we shall consider what *Antinomianism* indeed is, about which there are so many mere worldly discourses on foot this day. Therefore to omit it's literal signification, together with it's traditional acceptation, whereby it hath been managed rather to serve the interest of a party than really to inform the Judgment, we shall (God assisting) steer our course herein by the *unerring Pole-star* of the *Scripture*, by which alone it is that things as well as persons shall be finally determined. And herein I positively assert, *Antinomianism* in the real root and finfull nature thereof (I speak not of it's *discovery* in the fruits of the same) as it stands either *directly* or *indirectly* opposite unto the *Covenant of Grace*, and that either in doctrine or practice, is neither more nor less, than *any perverting or wresting of the Law of God either in whole or in part from it's proper use and designed end, for which it is fixed and placed in the hand of a Mediator*, Gal. 3. 19. Hence it is that those with whom the Lord entered into covenant of old, he did it not only by sacrifice, *Pf. 50. 5* but also by laying up the *law* not in part, but in both the *Tables* thereof, in the *Ark*, 1 *Kings* 8. 9. and herein lies the stated *subjective fixedness and stability of the Covenant*; though originated in the mutual compact betwixt the *Father* and the *Son*; That what *Adam* and all his posterity in him had broken and rendred *useless* as to any *benefit* they were to expect from the same, becomes in and by the sole *management of Christ* effectual unto life, peace and glory. *Pf. 89. 19, 20, 21, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37. 2 Sam. 23. 5. Comp. Pf. 84. 9. Rom. 7. 8, 9, 10. Comp. Cf. 8. 1, 2, 3, 4, As.*

1. Doth the *Law* in it's *Sanction part* require an *Exemption* from it's curse and consequently eternal *Damnation* by no less a satisfaction, than what compleatly answers all it's irritated demands. Why, all this is in *Christ*, Gal. 3. 10, 13. *James* 2. 10.

2. Doth the *Law* in it's *preceptive part* look for an *obedience* as exactly corresponding with it's inward nature and *spirituality*, as well as an outward compliance with it's literal injunctions and that as titular unto life and glory? Why all this is in *Christ*, *Pf. 40. 8. Rom. 5. 18, 21. Ch. 10. 4.*

3. Doth the *Law* in it's *nature* stand, or insist upon real true *holiness* in heart and faithfulness of life not only in opposition to the *corruption* and *defilement* of our nature barely as such, but to all *Counterfeits* of the same, and that as an indispensable inherent, *qualification* for *Heaven* and happiness? Why all this is in *Christ*. *Heb. 12. 14. Comp. V. 2. Mat. 5. 48. Jo. 16. 7, 8, 9, 10, 11. Ch. 15. 3, 4, 5. Ch. 17. 8, 11, 12, 15, 17. Ch. 13. 8. Eph. 4. 22, 23, 24. Comp. V. 20, 21. Heb. 2. 11.*

The whole of these three Heads is summarily comprized in that one Text, *1 Cor. 1. 30.* Nay that very Text which seems to be most Expressive of *Antinomianism*, in the common acceptation of the word, *turning the Grace of God into Licentiousness*, speaks indeed but of the Fruit, Consequences and Effects of the same, it being originated in a denial or rejection of the Lord Jesus Christ, as to the forementioned ends, *Jude v. 4. Jo. 5. 40.* Which is fully included in the *Apostles* Description of those who were guilty of the same, *v. 19.* such as separate themselves, and are *Sensual*: But how so? As having not the Spirit; now we know what the Office of the Spirit is, and who sends him, *Ezek. 36. 27. Jo. 16. 7, 13.* And it is also that he performs his said Office of *writing the Law of God in the Heart*, namely, *by guiding into all Truth*, and that as it is in *Jesus*, for he shall receive of his, and shew the same unto all his *Disciples*, *Jo. 16. 13, 15. Eph. 4. 2.* Thus *Christ* came to fulfil all *Righteousness*, and not to destroy any part of the *Law*, *Matt. 5. 17.* And hence he says, *That without me you can do nothing*, *Jo. 15. 5.* Therefore the *Apostle Jude's* advice to the *Saints* unto whom he wrote in his days, that if ever they would avoid *Antinomianism* in the cursed Fruit thereof, *viz. A turning the Grace of God into Licentiousness*, they should diligently see that they prevent it in the root-cause of the same: But how! *v. 20, 21.* by being much in the exercise of *Faith and Prayer*, and thereby they should not only be kept in a constant, clear prospect of the *Love of God*, and thereupon a well-grounded expectation of the mercy of our Lord *Jesus Christ* unto eternal Life hereafter, but also be built up here in Holiness. Hence it is that from a consideration of the Promises being all in *Christ*, *2 Cor. 1. 20.* That the *Apostle* encourages the *Corinthians* to perfect holiness, *c. 7. 1.* But why, What are the Promises? Amongst the Divine unfathomable Ocean of them, this is one, and that no small one neither, *Heb. 8. 10. I will put my Laws into their mind, and write them in their hearts.* Of which Text our *Author* hath blest us with such an *Antipodean Explication*, that for my share I should be apt to think, that if he walks, as he talks, it is with his heels upward. Therefore *Eliphaz* directed *Job* to the alone expedient for his Cure of that *Hypocrisy*, which he and the rest of his friends falsely charged him with, *Job 22. 22. q. d. If thou receive the Law from his mouth, if so consequently it will be laid up in thine Heart, and not till then, Isa. 26. 12.*

Now whoever they be that are found either in Doctrine or Practice to Parcel the Law out of the hands of *Christ*, by assigning what they think meet of the same unto his management for them, or diverting any branch thereof out of its proper place and order, not according with, or agreeing to the rule of his Engagements therein, and that for the *Elect*, or those that were given unto him, will certainly, more, or less, be found under the real charge of *Antinomianism*; whilst in the mean time their word Exclamations, (to say of them no more, but the best we can) may pass as lively evidences of their *Empty Skulls*.

Hence the *Apostle* saith that it is by Faith (as excluding all other ways) we Establish the Law; *Rom. 3. 21.* And that as objectively resting upon and

subjectively taking in by *Application* all the forementioned branches of the same, as each of them are laid up in, and transferred over to the *Management of Christ*. The two former safely respecting the Personal Mutual relation (and that by *Covenant* betwixt the *Father* and the *Son*) that *Christ* in his *Publick Capacity*, and the *Elect* stood in each to other, whereon a *Commutative Imputation of Sin and righteousness*, is not only of *Grace*, but *legally Founded*; and he that truly receives not this by Faith, will be found an *Antinomian* in a superlative sense, as frustrating the main end and design of God in fixing and placing the *Law* in the hands of a *Mediator*, therefore the sin of *Unbelief* is doubly Damning; and where *Christ* is refused in the Preaching of the *Gospel*, it becomes the Saviour of Death unto Death. The latter more mainly respecting our natures, and the fulness of the *Elect*; whereby they become holiness unto the Lord; And thus by Faith in *Christ* every true *believer* doth fully establish the *Law*; And herein lies the main, yea Antartique difference between the *Covenant of grace* and that of *works*; the latter requiring *obedience* in order to the *acceptation* of our *persons*, the former laying hold of our *persons* and loving them even when in their sins, and that manifested in the fruit thereof by a *free Justification* of their *persons*, before one dram of *grace* be wrought in their *nature*, which is not only fully as to the matter, but regularly as to the order thereof, Expressed in *Ezek. 16. 8, 9. Gal. 2. 20*. And this I would fain know, whether the *Love of God*, as to it's *original cause*, the *reality* and *substance* of it's *being*, and the *extensiveness* of it's *nature* (I speak not of the discovery and effects thereof, either in *Conversion* or a *translation into heaven*) was not the same in him towards the person of *Abraham* even in his *Idolatry*, and the person of *Paul* even in the height of his persecution, as it is towards them in their *persons* now in glory. It is true there is no *elect* vessel that can be capable of either discerning, receiving, improving or a truly prizing of this *Undeserved distinguishing love*, without a nature wrought in them by *regeneration*) suitable to, that from whence it springs, yet the love of God either in it's cause, reality or extensive nature is not more set towards or fixed upon their persons barely as such, than it was before. There is no increasing or diminishing of it, as it had it's rise from eternity in God from the *purpose of his will*, so will it's duration be unto Eternity with him, by vertue of the same *unchangeable purpose of his will* towards them, though they discern it not. *Fer. 31. 3. Isa. 55. 8. Jo. 13. 1*. And this indeed is one main cause in a Collateral sense, next unto the grace and glory of God, which must primarily take place of the *Eternal Covenant* it self, *Pro. 8. 30, 31. Heb. 2. 7, — 13. John 3. 16*.

From the whole of what hath been said, and a due Consideration of what our *Author's* treatise presents us withal, it will somewhat evidently and that shortly appear, That his sentiment and Judgment of *Antinomianism* in the root or originall cause, form and matter thereof, lyes in a gracious, real Commutation of sin and Righteousness betwixt *Christ* and the *Elect* founded in a *Judicially-compacted Covenant*, not only in the meritorious causes and effects; but material substance of the same, and that as commutatively trans-

transacted from each to other, not by infusion, but an *infinitely solid, Juridical. Compleat and irreversibile act of imputation*. And truly where this is regarded, it is morally imp. sible for any, that faithfully adhere to the same in the full Covenant-stated scope thereof to escape our most inspective Authors prodigious charge. The reason is plain, for how can I suppose the transaction of my sin in the act thereof unto or upon another, so as that by a correlative commutation the righteousness of *his* obedience in the very actual matter thereof becomes mine, without an infusion of vitious habits, whilst I my self expect, unto whatever grace in the merits and causes thereof I may assign the same, to be materially Justified before God, from or for an *inherent righteousness* wrought within me; for that Soul that looks not after a righteousness in the matter thereof for his Justification unto life wholly from without himself, cannot possibly look upon sin in the act thereof as transacted upon Christ without entertaining the aforesaid blasphemous suppositions, and that because the reason runs parallel on both hands; for as that righteousness for which we are reckoned Just, is not by *infusion*; so neither are those sins in their most vitious defilements, for which Christ is reckoned a sinner infused into him, but both by *imputation*: now to *impute* in the sense of these *inherent Justiciariēs* is fully stated by *Mr. Baxter*; In these following words—*They talk much of Imputation, and neither know nor tell you what Imputation is; But take it mostly to be that which ever Dr. Crisp calleth a charging God with falshood; as if it were his reputed, reckoning, esteeming or supposing us to be what indeed we are not, or to have done or suffered what we did not, or to have what we have not; whereas Paul meaneth nothing (and λογισμαι signifieth nothing) but a true accounting us to be what we are, and to have done what we did, and to have what indeed we have; And to impute righteousness to us signifieth but truly to repute, account or Judge us righteous, Breviate of Justif. Prolong.* And wherever this principle as such is rooted and fixed, such a person (without grace prevent) is under invisible prejudices against this great fundamental truth of Justification and also expos'd to betake himself to various prevarications, reproachful Calumnies, and false inconclusive suppositions, and inferences in defence of the same, for it is impossible for such, if they will be true to their own principles in the Analogy of them, to conceive how sin should be transacted upon, or imputed indeed unto Christ in order to Justification, any otherwise than as they expect to receive a righteousness from him in order to the same, which is by infusion; Therefore the commutation spoken of must of consequence be unto them by Transfusion. And alwayes observe it, that where the one is taken away, the other of course will fall to the ground: For why must a transferring of sin in the act unto Christ more necessarily infer a transfusion of inherent vitious habits into him, than a transferring of sin in the guilt and punishment of it only, must infer an habitual meritorious cause in him of sin in the said guilt and punishment thereof.

Hence it is, why this Doctrine will not, in the whole of it, go down with some

some People, and wherefore it is, that they amuse their Readers with such horrid consequences from the same; In that such an *Imputation* properly directs the sinner to the Life-obedience of Christ, as the matter of his Righteousness, to stand in before God, the foundation of his Title to a Co-heirship with Christ, and the ground of his hopes for Glory hereafter: Whereas the Imputation of sin, in its guilt and punishment onely, though it make way for the transferring of the other, being never asunder, yet always distinct, properly respects the Death of Christ; in the *Imputation* whereof unto us, we obtain a *Negative Righteousness*, which consists in a deliverance from wrath, and an exemption from the righteous charge of an offended Justice; whereas it is impossible to inflict a Punishment justly on any one, that is not actually guilty of a Transgression of the Law, but by a legal *Imputation*; so it is as impossible to charge guilt justly upon any one, that hath not personally committed the Crime, unless it be by a legal *Imputation*: But of what, you will say? Of that which must necessarily presuppose the guilt: For, can any one legally be prosecuted against as guilty, who is in his own Person actually an offender, without a matter of fact be laid to his charge? No one will suppose it: neither will any one imagine, that, *through Grace*, knows any thing of this great Myſtery, that sin can be otherwise transacted upon Christ, than as the Cause is to the effect, *i. e.* it makes way for the transferring of guilt unto him, and both by a *voluntary, juridical*, as well as *gracious Imputation*. Hence it is that sin and iniquity is said in Scripture, and not barely *guilt*, to be *laid upon Christ*, and that he was *numbered amongst the Transgressors*, and not expressly the *guilty ones*, that he *put an end to sin, and finished transgression*, and not merely the *guilt* of the same, for, *Sublatâ causâ tollitur effectus*, and shew me that person, that in a Covenant Law-sense is not charged with *sin*, and I'll undertake both for his *guilt* and *punishment*; All these surmises about sins being transacted upon Christ, is but the same, and to the same end, for which *Bellarmino* urged, it of old against the *Protestants*, as to sin, in the guilt thereof. See *Dr. Owen's Treatise of Justif.* p. 282, 283. 'It is fiercely objected against what we have Asserted, That if the *Guilt of our Sins* was imputed unto Christ, then was he *Constituted a Sinner* thereby; for it is the guilt of sin that makes any one truly a sinner. This is urged by *Bellarmino, lib. 2. de Justificat.* not for its own sake, but to disprove the Imputation of his Righteousness unto us, as as it is continued by others with the same design. For, saith he, *if we be made Righteous and the Children of God, through the Imputation of the Righteousness of Christ, then was he made a sinner, & quod horret animus cogitare, filius diaboli*; by the Imputation of the *Guilt of our sins, or our Unrighteousness* unto him. And the same Objection is press'd by others, with instances of consequences, &c. None ever dreamed of a *Transfusion*, or propagation of sin from us unto Christ, such as there was from *Adam* unto us. For *Adam* was a common Person unto us, we are not so to Christ; yea, he is so to us; (*whereof take special notice*) and the Imputation of our sins unto him, is a singular Act of Divine Dispensation, which no evil consequence can en-

‘ sue upon. Let the Reader but peruse what the Doctor says, in the same Treatise, in reference to one Mr. *Hotchkiss*, and he'll find as *exungue leonem*; the proceeding of some even in this our day, p. 50, 51, 52, 53. In the close whereof you have this saying, — ‘ Although I judge no Men, upon the ‘ Expressions that fall from them, in *Polemical Writings*, wherein on many ‘ occasions, they do affront their own experience, and contradict their own ‘ Prayers; yet, as to those who understand not that blessed Commutation ‘ of Sins and Righteousness, as to the substance of it, which I have plead- ‘ ed for, and the actings of our Faith, I shall be bold to say, *That if the ‘ Gospel be hid, it is hid to them that perish.*

How far our Author may be concerned in what hath been said, is that which is now to be inquired into, and that, 1. In the method of his proceedings against Dr. *Crisp*, as an *Antinomian*. 2. His own Concessions, with respect unto the Truth, and the Extent of them. 3. His Quotations of other Authors, for what Ends, and with what Integrity. Lastly, his Explication of those *Scriptures*, which mainly respect the matter in hand.

As to the first of these General Heads, viz.

I. **T**HE Method of his Proceedings against Dr. *Crisp* as an *Antinomi- an*, which is managed two ways, besides his general neglect of the whole scope of the Doctors Works. But before I proceed herein, let us see how *Luther*, our Generally-acknowledged first Reformer, especially in the Doctrine of Justification, draws by a Parallel-Line of Judgment, in the same Yoke with the Doctor, and that in his Treatise upon the Epistle to the *Galatians*, ch. 3, v. 13. fol. 135, 139 &c. onely remember, that when *Luther* speaks of the whole World, or all Men, it's onely the *Elect* that we are to understand thereby. ‘ *Christ*, says he, is innocent, as concerning his own ‘ Person, and therefore he ought not to have been hanged upon a Tree; but ‘ because, according to the *Law of Moses*, every Thief and Malefactor ought ‘ to be hanged; therefore, *Christ* also, according to the Law, ought to be ‘ hanged, for he sustained the Person of a Sinner, and of a Thief, not of ‘ one, but of all Sinners and Thieves; for we are Sinners and Thieves, and ‘ therefore guilty of Death, and everlasting Damnation: But *Christ* took ‘ all our sins upon him, and for them died upon the Cross; therefore it be- ‘ hoved that he should become a *Transgressor*, *Isa.* 53 *reckoned* amongst them: ‘ And this (*no doubt*) all the Prophets did foresee in the Spirit, that *Christ* ‘ should become the greatest *Transgressor*, Murderer, Adulterer, Thief, Re- ‘ bel, and Blasphemer, that ever was or could be in all the World; for ‘ he being made a Sacrifice for the sins of the whole World, is not now an ‘ innocent Person, and without sins, is not now the *Son of God*, born of the ‘ *Virgin Mary*; but a Sinner, which hath and carrieth the sin of *Paul*, who ‘ was a Blasphemer, an Oppressor, and a Persecutor; of *Peter* which denied ‘ *Christ*, of *David*, which was an Adulterer, a Murderer, and caused the Gen- ‘ tiles

tiles to blaspheme the Name of the Lord, and briefly which hath and beareth all the sins of all Men in his Body: Not that he himself committed them, but that he received them being committed or done by us, and laid them upon his own Body, that he might make satisfaction for them with his own Blood. Therefore this general sentence of *Moses* comprehendeth him also, (albeit in his own Person he was innocent,) because it found him amongst sinners and transgressors, *Isa. 53. 5. Mat. 8. 17.* like as the Magistrate taketh him for a Thief, and Punisheth him, whom he findeth amongst other Thieves and Transgressors, though he never committed any thing worthy of Death. Now Christ was not only found amongst sinners, but of his own accord, and by the will of his Father, he would also be a Companion of sinners, taking upon him the flesh and blood of those which were sinners, Thieves, and plunged in all kind of sin; when the Law therefore found him among Thieves, it condemn'd him and killed him as a Thief. The Popish Sophisters do spoyl us of this knowledge of Christ, and most heavenly comfort, (namely that Christ was made a Curse, that he might deliver us from the Curse of the Law,) when they separate him from sin and sinners, and only set him out unto us as an example to be followed. By this means they make Christ not only unprofitable unto us, but also a Judge and a Tyrant, which is angry with our sins and condemneth sinners: But we must as well wrap Christ, and know him to be wrapped in our sins, in our Malediction, in our Death, and in all our Evils, as he is wrapped in our Flesh and in our blood. But some Men will say, it is very absurd and slanderous, to call the Son of God a cursed sinner; I answer, if thou wilt deny him to be a sinner, and to be accursed, deny also that he was Crucified and Dyed, for it is no less absurd to say, that the Son of God (as our Faith confesseth and believeth,) was Crucified and suffered the pains of sin and death, than to say that he is a Sinner and accursed; but if it be not absurd to confess and believe that Christ was Crucified between two Thieves, then it is not absurd to say also, that he was accursed, and of all Sinners the greatest. These words of *Paul* are not spoken in vain, and that, *2 Cor. 5. 21. Jo. 1. 29.* He verily is innocent, because he is the unspotted and undefiled Lamb of God; but because he beareth the sins of the World, his Innocence is burthened with the Sins and Guilt of the whole World, whatsoever I, Thou, and we all have done, or shall do hereafter, they are Christ's own Sins, are verily as if he himself, had done them. To be brief, our Sins must needs become Christ's own Sins, or else we shall perish for ever. This true knowledge of Christ, which *Paul* and the Prophets have most plainly delivered unto us, the wicked Sophysters have darkened and defaced. (Here is an *Antinomian* with a witness, for our *Ambo-dexter Author* to exercise his biffontick skill, and Gigantick Manhood upon.) But further, saith he from *Isa. 53.* That God laid the Iniquity of us all upon him, we must not make these words less than they are, but leave them in their own proper significations, for God dallyeth not in the words of the Prophets, but speaketh earnestly and of great Love, viz. That Christ the Lamb of God, should bear the Sins of us all; but what

' what is it to bear? The Sophisters Answer, to be Punished; very well; but
 ' wherefore is Christ Punished? Is it not because, he hath sin, and beareth
 ' sin? Now that Christ hath sin, the Holy Ghost witnesseth in *Psal. 40. My*
 ' *sins have taken such hold on me, that I am not able to look up, yea they are more*
 ' *in number than the hairs of my head.* In this Psalm and certain others, the
 ' *Holy Ghost* speaketh in the Person of Christ, and in plain words witnesseth
 ' that he had sins; for this Testimony is not the Voice of an Innocent, but
 ' of a suffering *Christ*, which took upon him to bear the Persons of all sinners;
 ' and therefore was made guilty of the sins of the whole world, wherefore *Christ*
 ' not only was Crucyfi'd and Died, but sin also (through the Love of the Di-
 ' vine Majesty) was laid upon him: When sin was laid upon him, then
 ' cometh the Law and faith, every sinner must dye: Therefore, *O Christ*, if
 ' thou wilt answer, become guilty, and suffer Punishment for sinners; thou
 ' must also bear sin, and Malediction; further, that God sent his Son into
 ' the World, saying, be thou *Peter* that denyer, *Paul* that Persecutor, *Blas-*
 ' *phemer* and cruel Oppressor, *David* that Adulterer, that *Sinner*, which did
 ' Eat the Apple in Paradiſe, that *Thief* which hanged upon the Cross, and
 ' briefly, be thou the Person which hath committed the sins of all Men; see
 ' therefore that thou pay and satisfy for them: Here now cometh the Law
 ' and faith, I find him a sinner, and that such an one as hath taken upon him
 ' the sins of all Men, and I see no sins else but in him, therefore let him dye
 ' upon the Cross; and so he setteth upon him and killeth him. This he also
 ' calleth the principal Article of all Christian Doctrine, which the Popish School-
 ' men have altogether darkned: Therefore he usually said, and that in this
 ' Sense, that it was, *Articulus fidei & cadentis Ecclesie.*

Having thus laid this as a Glass before our Author, whence he may discern
 how alternately in *Luther*, as well as *Luther* revived in the *Doctor*, we shall
 proceed to the manner of his managing his charge against *Dr. Crisp*, which he
 doest two ways, some few instances I shall Remark, from whence the Reader
 may as by a narrow crevice to a large Room, have somewhat a fair Prospect
 of the Spirit of the Man; as

1. By parcelling out some peculiar Sentences, as he thought might best serve
 his turn, and that sometimes in the very same Section, from its dependance
 upon either what goes before, or its relation unto that which follows, to build
 his invective charge upon, whereas had the whole been rendred entire, either
 as to a Sentence, Paragraph, Section, or the mutual relation that one part of
 his Book hath to another, there would have been no room for his *scurrilous*
and blasphemous Hypothesis: But such a faultfulness he knew would have spoy-
 led his Game, and thereby his *Idol* would have been more openly expos'd to
 the View of his Reader: As for instance, — 1. In pag. 2. He quotes the
Doctor, pag. 363, 364. In reference to all Election, That if an *Elett Person*
should happen to dye before he be called, yet that Election shall secure him, speaking
 of the certainty and Irreverſibleness of that Doctrine, and the decree of God
 touching such an *Elett Vessel*: He does not say he shall dye before he be cal-
 led or regenerated, though this is that he would amuse his Reader with: The

expression is much like that of *the Apostle Paul*, Gal. 5. 4. *Whosoever of you are justified by the Law, ye are fallen from Grace.* Now we know that according to the *Analogy of Faith*, neither of these properly and nakedly considered in themselves, as abstracted from the design of the Spirit of God in them, can be true. For can there be a Justification by the Law? Or a falling from Grace? Though *our Author* be for a falling away from Grace, as p. 162. Who can help him? For as he practises, so he believes, and as he believes, so he practises: He can speak truth when it serves his turn, though with an Equivocation; he can boldly also maintain a Falshood, provided it be but neatly cover'd with a shew of truth: His words are, do not Divines generally conclude, that if *David* had not repented of his gross sins he fell into, he had Perished? For this let him repair to what *David* saith, when he comes as under an approaching Prospect of Eternity, whether it be his Repentance or *God's Covenant* barely as such, and not on the account of the former, that gives him cause to admire the goodness of God towards him, 2 *Sam.* 23. 5. Namely, *God's* having taken him into such a *Covenant* with himself, as was in all respects well ordered and sure. Compare with 2 *Chro.* 35. 22, 24. with 2 *Tim.* 2. 13. Upon which Texts let *our Author* exercise his *Arminian* Dexterity; now it is a known Rule that it is *by Scripture*, we must expound Scripture, none being of a private Interpretation. And thus indeed we ought (unless we have bid adieu to all Modesty, Candor and Honesty;) to deal with Authors. Therefore it is that which follows and *our Author* thought convenient to omit, and that in the same Page whence he fetches part of his Accusation, p. 364. *It is true, saith the Doctor, such an Elect person is called, is never able to know individually of himself, that he is such an one that God hath nothing to charge upon him, because till calling God gives not unto persons to believe, and it is only believing that is Evidence to Men of things not seen, &c.* This he further explains against the Accusers of his day, *The Charge is this, that I should affirm, that an Elect person should live and dye a Whoremonger and an Adulterer; and in all kind of Prophaneness; and though living and dying in this kind of Prophaneness, he shall be saved. Which, how contrary is it unto the whole course of my Ministry, ye are Witnesses.* I dare be bold to say, you all know it to be a gross, notorious, and groundless Slander. You know, concerning this thing; an *Elect person* being an *Elect person*, it is impossible that such an one should miscarry, and not be saved. He that is *Elect* unto Salvation, either *God's Election* must be frustrated, which is impossible, or this person must attain unto Salvation. I think no Man of those that have cast this imputation upon me will deny it; but withall, this I said before, and so I shall say still. there is no *Elect person*, suppose him to be capable. and come to years, shall dye before he be called, that is, before the Lord give Faith to this person to believe, and in some measure frame this *Elect person* to walk by the Spirit according to the rule of the Spirit. In a word, this person is changed in Conversation. The principle is this. He that believeth shall be saved, and, he that believeth not shall be Damned; and, no unclean thing shall enter into the Kingdom of Heaven; every Soul therefore, being *Elect*, as it shall be saved at last, so is it, or shall in time

Dr. Crisp,
pag 637, 638.

time be called, and enabled to believe, and walk as a child of light. If this be
 not true Doctrine, then I desire my Mouth may be stopped. Again, let
 me tell you, Beloved, Christ is a *Free Way* for a Drunkard, for a Whore-
 master, for a Harlot, an Enemy to Christ; I say, Christ is as
Free a Way for such a person to enter into him, as for the most
 Godly Person in the World. But do not mistake me, do not
 say, Christ is a *Free Way* to walk in him, and yet to continue in such a
 condition; for Christ will never leave a person in such a Filthiness, to
 whom he hath given to enter into himself; mark well what I say; but
 for entrance into him, Christ is as *Free a Way* for the vilest sort of sin-
 ners, as for any Person under Heaven. If Christ hath given a Heart to
 a Sinner, to set footing into himself, that is, to receive, to take him for his
 Christ; if Christ hath given him a Heart to take him for his Christ in rea-
 lity, to take him truly and unfeignedly; Christ is a *Way* for such a Person to
 the Father, though he be the vilest Person under Heaven: And he is to him a
Way unto the Father, even while he is ungodly, before he is amended, and he
 may take his part in this Christ, as an ungodly person as well as when he is
 Righteous. In this regard, I say, Christ is a *Free Way*, God looks for nothing
 in the world from the Sons of Men, be they what kind of Men soever, he
 doth look for nothing from them, to have a right to Christ; but he did
 freely give Christ unto them, without considering of any thing, that they
 might bring along with them. Our Author, p. 73. quotes the *Dr.* 210. thus,
can he be said to accept of Christ, who hath a knife in his heart to murder Christ, and
that without so much as laying down his Armes? And thereupon runs upon his
 old harrangue, not regarding what follows immediately and especially in
 the very next page, I do not speak to the intent that any should conceive that
 God leaves persons *Rebellious, Vile, and Loathsome*, as he doth find them,
 when he closeth with them; but I say at that time, when the
 Lord closeth with Persons, he closeth with them in such a state
 of *Rebellion*; and if thou come to Christ in this condition, it
 manifestly shall appear to thee, that he will open his Bosom for thy Head
 to rest upon, as well as for the Righteousest Person in the World, and his
 Breast for thy Mouth to suck, — In Chapter the 3d our Author chargeth
 the *Doctor* with this as an error! *The very act of God! laying sins on Christ*
upon the cross is the very actual discharge of all the Elect for all their sins, p. 298.
 Which the *Doctor* proves, and therein his meaning will appear; In the
 very 2d. Page after this, in these words from *Heb.* 10. 14. So that now a
 believer is not to wait till a new sacrifice be performed, that he might be
 discharged from such and such a sin; but as soon as ever he hath committed
 this sin of his, he hath *the Lamb of God* in his eye, *that takes*
away the sins of the World, that hath already taken away this
 very sin, that at this very instant he now committed. Belov-
 ed consider well of it, either Christ hath taken away all sin already, or
 else one of these two things must needs follow: Either the Believer him-
 self is to bear his own sin, or else Christ is to come again, and do some-
 thing

Dr. Crisp.
P. 33.

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pag: 211.

Dr. Crisp.
pag. 300. 301.

thing more to take away that which remains behind : I say, if all sin be
 not taken away, by what is done already, there must be somewhat done to
 take away that which is not taken away : But saith the Apostle in the end
 of Chap. 10. to the *Hebrews*, *There remains now no more sacrifice for sin.* In
 vain do men now look for something else, to come to take away this and
 that transgression : for there remains no more sacrifice for sin ; that one
 sacrifice did all that was ever to be done, and therefore there is no more to
 follow after : If therefore all be done by Christ that is to be done, to make
 perfect the comers unto him, and to save them to the uttermost ; then all the sins
 that Believers now commit, that Believers hereafter shall commit, nay,
 all the sins that all the Believers to the end of the World shall commit,
 they are already laid upon Christ, he hath nailed them to his Cross.
 Therefore, saith the Apostle, in the First Epistle of *John*, ch. 1. v. 7. *The
 blood of Jesus Christ his Son, cleanseth us from all sin.* He further quotes the
 Dr. p. 375. and bids us see, and what we find there, no doubt but he thought
 it his safest course not to transcribe : As, ' There is not a moment of time
 in which Iniquity is transacted back again from Christ, and remains upon
 a particular person — That this discharge of sin is the security of per-
 sons from wrath. — That Sureties are the comfort of imprisoned and
 decayed Debtors, and so all along. Also, p. 289. The Dr. holds forth
 the parallel betwixt the Scape-goat and Christ, in the Typical nature
 thereof; the Mystery whereof, whoever, as to its substance, discerneth
 it not, I dare warrantably say, he is no Believer. As for p. 28. we shall
 consider it anon ; and therein, our Author's most notorious falshood : But
 all this is for no other end, as is manifest throughout the Chapter : and his
 whole Book indeed, but to introduce Faith, Repentance, &c. not only as the
 very Conditions, for which we are pardoned, but the very matter, in which
 we must be justified, though he assign the cause of both, in the Merits of
 the same, unto the Death of Christ : This is directly the Council of Trent.
 Besides, the rank Socinianism that he belcheth out of his Blasphemous Gorge,
 in this very Chapter. Page 14. That things are so adjusted, that forgiving
 the Elect, should be an effect of Christ's Kingly Office, as well as his Priestly
 Office ; for which he quotes, *Act. 5. 31.* mark it well : He assigns as equal
 a cause unto Regeneration, which more particularly looks unto the Kingly
 Office of Christ, who, as a Prince, gives Repentance ; as he does to the suf-
 ferings of Christ, which more properly belongs to his Priestly Office, for the
 forgiveness and actual discharge of us from our sins. Thou wilt find, In-
 ingenious Reader, That in the whole of his acknowledgments of Christ, as to
 his death and sufferings, That indeed he was no more than a Metaphor-
 ical Sacrifice ; which will further appear, *ch. 6. p. 35.* And that which he
 makes light of, in reference to Dr. Crisp, p. 616, 617. As to faith's being the
 fruit of union, will be found to be as certainly true, as that God is before the
 Creature : For is not the Spirit of God essentially divine ? And is not faith
 the fruit of the same Spirit ? Can we believe antecedently to his actual pos-
 sessing of our hearts, any more than an effect can issue forth in its genuine

production, without the precedent efficiency of its natural cause? On this foundation it is, that the Scripture fixeth our union barely and rootedly as such, in a passive sense, though thereupon it is by faith, that an actual, real, closing consent does issue, and communion from the same. Therefore he that is joynd to the Lord, is one spirit, and he that hath not the spirit of Christ is none of his; And should the spirit of God withdraw wholly and totally even from a Believer (which though it never shall be) where would his faith be? It would evaporate into a meer fancy; which the Assembly do well express, *chap. 10. Artic. 2. This Effectual Call is of Gods free and special Grace alone, not from any thing at all foreseen in Man, who is altogether passive therein, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this Call, and to embrace the Grace offered and conveyed in it.* ——— And, with our Authors good leave, ——— Note, That it is the Cause, and not the Effect, that gives a Being to things.

How ingeniously he hath dealt with the Dr. in this Chapter, let the Traduced Answer, which he fully does, p. 354, 355, 356, 357, 358, 359, 360, 361, 365, 366, 367. Wherein he proves, 1. That the Lord laid iniquities upon Christ by way of Obligation. 2. That he laid the Iniquities of Men upon Christ by way of Execution. 3. By way of Application. We must distinguish between God's application of this Grace, and his own Peoples application of it. Again, our Author, p. 19. chargeth this as an Error upon the Doctor. — That the Elect, upon the death of Christ, ceased to be sinners; and even since their sins are none of their sins, but they are the sins of Christ. ——— And for this he quotes the Doctor, p. 8. 'Must not he be reckoned to be a sinner, while he doth sin? I Answer, No: though he doth sin, yet he is not to be reckoned a sinner; but his sins are reckoned to be taken away from him: But leaves out what follows by way of Explication; 'A Man borrows an Hundred pounds, some Man will say, Doth not he owe this hundred pounds, seeing he borrowed it? I say, No; in case another hath paid the Hundred pounds for him. ——— Now either Christ hath fully satisfied Justice in his Death, for all the sins of the Elect, or he hath not; If he hath, the Dr. is right; If not, then Christ must be an imperfect Sacrifice, and died in vain. How much this savours of slighting the blood of Christ, and reckoning it but a common thing; I think it concerns our Author to enquire into: further, he quotes the Dr. p. 270. to which I shall add, p. 271, 577, 578. wherein he clears himself all along from the false inclusive Consequences that this Author would forge upon him. Besides, let him Answer me this when he is at leisure, viz. Whether the Obligations that a Surety, as such, voluntarily takes upon him, do not actually render him chargeable with that Debt in a Law-sense, which he never personally did contract; which the Dr. fully clears in several places. Thus much may serve to discover his Treachery, as to the first branch of his Method in his Charge against the Doctor.

2. By a fraudulent and violent forcing (with a more than ordinary Jesuitical boldness) of false conclusions upon what he cites of the Doctor's
and

and that either as his Judgment in the same, or as an unavoidably-genuine consequence of the same; Than which, I think, *Hell* it self, in the full compacted *Caball* of all its Inhabitants, cannot afford (as to the nature of it) a clearer instance of blindness, and yet malice, deceitfulness, and impudence, in the complicated operations of the same. And this appears in that, when, and wherever the Dr. speaks of sin, as the transgression of the Law, to be laid upon Christ, which is fully explained, and all scurrilous and blasphemous consequences thereupon obviated by him, in that it is no otherwise but by a Commutative imputation of Christ's obedience unto us for Righteousness unto Justification, and our sin unto him as the Meritorious cause of his sufferings; He would presently persuade his Reader, by some Philosophical consequences (wherewith he seems to be as richly furnish'd as the *Owles of Athens*) that this cannot be without a Physical Transfusion of the defilement attending the transgression of the Precept, from one subject to another, i. e. from the Sinner unto Christ: A most blasphemous, impudent, and groundless inference. — However, this he thought (as *Bellarmino ut supra*; or, as the *Quakers* say, *Look in o thy self for thy Christ, or thy Righteousness*) would prove the most effectual expedient to divers sinners from any hopes of a righteousness this way, and to set up an inherent one in the room of the same: Now this branch of his Method, with the Doctor, is manifestly included in his 2d, and 7th Chapters: And we shall consider with what Equity he lays down his Charge: As,

1. In his second Chapter, he taxes the Doctor to hold, that God did not only impute the guilt, and lay the punishment of the sins of the *Elect* upon Christ, but he laid all the very sins of the *Elect* upon Christ, and that as to the real filthiness and loathsomeness; yea, so that Christ was really the *Blasphemer, Murderer and Sinner*, and so accounted by the Father. Now, what countenance he hath received for this bold and wretched assertion, as to the ends for which he brings it, we must see into his Quorations of the Dr. together, how justly he hath dealt with him, As, p. 312. he tells us, *That it is iniquity it self that the Lord laid upon Christ; not only our punishment, &c.* But whether doth he say, that it was laid upon him, or infused into him? I confess, it is the former he says; and that in the very same Page, but that it was transfused to him. But, Doth he say, that it was transfused into him? Not at all; but he says, It is not only iniquity, but iniquity it self, that the Lord hath laid upon Christ; and not onely so, but the *fault* of the transgression it self, and that with an, &c. which I mostly fear: Nay, but he says more plainly, and names such sins, as that I dread, and am ashamed to mention them; How much more will not Christ stand aloof off from such things and persons guilty of them, as Idolatry, Blasphemy, Murder, Adultery, Theft, Lies, and Drunkenness; and that all these became actually the Transgression of Christ, as those which have part in him, p 270. Now, if so, Christ must necessarily become unholy: And it is impossible that such an one should be a Saviour, nay, so much as a Prophet, who is thus made, to eat and to drink with, but also receive, and become a friend

friend of Publicans and Sinners, Luk. 5. 29, 30. ch. 15. 2. ch. 7. 34, 37, 39. Against such horrid black Doctrine, my heart doth rise even to a Murmuring: But, Doth he say, that though sin, in the fault or act of Transgression, was so laid upon Christ, that he, in his own Person did either act, or commit it? No; that's not it; (*though indeed it is it that he would amuse his Reader with;*) but he says, That we are not compleatly sinful, but Christ being made sin, was as compleatly sinful as we, and (which plagues me more, there is another treacherous, &c. that follows) that God himself did count him *among the number of transgressors*, p. 268. I pray to avoid clamours and jealousies, let us hear the Doctor speaking for himself; As, p. 312. compared with p. 265. *That iniquity of Gods people is no otherwise disposed of, by way of Transaction from them, but only on the back of Christ;* and not into him; none can bear or carry Iniquity from them, but he alone: p. 267. saith he, *Beloved, mistake me not. I say not, That ever Christ was, or that he ever could be the Actor or Committer of any Transgression; for he never committed any sin himself:* p. 270, 268, 280. comp. p. 281, 272, 273, 283. *God doth really pass over sin upon Christ, still keeping this fast, That Christ acted no sin, but in respect of transgression, in respect of conveyance, in respect of passing of accounts from one head to another, in respect of that there is reality of making of Christ to be sin: When one Man becomes a debtor in another Man's room, legally, and by consent, this Surety that doth become the Debtor, he is not barely supposed to be the Debtor; but, by undertaking of it, and legally having it past upon him, he is as really and truly the Debtor, as he was, that was the Principal before; I say, as really and truly the Debtor: So that there is an absolute truth and reality of God's act, in passing over sins upon Christ.* So much for the Doctor. Observe, Reader, our Authors further Treachery, by comparing together the following Pages 274 328, 409, 158, 428, 419, 420. And, Is not all this Sound Doctrine? What aileth thee now? Nay, but is it not enough for persons to see that they have the Grace of the Spirit, though they are not Meritorious in themselves, yet to bring them unto Christ, who, by his Spirit, still will so carry them unto a more spotless degree of Perfection, till at last, by the help of the Merits of Christ (and that freely, not of debt, which I abhor) they become one entire, beautiful, and perfect Robe of Righteousness, for us to stand in, as Justified before God to all Eternity, Page 33. Head 5, 6 and Page 102 36. Nay, besides, if this be true, as the Doctor Asserts. I am wholly stript and ruined in all my hopes, (*Thus have ye taken away my Gods which I made, and the Priest, and ye are gone away.*) viz. My Faith, repentance, hope, love, patience, and all the excellent Graces of the new Creature, together with all my Duties, Prayer, Preaching, Hearing, attendance upon Ordinances, diligence in them, crossing Sea and Land to make one Profelyte, Conference, Zeal, in disputing for Gospel-Truth, by stating and vindicating of the same, together with the denial of Carnal though r or religious self. Author, p. 67. but more of this in his Concessions, which we now come unto, which is,

Dr. Crisp.
p. 283.

D. W. p. 33.
Head 5, 6.

The Second General Head to be insisted upon, viz.

II. **H**is own Concessions with respect unto the Truth, and the extent of them, where we shall find him as clear, as the Sun at Noon-day, reviving and reestablishing the stated result of *the Council of Trent*, in the Doctrine of Justification, and that with the same dogmatizing frame of Spirit, as if he had been brought up at the Feet of *Marcellus* himself, the great manager and reconciler of Differences in the then Sessions; who in the midst of all their Disagreements, drew up such an Artificial Scheme of Religion, that each dissenting Party thought his own particular Judgment fully Established; whereas their coalescency or mutual agreement with each other, was laid in another Foundation, that Christ was the Meritorious cause, and only so, of our Justification; *Thus their Celestis Pater, Jesus Christ the Sun of Righteousness, the Author and Finisher of our Faith; The Father of Mercies and God of all Consolation, sent his Son to redeem Jews and Gentiles, and that all might receive the Adoption of Sons. Him hath God set forth to be a Propitiation for our Sins in his blood; for this Redemption we ought to give thanks; the meritorious cause of our Justification is our Lord Jesus Christ. Concil. Trident. Jess. 6. Poem. cap. 2, 5, 7.* Now who would suspect (as one observes,) the Serpent to look *under such Flowers of Paradise?* Or that they go about to betray Christ with, *HAIL MASTER?* But in this their profound Hypocrisy lyeth the Mytery of Iniquity; if that may be called Hypocrisy, as *Bernard* says of *Romes* Clergy in his time, which neither for the abundance of it can, nor for the impudency of it cares to conceal it self. Thus by Egregious Hypocrisy, *Arrius* deluded *the Council of Nice*, confessing Christ to be *God of God*, yet denied his Consubstantiality with the Father. Thus the second *Council of Nice* summoned to decree the Erection and Veneration of Images, makes a goodly Preface, giving thanks to God they were delivered from Idols. Thus *Augustine* confesseth how he was seduced by the *Manichean* Hypocrisy. Thus dealeth *the Trent Council*, and as a *Coronis* of the whole, comes in *our Author* with such a Masterpiece of falshood and treachery; as if he covered rather to be *the Head of a Colledge of Cheats*, than an Undergraduate amongst honest Men. And,

I. For Election, he acknowledges, *that the Elect shall in time be Justified, Adopted, and Saved, and that in the way God hath appointed; but* D.W.ch.1.p.1. how is that? No otherwise than that Christ in his Death should lay down the meritorious cause and price of the same; but as to the matter of our Justification, included both in what he did and suffered that is done when we are effectually called, which as the effect of his Righteousness in the merits of the same, and the operations of his Spirit is wrought in us gradually here, and consummated in Glory; but as to the change of Persons in a commutation of Sin and Righteousness betwixt Christ, and the Elect; he says, it is ungrounded, and the Scripture knows of no such imputation; compare diligently p. 33. Head 5, 6, p. 59. p. 37. *Where he saith,*

suit, that we stand justified by the Efficacy of the Righteousness of another, and that our justified State is a continuance of the blessed Effects of the Righteousness of Christ, from first to last; That cause is still productive of Supplies, as our guilt returns, or necessities and capacities renew or grow; see also p. 102. Thus *Bellermino* hath learned to play with the word *Imputation*; *Homo Justificatus*, &c. A Man justified needeth not the *Imputation* of another's Righteousness, whereby his own inherent Unrighteousness may be covered. And in the tenth Chapter of the same Book; *Christus nostras*, &c. *Christ* is our Righteousness, not that we are just by the Righteousness which is in *Christ* imputed unto us. *Sic igitur*, &c. so therefore is *Christ's* Righteousness imputed unto us in regard of satisfaction, which he performed for us; but for all that, we cannot be holden for just, to wit, clean and immaculate, if the spots and stains of sin be yet truly inherent in us. So this is the general Voice of the Council of *Trent*, and the Church of *Rome*, to allow for no other imputation of *Christ's* Righteousness, but such, as by his Merits we have an infusion of Grace, whereby we merit and satisfy God in our Justification; and so they admit of no other formal cause of Justification, but an inherent Righteousness in themselves, and out of *Christ*.

2. As to God's laying Sins on *Christ*, Chap. 2. p. 6. which he says was with respect unto the guilt of them, and that only as respecting satisfaction unto Justice; our acquitment from Punishment, or actual Remission [when we believe.] That the sufferings of *Christ* were as effectual to put away sin, as if our sin had been transacted on him. (Herein lies a secret hellish rejection of the commutation of sin and Righteousness,) that to transact our very sins on *Christ*, as opposite to guilt, is impossible. (This is begg'd and impertinent; for how can the guilt be supposed to be transacted on him, without that which must necessarily presuppose the laying of the same on him, as the cause to the Effect; and both by imputation,) that it is needless for the ends, for which our sins were laid on *Christ*. (Here is a bold satanical Invasion of the Divine Privilege, in setting bounds to its Decrees, and the methods whereby God hath declaratively resolved to glorify himself, and that in the full perfection of all his Attributes.) p. 8. this blasphemous Assertion with a more than ordinary Confidence, doth he renew, p. 34. Its enough, says he, that he reserving the peculiarities of a Redeemer, should agree to suffer for our sins; its enough, that we are pardoned and adopted for his sake, when we deserve endless Woe, &c. (Is it so, Friend? but let me tell you, that he that hath no further an interest in *Christ*, is brought but into *Limbus Patrum* thereby, and there our Author, unless Grace prevent, will be like to hang even between Heaven and Hell, and that in the Gibbet-chaïres of his own Spider-web imaginations.) Thus his Predecessour the Bagbearer of old, cried out, what need all this woe? He thought it too much were given unto *Christ*, his Pusse would grow low or empty by it: Even so our Author under a pretence of great respect unto *Christ*, will not have sin to come near him, lest any of his unintelligible Divines, instead of transacting it knowingly and judiciously upon him, should (through ignorance, want of skill and Logick) infuse it unto him, whilst he like *Rachel* sitting close upon her Idols, only dreads the loss of an inherent Righteousness thereby, and

and consequently an invasion of that poverty of Spirit, as will issue in the downfall of all his self-conceptions, which must certainly ensue upon a *through-closing with Christ*, as given of God to be *All and in all*: And further, *saith he*, that no hurt shall ensue, as if all were done and past, where the sanction of the Law is answered. Pag. 9. But *Friend!* I still call him *Friend!* because my answer to, or return upon this, is included in the parable of him, who is so called, when coming unto *the Feast*, thinking it sufficient by coming, *i. e.* by a mere act of Faith, as a Grace inherent in himself to close with, and to have a right to this gracious invitation in the general, but not bringing along with him, *i. e.* by believing his legal Title, and thereby right unto the same, he becomes speechless, and that for want of a *Garment*, which is an *External Covering*, and not an *infused Qualification*; and this a *Wedding* one too, *viz.* a mutual transferring of interests each to other, not by transusion, but a voluntary and juridical Commutation; *q. d.* There ought first to have been a *commutative personal Relation* between thee and me, who am Master of the Feast, before either thou or any one else can have a right unto the same. Council *Trid.* Chap. 7. Where speaking of the *formal cause* of Justification, they call it *the Righteousness of God*; but how? The Righteousness of God *imputed* to us? Nothing less, but that which is infused into us: The words of the Council are these, *Unica formalis causa, &c. i. e.* *The only formal cause, to wit, of Justification, is the Righteousness of God; not that whereby himself is just, but that whereby he makes us just: Namely, wherewith he having endowed us, we are renewed in the Spirit of our mind, and are not only reputed, but nominated, and are really just; receiving Righteousness in our selves, each according to his Measure, which the Holy Ghost divideth to every one, even as he will, and according to every Man's Disposition and Cooperation. For although no Man can be just, but he, to whom the Merits of the Passion of our Lord and Saviour Jesus Christ are Communicated; yet that is wrought in this justification of Sinners, whereby the Merits of the same holy Passion, the Love of God is by the Holy Ghost shed abroad in the hearts of those who are justified, and is inherent in themselves, &c.* For confessing the Imputation of Christ's Righteousness, to be the formal cause of our Justification; they would teach us out of *Philosophy*, that, *formalis causa est, &c.* That the formal cause Soto saith, is that thing or quality, which is inherent in the Subject; for the form, saith he, is said in relation to the matter, to which it gives a being by inherency, *Pari ergo modo, &c.* As therefore the Air is not luminous or lightsome, formally by the light that is in the Sun, but by the Light it receiveth in it self from the Sun; *Constantissimum est, &c.* It is a most constant truth, that neither are we formally just, and accepted by the Righteousness which is in Christ, but by that which himself hath conveyed unto us; we are, saith he, made just by Christ's Righteousness, as by the efficient cause; but not as by the formal cause, Soto de natur, & gratia. lib. 2. cap. 20.

3. As to the discharge of the Elect, from sins upon their being laid on Christ, *Char. 3 p. 12.* And here Sophister like *ut supra*, he goes no further than Atonement, Forgiveness, Merits, and in the whole a meer personal Application. Whereas these are but the effects of his Death, these are not properly

our Righteousness, neither Atonement, Forgiveness nor Merits, nor a meer Application as such of the same, but its in that for which *Christ*, as being made under the Law, became and was also reckoned *Obedient* even unto Death, *i. e.* The obedience of his Life and Death, both to the preceptive and sanction — part of the Law consummated on the Cross, this is our justifying Righteousness, and herein lies the full discharge of the Elect, as to their Persons before God. He justifies by his own and not by the obedience of another, his Merits, Atonement, and consequently forgiveness of sin, makes way for the exalting of his own *personal Righteousness*, in our juridical discharge from the Curse, and title unto Glory, it being performed by him not for himself, but as a publick Person (which *this Author* never toucheth, on which indeed the Merits of the cause depend,) and that not as to the meer merits and effects thereof, but the real matter of the same; for *Christ* to suffer and to become an Atonement for nothing, to have nothing laid to his charge, and if laid to his charge, that he had not an immediate actual discharge for the same, on the behalf of those, in whose room and stead he stood, and took the charge upon him; is a ridiculous imagination: But I am afraid in *our Author* a very sly dishonest one, to make way not only for pardon of sin upon the account of an *inherent Righteousness*, and therein to make the Merits of *Christ* subservient to our own Merits; but also to assign the proper cause thereof unto his Kingly, as well as Priestly Office, as p. 14. *he says*, ‘things are so adjusted, that, forgiving the Elect, should be an effect, of *Christ*’s Kingly Office, as well as his Priestly Office; which is rank Socinianism. So p. 27. *That Christ endureth the effects of God’s wrath, and not the wrath it self*: The whole Chapter is a bundle of Crudities. Thus *vega* one of the Standard-bearers of the Council of Trent says; *Non transit justitia Christi realiter ab illo in justificatos*. *Christ*’s Righteousness doth not really pass from him into those that are justified; nor by it are we formally justified; but imputation is of God, which joyns the Merits of *Christ* unto us, and makes them ours after a sort; in as much as for his Merit’s sake he giveth us Righteousness, whereby we are Righteous. *Cum enim per justitiam Christi, &c.* For seeing by the Righteousness of *Christ* Mankind hath satisfied for their sins, and by it is reconciled to God, and the Gates of Paradise are thereby unlocked, and all that are justified, satisfy, or merit at God’s hand, seeing by his Merits they are justified and reconciled to God, and satisfy for themselves, and merit increase of Grace and Blessedness: Surely it cannot be denyed, but that to Mankind and all to justified, *Christ*’s Righteousness is or may be imputed to satisfaction and Merit. *Augustine* was of another mind, and said, *Ipsè peccatum, &c.* He was made sin, that we might be made Righteousness; not our own Righteousness, but the Righteousness of God, nor in us but in him, even as he was made sin; not his own but ours, not in himself but in us. And *Bernard* excellently to this purpose, *Homo qui debuit, homo qui solvit, &c.* It was Man that owed the debt, and Man that paid it, for if one died for all, therefore are all dead, that the satisfaction of one might be imputed to all, as he alone bore the sins of all.

4. Of the *Elect* ceasing to be sinners, from the time their sins were laid on Christ, *chap. 4. p. 18.* We have formerly heard the Snake in his hissings, but now we shall see him in his Bodily Appearance. His words are these, in reference to the whole of the Chapter; 'Reader, I shall premise, 1. Men are sinners, or cease to be sinners, in several different respects, 1. As to the filth and obliquity of sin; with respect to this, they are more or less sinners: according to the degrees of their Innocence and Holiness. 2. With some, as to the guilt of sin, which refers to the Sanction of the Law against Offenders; with respect to this, the Offenders be more or less sinners, as they are forgiven, or not forgiven. 3. As to the charge of the fact, which was sinful; with respect to this, neither After sanctification, nor pardon, will deliver a Transgressor from having been a sinner; the fact was his. The first and last denominate one a sinner most properly. The second denominates a Man punishable, but not a sinner formally. —Hence, Reader, observe, whence it is, That a sinner ceaseth, as an *Elect* and Redeemed Vessel, to be reckoned of as such, in the account and estimation of God; and that thou wilt find, by his own Concessions here, as to the way of the removal of them, and that in the very guilt and charge of the same, *viz.* by forgiveness, and that as we are sanctified. As,

With respect unto the Law, in its Sanction-part, which mainly looks upon sin in the guilt thereof; this *our Author* seems to acknowledge. But, How is this removed; meerly, 1. By forgiveness. And herein, if possible, he would, as he hath done amongst Men, breed a debate betwixt even the Attributes of God. Does Grace so pardon, as that Justice must not have a compleat Justification? And if ever it had it, When was it? For whom? And for what? Was it not when the Blessed Lamb of God, did by the one Sacrifice of himself, take away the sins of all the *Elect*? And if so, Can the *Elect* be charged with that, with which he was charged, and that upon their accounts? and for the removal of which, he laid down a full discharge in the shedding of his most precious blood? And was it ever known, that an Acquittal ought not to be as compleat as the Discharge? *Who shall lay any thing to the charge of Gods Elect, &c.* Rom. 8. God himself cannot, but such as bear the Image of the Accuser of the Brethren (it seems) can. Let such an one have a care, least his own Sentiments devolve not as a Judgment upon his head. *Ex ore tuo serve nequam, &c.* For the Merits of Christ himself, properly and barely as such, neither can, nor will save any that hath not a righteousness adequately corresponding with the *righteousness of the Law*, and that both in its Preceptive and Sanction-demands, *Mat. 5. 17.* compare *Rom. 8. 4.* But removed they are, and that very smoothly, though exceeding Popishly, *viz.*

2. By *Sanctification*, i. e. when a person is made just and righteous, by an inherent qualification through Sanctification, then his sins are laid upon Christ, i. e. he receives a pardon. This is the whole scope of this Chapter; And nothing in it does he assign unto Christ, but meerly what is barely meritorious; as he does in the whole of his Book. And I very much
question

question, whether so much would have been granted by him, but that he is equally afraid of Hell, together with the loss of his own inherent righteousness; the interest of the later, it seems, the Merits of *Christ* shall subserve, because he hopes it will quit him from a share in the former. Though it is true, that a sense of Pardon, as arising in the seal of the Spirit, from, and to a work of real *Sanctification*, may be signs and evidences of the same; but it is in reference to a former *acquittal from sin*, as to its *penal and vindicative charge*. But, Whoever yet heard, that the truest mark, or sign, was, ever so proper to, and inseparable from that which it signifies, as to take place of that which is signified by it? Or must be so precedent unto it, either in order of time, or that of nature, that the shadow must give the substance a being? Was ever yet a Deed in Writing proved to be true, that was not so before? Do Evidences give beings to things? Or rather are they not so in the substance, title, and settled confirmation of them, before any such testimonies appear? His pitiful, undigested, yea blasphemously forced Consequences, in that part of this Chapter, which he calls, *The Truth proved*, or rather spit at and polluted from the vile ends, for which he produceth them, are not worth the noting: Only let me tell him this by the way, That he that Prays for the forgiveness of sin, without a due regard unto that upon which the same is as well legally, as graciously founded (The main design of *this Author*, in the whole of *this Treatise*, being to overthrow the same,) will be so far from receiving pardon, that his Prayers will be cast as filthy dung into his face; and himself continuing so, certainly spued out, as loathed by the Lord; though, for a while, he may swagger it out a little (like a drunken Beggar, who, till soberiz'd, fancies himself to be some body) in the rags of his own righteousness, let him, at his pleasure, cast his *Arminian* eyes upon these Texts, and compare them together, 1 *Joh.* 1. 7, 9. *ch.* 21. 1. *ch.* 3. 9. *Rom.* 7. 17. *ch.* 3. 25, 26. *Luk.* 11. 4. *ch.* 10. 20. 2 *Sam.* 12. 13. *Pf.* 51. 1. &c. *Ezek.* 36. 21; — 37. *Rev.* 3. 16, 17. *Dan.* 5. 27. It is not Natures, but Persons that are justified and acquitted; neither doth the justification or acquittance of persons, either in order of time, or that of nature, depend upon the Renovation of their Natures. We shall hear what says the Council of Trent to this, — *Hanc dispositionem seu preparationem, &c. After this disposition and preparation, doth follow justification it self, which is not the remission of sins, but also sanctification and renovation of the inner-Man, by a voluntary receiving of Grace, and of Gifts, whence a Man of unjust is made just, and of an Enemy, a Friend, that he may be an heir according to the hope of Eternal Life.* To which also agreeth the Eleventh Canon of this Session, *Si quis dixerit, &c. If any Man, shall say, that Men are justified either by the only imputation of Christ's righteousness, or by the only remission of sins, excluding Grace and Charity, which is shed abroad in their hearts by the Holy Ghost, and is inherent in them; or else, that the Grace, whereby we are justified, is only the favour of God; Let him be Anathema.* In these words of the Council, is unfolded the very Mystery of Iniquity; for their justification is composed partly of Remission of Sins, and partly, yea principally,

pally, of *Sanctification*, as they call it, and renovating of the Inner-Man. *Concil. Trident. Sess. 6. cap. 7.* I shall only add one Head more, with respect unto our *Authors* Concessions; the whole of his Book being but one compacted design, to set up a Self-righteousness, or an inward holiness, as the matter of our Justification before God; nay, the very truth is, that he seemeth to acknowledge that Election, Love of God, the Obedience, Sufferings, Merits of Christ, Effectual Calling, Prayer, and all other Duties, are but in subserviency thereto, as will easily appear to every *intelligent Reader*.

5. Of the change of persons between *Christ* and the *Elect*, and their being as righteous as he, *ch. 7. p. 31.* We have heard what the Doctor means by this charge, which he fully and amply explains, and that more expressly, *p. 270.* Immediately following those words, against which *Our Author* makes so many loud Exclamations, *viz.* 'That here is a direct change, Christ takes our persons and condition, and stands in our stead; ----- What the Lord beheld Christ to be, that he beholds the Members of Christ to be; what the Lord beholds the Members of Christ to be in themselves, that he beholds Christ himself to be. So we find, that it is a relative change, and not an inherent or infused one; with which this Brazen fac'd Deceiver would Blasphemously amuse *his Reader*; and therefore you will find, that he still diverts it from an external relation, unto which alone the *Dr.* appropriates it, unto an internal *change*, both which are separately and distinctly handled by the Doctor. And all this for no other end, than to shuffle out the Righteousness of Christ, and to place in the room of it, as to our Justification before God, an inherent one. See *Dr. Owen of Justific. ch. 8. p. 246.* And read it distinctly throughout. This appears,

1. From his old, rotten, piteously begg'd supposition, and (which is worse) his impudent Assertion of the same; 'That if the righteousness of Christ be ours in any other sense, than as to its meriting, attoning and purchasing nature, it cannot be, but by being subjectively in us. And this he takes for granted, *p. 31.* As, nevertheless, this Mediatorial Righteousness is not subjectively in them. And, *p. 36.* 'If the Mediatorial Righteousness be subjectively in us, we must grant all those absurdities which the Enemies of Gospel imputation object and the Orthodox deny. Was there ever found such a piece of profound Nonsense? Is nothing ours but what is inherent or subjectively in us? For which he deserves to be hiss'd out of the Schools, and with *Nebuchadnezzar*, banish'd the Societies of all Rational Creatures; but this cannot be helped. For this we know, that it is a very difficult matter to wean habituated Beggars from their old accustomed Trade; though this by the way, may be observed, that it hath fallen out with *him*, as it usually doth with *Impostors*, that whatever success they may seem to have for a time, yet they are often discovered by their stumbling at, and failing in things of a more minute and less ordinary consideration; as the *Magicians* in the Miracle of the *Lice*.

2. From the Treachery that lurks under his seeming fair acknowledgment of the very righteousness of Christ; besides that of the effects of the same,

same, viz. That his very righteousness is imputed to true believers, as to what was alwayes undertaken and designed for their salvation. yea and is pleadable by them, as their security, and is as useful for their happiness, as if themselves had done and suffered what Christ did: So far he. One would think we had him fast now; not one Jot: But I see the snake is never better secured from her poisoning faculty, but by bruising her head; so as to discard her of all her policyes; and this he speedily doth himself; for in that which immediately follows, he vomits up his own treachery, viz. That this righteousness is but a meriting cause that Christ, quallifying him for the fitting of us by his Spirit to stand before God, as Justified in an inherent righteousness? P. 33. This is the whole scope and drift of this Chapter, notwithstanding it's fair appearance, and especially throughout, P. 33.

3. I desire the Reader to take notice, if he have any regard to the welfare of his own soul, That when our Author speaks of the righteousness of Christ, especially as to the Imputation thereof, he either slyly or ignorantly confines it unto that of his work as purely Mediatorial, (which mainly respects the qualification of his person in the union of both natures, his essential and inherent holiness, the edequatè fitness of the offices assigned unto him for the carrying on of his Mediatary work, and that in the Application of the effects of the same unto his elect, through his intercession for them, when here on earth, and now in glory) But not a word of his righteousness as a Publick person or Common head unto the Elect; that what they did, he considered under that capacity and in that relation unto them, was so truly imputed unto him; as that he was numbred amongst the transgressours, and made sin for their sakes, having their iniquities so laid upon him, that they become in the Judgment of God the real meritorious cause of his sufferings. And on the other hand his obedience both to the preceptive, and sanction-part of the Law in the whole of it by a Juridical act of commutation so imputed unto them, as that they thereby become really the righteousness of God in him, and that not as to the effects; much less by infusion, but real substantial matter of the same. Rom. 9. 5. Luk. 1. 35. Mat. 1. 23. Jo. 17. per tot. 1 Jo. 2. 1. Heb. 7. 25, 26. 2 Cor. 5. 21. Isa. 53. 1 Cor. 15. 45, 47. Rom. 5. 18, 19, 21. Jer. 23. 6. Dr. Owen speaking in reference to this truth, sayes that what Bellarmine and others, insist upon, is this; That if our sins be imputed unto Christ, as unto the guilt of the fault, as they speak, then he must be polluted with them, and thence be denominated a sinner in every kind. And this would be true, if our sins could be communicated unto Christ by Transfusion, so as to be his inherently and subjectively. But their being so only by imputation gives no countenance unto any such presence. However there is a notion of legal uncleanness, where there is no inherent defilement (Let our Author note this) So the Priest who offered the Red Heifer to make Attonement, and he that burned her, were said to be unclean, Numbers 19. 7, 8. But hereon they say, That Christ died and suffered upon the special command of God, not that his death and sufferings were any way due upon the account of our sins; Or required in Justice, which is utterly to overthrow the satisfaction of Christ. Treat. Justif. P. 277. Now let any one that is not altogether an unintelligible Divine, guess from the language of these four before us, i. e. Bellarmine and Daniel Williams, Doctor

Owen and Doctor Crisp, whether they be not rightly coupled, as you see.

For this purpose I will insert here a saying of, *Pighius* that I have read (though otherwise a *Pontifical* writer) which *Soto* answereth, and laboureth to clear from suspicion of heresy, *Pighius* having considered sundry places of Scripture, as in the *Psalms* and *Job* &c. that the Saints of God dare not bring their own inherent righteousness, to the strict tryal of Gods Judgment, *Ex his confecit Pighius, &c.* (saith *Soto*) *Pighius* thence concludes, That our inherent righteousness, if it be strictly examined by the Divine rule, is not perfect, but we are Justified rather by that Righteousness of Christ imputed unto us, which he Exemplifyeth that as *Jacob* bid under the habit of his elder brother, the true first-born, received his father's blessing; So we receive glory under another's person, to wit, Christ's. Now how doth *Soto*, with all his subtilty, acquit his *Pighius* from being an heretic in so saying *Hæc omnia, &c.* (saith he) All these things, by one word of equivocation are detorted to a sinister sense; who can ever doubt, but that we, the sons of Adam, which by our own nature and ability can bring no merits or worthiness in'o God's presence, can pretend or cover our faults with the only righteousness of Christ, in whose right we are sons and heirs of the Kingdom? But when we say, Christ, the genitive case, we do not mean the subject of inherency; That the sense should be, The righteousness which is in Christ (as the hereticks grossly err) but it is a note of the efficient cause; that the sense should be, the righteousness, which is that of Christ, being accepted of God, nos influit, doth pour into us. So *Soto*. Thus we see by what a pretty, neat distinction he would foil his brother *Pighius* from being an heretic, although he speak the same thing with us: Only I pity *Soto* his sottishness, that while he would have *Pighius* to mean by our own righteousness, our natural righteousness, which may not abide Gods strict tryal; He remembers not upon what instances *Pighius* inferred this his true Catholick Conclusion; for his instances, by *Soto* his own allegation, were holy *Job*, and holy *David*, who disclaimed their own righteousness: But I hope *Soto* will not say, these were now natural men and unregenerate. *Soto, de nat. & grat. 2. Cap. 20.* Thus a man may see, by the council's express words, that though they name *Imputation*, which they call the communication of Christ's righteousness, as the formal cause of our Justification; yet they mean nothing else, but that Christ hath merited that charity should be infused into our hearts, whereby we should be Justified; which in summ, is as much as to say, that Christ became a Saviour, by whose merit every man might be his own saviour; and that by another kind of Righteousness, than that of Christ imputed: This is the sense of the Council; witness her chief Interpreters, for if they had not finely found out this witty sense of the Imputation of Christ's righteousness, it is much to be feared, they had *Anathematiz'd* the very name of it, and thrown it into the fire of their *Index Expurgatorius*, where-soever they had found it: but this and other clear truths in Scripture they can so dexterously handle, as they can easily evacuate them, by turning them to a most sinister sense, and so are the less afraid to name them, and to seem to avouch them: otherwise as the History of this Council tells us the very name of *Imputation* found very harsh entertainment amongst the most

of their School-doctors, *Ibid.* See our Author. P. 36. Faith owes the foundation of our plea to be in Christ, from whom are derived to us that pardon and right to life, which are the effects of his righteousness; for this we are Justified; for that righteousness which is in Christ we are acquitted and adopted, the efficient merit is in him; The effect of the Judicial absolution for that merit is in us; the righteousness is still in Christ; for the sake whereof we are absolved or Justified; God hath for Christ's sake forgiven us, but not for the sake of what is in our selves, *1st Ep. 4. 22* Had not he obeyed and suffered for us, we could not have been absolved for the sake of his obedience and sufferings. And now being absolved or made righteous in a law sense, we have as much matter of glorifying in him, as absolved, acquitted sinners can have: We are Justified by his righteousness, that is, for that we are forgiven; and also entitled to life, which we had forfeited our selves, but we are not made innocent, nor so esteemed; We are not accounted them who made the Attonement; We still take hold of, or acknowledge and approve, with reliance on it and submission to the terms of the Application of Christ's righteousness; That we by it may be forgiven, and this is our blessedness, *Rom. 4. 7.* And our Gospel righteousness, which all such refuse, who reject redeeming love from a conceit of their own merits; Or refuse the terms of the Gospel, which by the promise do make us capable of being Justified and saved for the merits of Christ, yet their still remain his merits, though thus beneficial to us in their Application, as the procuring cause of all our good-Now I very much question whether the exactest Limner, that ever handled a pencil, could more accurately figure out the external lineaments of our most Retrograde Reverend Author, than Soto and the rest of his Associates have deciphered him in his mental reservations and practises to support the interest of a tottering cause; by corrupting Authors to maintain what they never designed, and withdrawing their clearest sentiments of things, so to subserve, and thereby to exact an inherent righteousness, as to make the righteousness of Christ, but a meer pedestal unto the same. Thus he all along his book; Though he confess we are sinners by nature, and that sins do adhere to the best of our duties; Yet that when the work of sanctification is perfected, it is that wherein a believer stands Justified; Though he assign the meritorious cause thereof unto the righteousness of Christ, let me tell the Reader, and thou wilt find it upon a diligent and impartial Enquiry, that this very thing is not only the scope, but design of our Author in the whole of his treatise.

And this leads to the third thing [or general head] under consideration; Viz.

III. **H**is quotations of other Authors for what ends and with what integrity; Wherein upon the clearing of the one, the other will of consequence appear. And herein I shall take the freedom to tell this bold castrating Author, whether he will hear, or whether he will forbear; That had he dealt with a deed of settlement by law, as he hath done with the writings of many of the deceased worthies of Christ, his Ears had saluted the Pi. lory long since; For the proof of which we shall.

I. Single out the truly worthy, and more than ordinarily eminent Servant of our dear Lord Jesus, Doctor *Owen*; who, by the manner of our Author's citing him, is made but a meer Stalking-horse, that he might thereby the more covertly pursue his game. But before we proceed, by the way note this, as our Author's peculiar Checker-working-genius, especially in this his Treatise; That when he cites any truth, which is so really, in its own nature and proper place, out of any one Author; and thereby to represent a seeming Heterodoxy of what is more fundamentally Doctrinal in another; He makes indeed but an artificial engine of the same, to undermine that for which the former brings it in, and the latter as equally maintains; and thereby to introduce that, against which both of them mainly and jointly set themselves. Take an instance in general, and that both as to the persons and matter in hand before us — Dr. *Crisp* asserts [as the main drift and scope of all his Writings (especially when he is upon this very Thesis) do manifest. That God hath nothing, and that he can find nothing to lay to the charge of his *Elect*, personally as such; no, not sin poenally as such, not but that the Dr. acknowledges them sinners in themselves, barely considered as such; but he speaks in reference to their relation unto Christ, as their representative Head, p. 270, 271. wherein, though he was and is Mediatour on their behalf, but not properly as Mediator is he a publick Person; for a Surety and Dayes-man are two distinct Offices, though both in Christ: And that sin was so transacted upon him, as that he was in a Juridical, or Law-sense, and that both by obligation from Eternity, and Execution on the Cross, reckoned to be the Lamb of God, slain from the beginning of the World, both in the determination of God, and his own personal actual and untypical engagement for them in time; And that it is not when they believe, nor by, much less for believing, that God cannot charge an *Elect* Person with sin (as that it is not for, or because of calling, that Christ is the power and wisdom of God, but by being called we come to discern the same:) for this would either exclude a free Agency, and consequently an Immutability in him, as also a sufficiency in the Sacrifice of Christ, or it must include, that God's charging, or not charging of a Person with sin, in a vindicative sense, depends really on Faith; for when an *elect* vessel is brought through Grace, to believe, God sees nothing new in him, though in reference to his actual union with Christ, and the change of his nature, as well as state thereupon, he does — yet it is not for either of these, that sin is laid to his charge, in the forementioned sense; but that hereby he becomes an actual possessor of this Grace; and thereupon to discern God's having laid his sins, in the poenal charge of them, upon Christ, which he voluntarily undertook in the *Eternal compact*, and, in time, actually removed, by laying down a price, in his Sufferings and Death, compleatly answering the demands of an infinite Justice, and that as the *Representative head of all the Elect*; whereby he becomes, *The Lord their righteousness*. Now the end for which the Doctor urges this, is, in short; That it is not for any thing wrought in and by us, though of God himself; not only

only in a meritorious, but material sense; that sin is either not charged upon us, *ut supra*, or that we are, or shall be justified before God; but that by believing, we come actually to apply unto our-selves what was before both designed and done for us. This the *Apostle* is express in, Gal. 2. 10. *I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me,* 2 Tim. 1. 9, 10. *Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the World began: But now is made manifest, by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to life, through the Gospel.* And it is in defence of the very same truth, as to the sum and substance thereof, namely, the Doctrine of Justification (though, as to propriety of speech, they might differ in their Judgment) that Dr. Owen, as well as Dr. Crisp before him, (The latter our *Author* takes no notice of, as knowing it would spoil his design) being, in both of them, the same cautions, that in the Commutation of Persons, *i. e.* Christ and Believers, by a transaction of sin and righteousness, it is not to be understood of infusion, but imputation: And yet this wretch, from a complication of craft, malice and impudence, would form a weapon out of those very Arguments, that Dr. Owen makes use of against the scurrilous charges of *Bellarmino*, together with himself and others, to maim, undermine, and totally overthrow that very truth, (though it must needs be through the sides of Dr. Crisp) in the defence whereof they are both designed and urged. *Treatise of Justif. p. 282, 283, 285.* For he might as equally have curtail'd the obviating cautions of Dr. Crisp against Dr. Owen, when he speaks particularly to the point in hand, as he hath done those of Dr. Owen's, in his charge against Dr. Crisp, when he is upon the same subject. We shall now descend unto particulars; a few whereof may give us an insight into the spirit and judgment of the Man, with whom we have to do; As,

1. He would have Dr. Crisp to hold, That the *Elect*, though they should happen to die before calling, yet they should be saved: Which he pursues with his usual sort of invectives; but this hath been formerly spoken to, and cleared, from the Doctor's own Explanation of himself; which he would yet further urge upon him in his supposed absurdity of the same, from p. 5. where he quotes Dr. Owen, p. 305. As if the former were not for Regeneration, or Effectual Calling, as a fruit of Election, as well as the latter; And that in these words, 'Notwithstanding this full plenary satisfaction of Christ, (let the *Author* note this, for surely, as a Dagger, hath he produced it against the very life of his Cause) Yet all Men continue equally to be born by Nature Children of wrath; and whilst they believe not, the wrath of God abideth on them, *John* 3. 36. that is, they are obnoxious unto, and under the Curse of the Law. Now let us see how far Dr. Crisp accords with Dr. Owen, and whether he be against a being called

Dr. Owen's Treatise of Justific. p. 305.

out of the state of nature, or that any one can be saved living and dying in the same; For this, see what he says in p. 359, 354, 360, 361, 364, 365. ' And I will leave it with you as a caution, to distinguish between the Lord's act of laying Iniquity, for that is his only, and the Believers act of applying this Grace to himself, that iniquity is laid. When we believe our Iniquities are laid on Christ, is one time; when God doth lay that iniquity that we in time do believe is laid, is another time. God, long before we believed, laid our iniquities upon Christ; and when we do Believe, the foundation of our believing is an ancient grant, that we find upon record, enacted and entered long ago. Faith hath a word of truth, if it be truth whereupon it doth build. It looks not for present Revelations of things not extant before; but takes things as it finds them upon Record. When the Record is first entered; nay, when the act was first made from whence the record was entered, then was the grant; then God did his part in *laying of iniquity upon Christ*: And we, in time, by the Grace of the Lord given to us do find out the ancient grant of his, which now, at believing, becomes apparent, and so comes our Application. Application is at present, or may be hereafter; but the *laying of iniquity* it self, is an act passed long before by God — Concerning the laying of iniquity upon Christ, he doth not make a new act; all that he doth, is, by the publication and manifestation of it. And that, from eternity to eternity the Lord reckons all things as he had then and there set them down; we actually do commit sin to day, yesterday, and the sin of to morrow; they were all open and fair in the eyes of God, the Lord, from all eternity, looking upon these transactions, assented to this, that, that Christ, for whom he would prepare a Body, should, indeed, in time, actually bear all these transgressions. But, in God's account, they must be reckoned, as born from all Eternity, by Christ, by way of *Obligation*. — Also, that *the Lord did lay iniquity upon Christ*, by way of execution: I mean thus, *The Lord did lay iniquity upon Christ*, as he did, in time, serve the Execution upon Christ — Further, there is one thing more very considerable yet behind, that is, *The Lord's laying iniquity upon Christ*, by way of Application: I mean thus, when it is that the Lord doth single out this and that, and the other person, that are now present; and doth take your very sins that you have committed, and shall commit hereafter, When doth the Lord lay these very Iniquities upon Christ? Concerning the *Elect* in general, as they were in the eye of the Lord, before they had a real existence and being; so all their Iniquities were laid upon Christ from *Eternity*; But it must be granted, Beloved, that the particular application of this Grace to Persons, that the Lord hath laid my Iniquities, and thy Iniquities upon Christ individually, must needs be in time. Before a Person is in being, there cannot be a Personal Application of the Grace of God unto that Person; God cannot apply,

P. 359.

Page 359.

Page 353.

Page 394.

Page 360.

' apply his Grace to nothing. Though, in his Eye, he may apprehend a
 ' Person, as being, though not actually being, and so reckon Christ as a sin-
 ' ner, instead of that Person when he shall be; yet, to say, such a one by
 ' Name, this Person's Iniquities are laid upon Christ, and the Lord doth
 ' reckon thee in Person, as such a one, who hath not one Iniqui-
 ' ty he can charge upon thee, that is done in time. Now it will be P.361.
 ' worth the while, to know when the Lord doth single out particu-
 ' lar several Persons, and when this Grace of laying this Persons Iniquities
 ' upon Christ, is appropriated by the Lord to this Person: For you must
 ' know, there is a two fold appropriation of God's Grace of laying Iniqui-
 ' ty upon Christ. There is God's application, and Man's application;
 ' God's application is, when he himself doth say from Heaven, that he loves
 ' this very Person; and that the Iniquities of this very Person are carried
 ' away by Christ. Man's application is, when God gives to Men to be-
 ' lieve, and by this act of believing, to be perswaded and resolved that the
 ' Lord hath done it.—Further, ' It is true, such an *Elect* Per-
 ' son, not called, is never able to know individually of himself, P.364.
 ' that he is such a one that God hath nothing to charge upon him,
 ' because, till calling, God gives not unto persons to believe, and it is only
 ' believing that is evidence to Men of things not seen. And yet further
 he declares, the necessity of regeneration, and the act of conversion, and
 of a time of being born again, and that whatever right and title an *Elect*
 vessel may have unto this grace of God, yet he doth not make it known to
 him, till such a time as he doth call him, p. 365, 367. This, methinks,
 seems pretty fair and honest in the *Doctor*. Whence then is it, that this
 blustering zeal in *our Author* should arise against him? Is it from his obhor-
 rency of sin? Nothing less: for we find him in an actual contrived com-
 pliance with various sorts of them, in the management of his charge a-
 gainst him. Is it from his love to God and Christ? so far as it may consist
 with the breeding of a variance betwixt the Attributes of God; a Dethron-
 ing of Christ in his Person, as Mediator, a promiscuous disordering of his
 Offices, as he stands in them, peculiarly and properly related unto his
 Church and People, and they to him. But is it not from the care that he
 seems to have of Souls? Yes, but always provided that they make no fur-
 ther use of *Christ*, as to his Obedience, Righteousness, Sufferings and Attonement,
 than that by them he hath procured the Spirit, to work a righteous-
 ness in them, in which materially they shall for the aforesaid Merits, if they
 persevere in faith and holiness, stand justified before God— And now we
 shall see for what end it is, that he quotes *Dr. Owen*, *ut supra*, from what
 immediately goes before, and follows after the same, p. 305, 306, 307. Now
 observe, *Reader*, what goeth before in *our Author's* citing of *Dr. Owen*, p. 305.
 in reference unto that, *All Men are born by nature children of wrath*, &c. from
 whence he would infer, that sin is not thoroughly and actually transacted
 upon Christ, but upon their Believing: And, from what follows after in
 his said quotation of him, thou maist find the fallacy of his proceedings.

It is objected (by Socinus) That the Imputation of the Righteousness of Christ, which we defend, overthrows the necessity of faith it self. This is home indeed. *Aliquid adhærebit* is the design of all these objections. But they have reason to plead for themselves who make it. For on this supposition, *they say*, the righteousness of Christ is made ours, before we do believe.

For Christ satisfied for all our sins, as if we had satisfied in our own persons. And he who is esteemed to have satisfied for all his sins in his own person, is acquitted from them all, and accounted Just, whether he believe or no; Nor is there any ground or reason why he should be required to believe. If therefore the righteousness of Christ be really ours because in the Judgment of God we are esteemed to have wrought it in him, then it is ours before we do believe. If it be otherwise, then it is plain that that righteousness it self can never be made ours by believing; Only the fruits and effects of it may be suspended, on our believing, whereby we may be made Partakers of them. Yea, if Christ made any such satisfaction for us as is pretended, it is really ours, without any farther Imputation. For being performed for us and in our stead, it is the highest injustice not to have us accounted pardoned and acquitted, without any farther either Imputation on the part of God, or Faith on ours. I suppose this may serve for a time as a delineatory breviare of our Authors critical reservations, till we hear whether Dr. Owen speaks more in his own, i. e. our Authors Dialect, or that of Dr. Crisp's which we shall find; Just preceding his quotation of him, in the same page; As follows, that "When the Lord Christ dyed for us, and offered himself as a Propitiatory sacrifice, God laid all our sins on him.

Dr. Owens
Treat: of Justif: p. 305.
Isa. 53. 6. And he then bare them all in his own body on the tree,
Pet. 2. 24. There he suffered in our stead, and made full satisfaction for all our sins; For he appeared to put away sin by the sacrifice of himself, Heb. 9. 26. and by one offering he hath perfected for ever them that are Sanctified. Chap. 10. 14. He whose sins were not actually and absolutely satisfied for in that one offering of Christ, shall never have them expiated unto Eternity. For henceforth he dyeth no more, there is no more sacrifice for sin. The Repetition of a sacrifice for sin, which must be the Crucifying of Christ a fresh, overthrows the foundation of Christian Religion, -- Further, p. 306. That which the Lord Christ paid for us, is as truly paid, as if we

Dr. Owen's.
Treat: of Justif p. 306.
had paid it our selves. So he speaks, P. 69. 5. He made no spoil of the glory of God, what was done of that nature by us he returned it unto him. And what he underwent and suffered in our stead. Yet again, -- God hath appointed that there shall be an immediate foundation of the Imputation of the satisfaction and Righteousness of Christ

Dr. Owen's
Treat: of Justif. p 307.
unto us, whereon we may be said to have done and suffered in him, what he did and suffered in our stead, by that Grant, Donation, and Imputation of it unto us; Or that we may be interested in it, that it may be made ours, which is all we contend for. And this is our actual coalescency into one mystical person with him by faith. Hereon doth

doth the necessity of faith originally depend. If this be not a *Crispizing Antinomian* according to the quadrature of *our Author's* pericranium, I know not who is. But,

2. Come we to his 2d. *Chap.* Where having alledged or at least-wise taken it for granted, that *Dr. Crisp's* Judgement of laying sin upon Christ, can be attended with no other a Consequence than that Christ thereby must become inherently a sinner; From which vile and ungrounded charge, we have heard *the Dr.* Clearing himself in the first of the four general heads; And therefore shall wave a further repetition of the same; Only one thing we cannot pass by in this *Chapter*, which seems to be most remarkable in it, as *our Author* is very happy in his notions, is that, on which he would fix *the Dr's.* Mistake — 'That he did not distinguish between God's laying our sin on Christ, as a physical act and as a mortal act? Whereas he himself produceth the very comparison, whereby, the *Dr.* illustrated his purpose and meaning therein—And that by carrying a material burden on a shoulder—Now, whether this is done by infusion or appropriation, whereon the stress of his charge lies; I dare leave it to the determination of the most unintelligible of his Divines next himself this day in Europe; For I perceive that his malice to the truth hath not only sounded, but so craz'd his very intellectuals, that I doubt he will prove a very incompetent *Referree*, Most prodigious in his Blockishness! His philosophy (I see) may well walk hand in hand with his Divinity; Though (for my part) I cannot tell in point of worth which ought to take the wall one of the other. Now unto me, leaving others to their own private Judgments, I do see greater weight in the reason one offers for the proof of his Consanguinitive Relation unto another, that both their grand-mothers, were two old women, than in the whole of what *our Author* presents us, to prove *Dr. Crisp* an Antinomian. Thus having laid down, with no small measure of impudence, his forged charge against *the Dr.* He runs and fetches two or three pickt sentences out of *Dr. Owen* to back the same; whereas even that he brings from thence is but the *Dr's.* recital and confutation of the same charge, to the same end, *our Author* brings it against *Dr. Crisp* in particular, that *Bellarmino* and others urged of old against the Protestants in general, and that as having a peculiar reference to the Doctrine in hand, *viz.* Of Justification. Now to the same purpose he tells us from *the Dr's Treatise of Justif.* P. 284. 285. 287. That he vindicates the Reformed from what he calls a horrid consequence, *viz.* That Christ was a sinner. But how doth he vindicate them p. 285. That, — 'our sins neither are nor can be so imputed unto Christ, as that they should become *subjectively* his, as they are a Transgression of the preceptive part of the Law. A physical transfusion of sin is in this case naturally and spiritually impossible; And yet on a supposition thereof alone, do the *harrid* consequences mentioned depend. And hath not *Dr. Crisp* said the same? And doth not *Dr. Owen* bring this in, as a defenative of the same truth that the other maintaines, which *our Author* passes by in the pages he quotes, together with those that go before and follow after the same; As p. 287. As, 'Unless the guilt of sin was imputed unto Christ, sin was not im-

*Dr. Owen's
Treat. of Justif.
p. 285.*

Dr. Owen's
Treat. of Justif.
p. 287.

puted unto him in any sense; For the punishment of sin is not sin; Nor can those who are otherwise minded, declare what it is of sin, that is imputed. But the Scripture is plain, that *God laid on him the iniquity of us all, and made him to be sin for us*, which could not otherwise be but by *Imputation*. 2. *There can be no punishment* but with respect unto the *guilt of sin* personally contracted, or imputed. It is guilt alone that gives what is materially evil and afflictive, the *formal nature* of punishment, and nothing else,—Further again, p. 288. 3. *Christ was made a curse for us*, the Curse of the Law, as is expressly declared *Gal. 3. 13, 14*. But the curse of the Law respects the guilt of sin onely; So as that where that is not, it cannot take place in any sense, and where that is, it doth inseparably attend it. *Deut. 27. 26*—4—

Dr. Owen's
Treat. of
Justif. p. 288.

The express testimonies of the Scripture unto this purpose cannot be evaded, without an open wretting of their words and sense. So God is said to *make all our iniquities to meet upon him*; And he bare them on him as his burthen; (*Reader, Remember Dr. Crisp*) for so the word signifyes, *Isa. 53. 6*. Now our Author tells us that these horrid consequences were objected by some in *Dr. O. p. 283*. But who? And for what end were they objected? Is it not *Bellarmino*? And that with the same design *our Author* and others do the like this day, p. 282. 283^c But it is fiercely objected against what we have asserted, that if the *Guilt of*

Dr. Owen's
Treat. of Justif.
p. 282, 283.

our sins was imputed unto Christ, then was he *constituted a sinner* thereby; For it is the *Guilt of sin* that makes any one to be truly a sinner. This is urged by *Bellarmino*; *Lib. 2. de Justificat.* Not for its own sake, but to disprove the *Imputation of his Righteousness* unto us, as it is continued by others with the same design. For saith he, *if we be made Righteous, and the children of God through the Imputation of the Righteousness of Christ, then was he made a sinner, et quod horret animus cogitare, filius Diaboli*; *By the Imputation of the guilt of our sins, or our Unrighteousness unto him*. And the same objection is pressed by others, with instances of consequences, which for many Reasons I heartily wish had been forborn, But what had the *Dr.* asserted, that *Bellarmino* with such evil surmizes doth thus object against? Why, what goes but immediately before, namely, that—*For the Declaration of the Righteousness of God in this setting forth of Christ to be a Propitiation, and to bear our Iniquities, the Guilt of our sins was transferred unto him in an*

Dr. Owen's
Treat. of Justif.
p. 282.

Act of the Righteous Judgment of God, accepting and esteeming of him as the Guilty Person; As it is with publick sureties in every case—*Further*. 2. The Lord Christ's *voluntary susception of the state and condition of a Surety, or undertaker for the Church, to appear before the Throne of God's Justice for them, to answer whatever was laid unto their charge, was required hereunto, And this he did absolutely*. There was a concurrence of his *own Will* in and unto all those *Divine Acts*, whereby he and the Church were constituted one *mystical person*. And of his own love and grace did he as our Surety stand in our stead before God, when he made inquisition for sin. He took it on himself, as unto the punishment which it deserved. Hence it became just and righteous that he should suffer, *the just for the*

the unjust, that he might bring us unto God. For if this be not so, I desire to know what is become of the Guilt of the sins of Believers; If it were not transferred on Christ, it remains still upon themselves, or it is nothing. It will be said, that Guilt is taken away by the free pardon of sin. But if so, there was no need of punishment for it at all; which is indeed what the Socinians plead, but by others is not admitted. For if punishment be not for Guilt, it is not punishment. He further cites *the Doctor*, p. 511. 'That the Imputation of sin unto Christ, did not carry along with it any thing of the pollution, or filth of sin, to be communicated unto him by transfusion, &c. — And that Christ could not be called an Idolater, Adulterer, &c. And then tells his Reader, — 'Thou maist, in other places, find Dr. Owen as positive against Doctor Crisp in this, as words can express — For which I must tell him this, That it is as positive an untruth, as ever the *Father of Lies* invented, which will appear both before and after, from the occasion of them. As, p. 510. '— Obj. If by the righteousness of Christ imputed unto us, we may be truly said to be righteous, and the Sons of God, then may Christ, by the imputation of our unrighteousness, be said to be a sinner, and the child of the Devil. Unto which what our Author cites of *the Doctor*, is part of his Answer. He having pleaded, from the 2 Cor. 5. 21. That 'to be made the righteousness of God, is to be justified; and to be made it so in him, as he was made sin for us, is to be justified by the Imputation of his Righteousness unto us, as our sin was Imputed unto him.

Dr. Owen's Treat. of Justificat. p. 508.

'No Man can assign any other way, whereby he was made sin, especially his being made so by God, but by God's laying all our iniquities upon him; that is, imputing our sin unto him. How then are we made the righteousness of God in him? By the infusion of an habit of Grace, say the Papists generally; Then by the Rule of the Antithesis, he must be made sin for us, by the Infusion of an habit of sin, which would be a blasphemous imagination. By his meriting, procuring, and purchasing righteousness for us, say others: so possibly we might be made Righteous by him; but so we cannot be made righteous in him. This can only be by his Righteousness, as we are in him, or united unto him. To be Righteous in him, is to be Righteous with his Righteousness, as we are one mystical person with him. Against which Interpretation *the Doctor* brings Bellarmine's exception in these words; Which is but the same in sum and substance, together with the ends and design therein with that of our Authors against Dr. Crisp. 'Quinto refellitur, quoniam si vere nobis imputetur Justitia Christi ut per eam justii habeamur ac censeremur, ac si propria nostra esset int-inseca formalisque justitia, profecto non minus justii haberi & censori deberemus, quam ipse Christus: proinde deberemus dici atque haberi Redemptores, & Salvatores mundi, quod est absurdissimum. Bellarm. lib. 2. cap. 7. de Justificatione. Unto which several Answers are returned, amongst which, this is one, That — Christ was actively Righteous, we are passively so. When our sin was imputed unto him, he did not thereby become a sinner as we are, actively and inherently a sinner, but passively only, and in God's estimation. As he was made sin, yet knew no sin, so we are made

Dr. Owen's Treat. of Justif. p. 508, 509.

Dr. Owen's Treat. of Justif. p. 110.

Righteous, yet are sinful in our selves. He concludes, as to this, in these words,
 That by the Righteousness of God in this place, our own faith and obedience,
 according to the Gospel, as some would have it, are intended, is so alien from
 the scope of the place, and sense of the words, as that I shall not
 particularly examine it. The Righteousness of God is revealed
 to faith, and received by faith, and is not therefore Faith it self?
 And the force of the *Antithesis* is quite perverted by this conceit.
 For where is it in this, that he was made sin by the Imputation of our sin un-
 to him, and we are made Righteousness, by the Imputation of our own Faith
 and Obedience unto our selves. But as Christ had no concern in sin, but as
 God made him sin, it was never in him inherently; so have we no interest in his
 Righteousness; it is not in us inherently, but only is imputed unto us. Be-
 sides the act of God, in making us Righteous, is his Justifying of us. But
 this is not by the Infusion of the habit of Faith and Obedience, as we have
 proved. And what act of God is intended by them, who affirm, That the
 Righteousness of God which we are made, is our own Righteousness, I know
 not. The Constitution of the Gospel-Law it cannot be, for that makes no Man
 Righteous. And the Persons of Believers are the object of this act of God,
 and that as they are considered in Christ.

See yet further, (for over shoes, over bootes, with our Author) p. 292,
 293. What is that Righteousness, whereby, and wherewith, a Believing
 Sinner is justified before God; or whereon he is accepted with God, hath his
 Sins Pardoned, is received into grace and favour, and hath a
 Title given him unto the Heavenly Inheritance. — And here-
 in it is agreed by all, the Socinians only excepted, that the Pro-
 catarctical, or Procuring-cause of the Pardon of our sins, and ac-
 ceptance with God, is the Satisfaction and Merit of Christ. Howbeit, it can-
 not be denied, but that some retaining the names of them, do seem to re-
 nounce, or disbelieve the things themselves. But we need not to take any
 notice thereof, until they are free more plainly to express their minds. But
 as concerning the Righteousness it self enquired after, there seems to be a
 difference among them, who yet all deny it to be the Righteousness of Christ
 imputed unto us. For those of the Roman Church plainly say, that upon the
 infusion of an habit of Grace, with the expulsion of sin, and the Renovati-
 on of our Natures thereby, which they call the first Justification, we are actu-
 ally Justified before God, by our own works of Righteousness. Hereon they dis-
 pute about the Merit and Satisfactoriousness of those works, with their con-
 dignity of the Reward of Eternal Life. Others, as the Socinians, openly dis-
 claim all Merit in our Works; only some, out of Reverence, I suppose, unto
 the Antiquity of the Word, and under the shelter of the Ambiguity of its
 signification, have faintly attempted an Accommodation with it. But in
 the substance of what they assert unto this purpose, to the best of my under-
 standing, they are all agreed. For what the Papists call *Justitia Operum*, the
 Righteousness of Works, they call a Personal inherent Evangelical Righteousness,
 whereof we have spoken before. And whereas the Papists say, That this
 Righteousness

Righteousness of Works is not absolutely perfect, nor in it self able to justify us in the sight of God, but owes all its worth and dignity for this purpose unto the Merit of Christ, they affirm that this *Evangelical Righteousness* is the condition whereon we enjoy the Benefits of the Righteousness of Christ, in the pardon of our sins, and the acceptance of our Persons before God. But as unto those who will acknowledge *no other Righteousness* wherewith we are justified before God, the meaning is the same, whether we say, that *on the condition of this Righteousness*, we are made partakers of the Benefits of the Righteousness of Christ; or that *it is the Righteousness of Christ* which makes this Righteousness of ours accepted with God. — This therefore, says the Doctor, is that which herein I affirm. *The Righteousness of Christ* (in his Obedience and suffering for us) *imputed unto Believers*, as they are united unto him by his Spirit, is that Righteousness whereon they are justified before God, on account whereof their sins are pardoned, and a Right is granted them unto the Heavenly Inheritance.

One more quotation, which, I hope, will set the matter home, and that from p. 503, 504. *He hath made him to be sin, that is, say many Expositors, A Sacrifice for sin. Quemadmodum oblatum est pro peccatis, non immerito peccatum factum dicitur, quia & bestia in lege quæ pro peccatis offerebatur, peccatum nuucupatur. Ambrosius in locum.* So the Sin and Trespass-offering are often expressed by the *sin*, and *trespass* or *guilt*. And I shall not contend about this Exposition, because that signified in it, is according to the truth. But there is another more proper signification of the word; ἀμαρτία being put for ἀμαρτιαλὲς, *sin for a sinner*. (Have a care Doctor, for if you persist thus, our Author may wheel about with his Armini-Socinian stables, and let them fly about your shins;) that is, *Passively*, not *Actively*; not by *Inhesion*, but *Imputation*. For this, the Phrase of Speech, and Force of the *Antithesis* seem to require. Speaking of another sense, *Estius* himself, on the place, adds, as that which he approves. *Hic intellectus explicandus est per Commentarium Græcorum, Chrysostrimi & cæterorum; quia peccatum emphaticè interpretantur magnum peccatorem; ac si dicat Apostolus, nostri causa tractavit eum tanquam ipsum peccatum, ipsum scelus, id est, tanquam hominem insigniter sceleratum, ut in quo posuerit iniquitates omnium nostrum.* And if this be the Interpretation of the Greek Scholiasts, as indeed it is, *Luther* was not the first, that affirmed, that *Christ was made the greatest sinner*, name'y, by *Imputation*. And so much for the Second Branch of *Dr. Owen's* Testimony, and whether it most serves the turn of our Author, or his against whom it is brought, let him that hath but half an eye Judge. — Come we now to his Third Chapter.

3. Let us see, whether we can meet with any more squareness in this Third Chapter, than in the foregoing, for which he summons the aforesaid Doctor in as his Witness. Here he says, as a Charge against *Dr. Crisp*, *That the very act of God's laying sins on Christ upon the Cross, is the very actual discharge of all the Elect from all their sins.* As to this, we have heard him, in the first of these heads, explaining and vindicating the truth and meaning of his position; and that in reference to the laying on of Sin upon Christ, by way of Obligation, Execution, and a two-fold act of Application. — Now to prove this his Assertion as an Erroneous Doctrine, he flies to his old prevaricating subterfuge. in

his process with Dr. Owen, p. 306. But yet the act of God, in laying our sins upon Christ, conveyed no actual Right and Title to us, unto what he did and suffered. They are not immediately thereon, nor by vertue thereof ours, nor esteemed ours, because God hath appointed somewhat else, not only antecedently thereunto, but as the means of it, unto his own Glory. Thus far he quotes, not regarding what precedes, or what immediately follows, viz. *That which the Lord Christ paid for us, is as truly paid, as if we had paid it our selves.* So he speaks, Psal. 69. 5. *He made no* Dr. Owen's Treat. of Justif. p. 306. *spoil of the Glory of God, what was done of that nature by us, he returned it unto him. And what he underwent and suffered, he underwent and suffered in our stead.*

Also, p. 305. Out of what we have before transcribed at large, we shall select this one Sentence, as we have done the former. That, — *He whose sins were not actually, and absolutely satisfied for, in that one Offering of Christ, shall never have them expiated unto Eternity.*

Further, On the Considerations insisted on, whereby the Lord Christ became one Mystical Person with the Church, or bare the Person of the Church in what he did as Mediator, in the Holy Wise disposal of God as the Author of the Law, the Supreme Rector or Governour of all Mankind, as unto their Temporal and Eternal concerns, and by his own consent, the sins of the Elect were imputed unto him. This having been the Faith and Language of the Church in all Ages, and that derived from, and founded in express Testimonies of Scripture, with all the Promises and Prefigurations of his Exhibition in the flesh from the beginning, cannot now with any modesty be expressly denied. Wherefore the Socinians themselves grant, that our sins may be said to be imputed unto Christ, and he to undergo the punishment of them, so far, as that all things which beset him Evil and Afflictive in this life, with the Death which he underwent, were occasion'd by our sins. For had not we sinned, there had been no need of, nor occasion for his suffering: But notwithstanding this concession they expressly deny his Satisfaction, or that properly he underwent the punishment due unto our sins; wherein they deny also all Imputation of them unto him. — And notwithstanding our Authors slight representing the Doctors proving the discharge of the Elect from Sins, upon their being laid on Christ, in his Typical Allusion unto the Scape-goat, which he thus expresses, as a ground of the Dr. mistake, viz. — ‘Because the Scape-goat carried their Sins into the

D. W. Gospel-Truth Stated & Vindicated, p. 2g. 18.

‘Wilderness, who expressed their Faith and Repentance, by laying on hands on it, and confessing Sin; therefore the Sins of ‘Men are taken away by Christ, while they continue impenitent and unbelieving. And herein let us see, how far Dr. Owen accords with him, — ‘The only enquiry is, *how God did make him to be sin.* He ‘hath made him to be Sin; so that an act of God is intended. Dr. Owens Treat. of Justif. p. 505. 506, 507. ‘And this is elsewhere expressed, by his laying all our Iniquities ‘upon him, or causing them to meet on him, Isa. 53. 6. And this ‘was by the Imputation of our sins unto him, as the Sins of the ‘People were put on the Head of the Goat, that they should be no more theirs, ‘but his, so as that he was to carry them away from them. Take Sin in either sense before-mentioned, either of a Sacrifice for Sin, or a Sinner, and the Impu-

' Imputation of the Guilt of Sin, antecedently unto the punishment of it, and
 ' in order thereunto, must be understood. For in every Sacrifice for Sin there
 ' was an *Imposition of Sin* on the Beast to be offered, antecedent unto the Sacri-
 ' ficing of it, and therein its suffering by death. Therefore in every offering
 ' for sin, he that brought it, was to put his *hand on the head of it*, Lev. 1. 4. And
 ' that the transferring of the Guilt of Sin unto the Offering, was thereby sig-
 ' nified, is expressly declared, Lev. 16. 21. Wherefore, if God made the Lord
 ' Christ a *Sin-offering* for us, it was by the Imputation of the *Guilt of Sin* unto
 ' him, antecedently unto his Suffering. Nor could any Offering be made for
 ' Sin, without a *Typical translation* of the Guilt of Sin unto it. And therefore,
 ' when an Offering was made for the Expiation of the *Guilt of an uncertain*
 ' *Murder*, those who were to make it, by the Law, namely, the Elders of the
 ' City that were next unto the place where the Man was slain, were not to of-
 ' fer a Sacrifice, because there was none to *confess Guilt over it*, or to lay guilt up-
 ' on it; But whereas the *neck of an heifer* was to be stricken off, to declare the
 ' punishment due unto Blood, they were to *wash their hands* over it, to testifie
 ' their own Innocency, Deut. 21. 1, 2, 3, 4, 5, 6, 7, 8. But a Sacrifice for sin
 ' without the *Imputation of Guilt* there could not be. And if the word be taken
 ' in the *second sense*, namely, for a *Sinner*, that is, by Imputation, and in God's
 ' esteem, it must be by the Imputation of Guilt. For none can, in any sense,
 ' be *denominated* a Sinner from mere Suffering. None indeed do say, that *Christ*
 ' was made Sin, by the imputation of punishment unto him, which hath no
 ' proper sense; But they say, *Sin was imputed unto him as unto Punishment*, which
 ' is to say, that the *Guilt of Sin* was imputed unto him. For the Guilt of Sin is
 ' its respect unto Punishment, or the obligation unto Punishment which attends
 ' it. And that any one should be *punished for Sin*, without the *Imputation of the*
 ' *Guilt of it* unto him, is impossible; and were it possible, would be unjust. For
 ' it is not possible that any one should be punished for Sin properly, and yet
 ' that sin be none of his. And if it be not his by *Inbession*, it can be his no other
 ' way but by Imputation. One may suffer on the occasion of the Sin of ano-
 ' ther, that is no way made his, but he cannot be punished for it; for punish-
 ' ment is the recompence of Sin on the account of its Guilt; And were it possi-
 ' ble, Where is the Righteousness of Punishing any one for that which no way
 ' belongs unto him? Besides, Imputation of Sin, and Punishing, are distinct
 ' acts, the one preceding the other, and therefore the former is only of the
 ' *Guilt of Sin*; Wherefore the Lord Christ was made Sin for us, by the Impu-
 ' tation of the Guilt of our sins unto him.

Further; — This was represented in all the Sacrifices of
 ' old, especially the Great *Anniversary*, on the day of Expiati-
 ' on, with the Ordinance of the *Scape-goat*, as hath been be-
 ' fore declared.

Dr. Owens Treatise of
 Justif. p. 238.

So much for this Testimony; I see there is nothing like a cross-examina-
 ' tion of Witnesses. And therefore,

4. We shall examine a little of his Fourth Chapter, wherein he would
 charge Dr. Crisp to maintain, That from the time the sins of the *Elect* were
 laid

laid upon Christ, they ceased to be sinners, and that in a formal sense; And ever since their sins are none of theirs, but they are the sins of Christ. In his very quotation he gives himself the lye, and that from what he cites out of *the Dr. p. 8.* And also add, pag. 9. Which hath been produced already in proof of the first general head. Now that *the Dr.* Means no more, than that such cease to be sinners, as respecting the *pana'* charge of sin, will appear from p. 289 290—*'But what is this to the present purpose, if God did not really transact sin to Christ, nor never meant to do it? For if he hath not done it already, he never will do it; I say if he neither hath nor will, how doth this place prove that he calls things that are not, as though they were? This is certain, Beloved, although all things that ever shall be in the World, are most present to the Lord at one instant:*

*Dr. Crisp's
works. p. 289.
290.*

For so they may be said to be in respect of Him, though in respect of the things themselves they yet are not: Yet in all the Scripture you shall never find the Lord expressing himself so, he never calls things thus and thus, when they never are nor never shall be. If Christ have not already born the sins of Men himself, then certainly never shall he bear their sins: For he is not now to do any more, to compass any thing not compassed; And if neither here-tofore sin hath been, nor hereafter shall be laid upon him, how can God call that which was not, nor never shall be, as if it were.

There is therefore, beloved, a certain transacting of sin upon Christ, so really, that indeed the Believer though an actor of Transgression, is as absolutely and truly discharged of his sins as if he himself had not committed them. As a Debtor, when a Surety hath taken the Debt on him; and the Debtor receives an acquittance and discharge, he is as free of the debt now as if he had never run into that debt, so I say it is with a Believer Christ being made a Surety of a better Testament: And thereby becoming really and truly the Debtor instead of Believers, he so bears all the Debt himself, that they are altogether released, and discharged, and freed, as if they never had been in debt. Still, I say, this hinders not, but that there is an acting of sin, and committing of sin every day by the Believer, but still, the virtue of Christ's Suretyship takes off the sin, as soon as ever it is committed, nay, he hath a Proviso a Stock in hand to satisfy for it before the Commission of it.

And let me add, what the Apostle says, Rom. 5. 20. 21. Moreover the Law entred, that the offence might abound: But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through Righteousness unto Eternal life by Jesus Christ our Lord.

And further the Dr. proves excellently well the interest an elect vessel hath in Christ, from faiths being the fruit of union.—'Let us suppose, that coming in this place is spoken of believing: Ye will not come to me, that ye might have Life; It cannot follow, that although there be no life till believing, therefore there can be no union till believing: I say, if it possibly might be imagined, that there may not be life from Christ, till believing, yet it follows not that there must be believing before there is union. Nay beloved, there is nothing clearer in all the world than this principle; Namely, suppose there cannot be life before there be believing, yet there must be union before there can be life fetched from Christ; I say, there must be union before believing can fetch life from Christ. For, suppose that the fruit upon a branch should have such a faculty to draw life

*Dr. Crisp's
works. p. 614.
615.*

life into the branch from the root ; Though this would be a strange conceit,
 that the fruit growing upon a tree, should have a faculty to draw life from,
 the root to the branch, whereas the root communicates life to the branch,
 and the branch, by vertue of that life communicated, brings forth fruit. But
 yet, suppose the fruit should draw life into the branch, from the root, that is,
 suppose that faith which is a fruit, growing upon a member of Christ, that is
 a believer, and a branch, of that body ; Suppose that faith this fruit should
 have such a faculty to draw life from Christ the root into the branch, yet it is
 impossible that faith should draw life into the branch, till the branch be unit-
 ed unto the stock : For, beloved, that is Christ's comparision : *I am the Vine,*
ye are the branches ; Now, take this comparision ; Suppose a branch growing
 upon a wild Olive, it is cut off from the wild Olive, and for the present it is
 not united to the good Olive tree ; Now can a wild Olive, or suppose it to be
 a good Olive upon this branch of the wild tree, can this fruit upon the branch
 draw life from the root of the good Olive-tree, while it is separated and laid
 aside, and is not united to the good Olive, from which root it must draw
 life ? It is Known to all men, that communion is the fruit of union ; There
 is no participation nor communion of any thing that is Christ's, but as it doth
 flow from union with Christ ; So that either you must say, that faith which
 you speak of, is not of Christ the root, but hath some other root and foun-
 tain from whence it hath it's being and essence ; Or else you must confess, if
 Christ be the root, then it must come from Christ by vertue of union of a
 Believer to Christ first.

Finally, suppose it should be, that coming is believing ; Suppose that this
 life spoken of here, is not in persons till they do believe : What is meant by
 life here ? Beloved, I beseech you consider, the Apostle tells us, *our life is hid*
with Christ in God ; *And Christ is the life of the world*, that is of the elect. It seems
 then that the life of every elect person hath a being in Christ, before he doth
 believe ; Believing therefore doth not produce a new life that was not before,
 only it manifests that life which was before, and makes that life an active life ;
 Or is an instrument by which that life that is hid in Christ, doth now after
 believing, become an active and appearing life in this person ; So that all that
 can be made of this, is but this ; Till believing, there is no activeness of the
 life of Christ in the person that is elected, his life is in Christ, and was in
 Christ, and reserved in Christ, till the time of believing, for him ; And then
 doth he the Elect person, become active in life, when Christ doth give him
 to believe actually.

But to say that this believing shou'd give the first being of that life that
 should be in persons, is to say, there is not that life of the elect persons in
 Christ before they do believe.

If there must be our Act of believing, before there be participating p. 615.
 in Christ, then mark what will follow those sins which were once laid upon
 Christ, and taken away from the elect ; (For they could not be laid upon him
 unless they were taken from them.) they are, it seems returned back again, up-
 on the Believers, whereas they were charged upon Christ, and whereas Christ
 once paid the full price, and whereas upon the payment of this price, there was

acknowledged full satisfaction, so that those sins were once blotted out; I say, if there must be believing, before there be union with, or interest in Christ, it must necessarily follow, that till such believing, the person of that elect, doth bear his own transgression, and is chargeable for his own transgressions, and his transgressions are imputed unto him. But how can it stand with the glory of the Redemption of Christ, that Christ should have all Iniquity laid upon himself, carrying all Iniquity like the scape-goat into the Land of forgetfulness, and yet till the time of that elect persons believing, these sins are returned from the Land of forgetfulness whither they were once carryed, and are a-fresh charged upon this person again. Did Christ bear them away? And did Christ return them back again? Where did you ever find, that sin once taken away, and carryed a way by Christ from the person offending, did return back again upon the person from whom Christ took it away? Suppose this, that men have no interest in Christ, till actually they do believe in him, then it must follow, that these persons, till they are actually believers, are under the hatred of God; For, if they bear their own transgressions themselves, then God being a Jealous God, his holy and pure nature everlastingly hating iniquity, and also the person upon whom iniquity is charged; There must be a hatred of God upon these persons till they do believe; And to conceive that God doth hate these persons, is to conceive that God may love and hate the same person, whereas he saith in the 9th Chapter to the *Romans*, concerning *Jacob*, that being yet unborn, *Jacob have I loved*; Here you see love is communicated to *Jacob*, being yet unborn. Now mark, *Jacob* when he was not yet born, was not an actual believer, till after times *Jacob* was come to believe. Well, had *Jacob* no interest in Christ and the love of God, till such time as he did believe? Yea, he had, so saith the Text, ay, but yet *Jacob* must be hated till he doth believe, must bear his own transgressions; So that here must be at the same time, upon the same persons both the love and hatred of God, and how can these contraries stand together.

Yet again; Suppose persons have no interest in Christ till they do actually believe, it must follow from thence necessarily, that there is a believing in such persons before such persons before they have union with Christ, and then you must make some other root from whence this believing of persons must spring; As for Christ it hath nothing to do with him, for he hath nothing in regard of Communicating his grace and spirit to do with them; but they are believers, and their believing is that which knits the knot between Christ and them; Whence comes this believing? Where is the root of it? Is Christ the root? Then have they first union with Christ, that they may receive it from him; Then must they first be united unto Christ, and made one with him, and live in him, and by vertue of union with him, receive this faith as a fruit of that union. If it proceed from some other root, I beseech you consider how it can be, and how can this be avoided, but that this conceit must needs be exceeding derogatory to Christ, to make another foundation besides Christ, whereas in *Heb. 12.* It is expressly said there, *Christ is the Author*

' *thor as well as finisher of our Faith.* Beloved, upon these considerations, for my
 ' own part, I have receiv'd this Principle that I have deliver'd unto you, and
 ' merely the vindication of the glorious priviledges which are proper and pe-
 ' culiar unto Christ alone, is the occasion that I do refer the being of Faith it
 ' self unto Christ, and to nothing else in the World; and that I may uphold
 ' these particular and glorious Prerogatives that are proper to Christ, that he
 ' may not be robbed of any of them. To this end, I deliver it to you, that
 ' Elect persons have a participation and share in Christ himself, even before
 ' they do believe; and, let none conceive, that this takes away, or diminish-
 ' eth from the Prerogative of believing neither. For there are glorious things
 ' done by Faith unto Believers, God hath honoured it above all meer creatures
 ' in the World; he hath made it the Conduit-pipe for the conveyance of all
 ' that peace and comfort; nay, of all that strength which Believers have all
 ' their lives; no Faith, no Comfort; no Faith, no Peace of Conscience; no
 ' Faith, no Pleasure to walk with God: through Faith Christ conveys him-
 ' self in speaking peace to the Soul, in bidding the Soul be of good chear; the
 ' Soul lies in darkness, while it lies in unbelief. But still that which is proper
 ' and peculiar to Christ alone, is not to be ascribed unto Believing.

Now *our Author*, to ram up his Fourth Charge sufficiently home upon the
 Dr. applies himself to his old *Jesuitical* trade, built upon the *Machievilian* Max-
 im, *Divide & impera*, presents Dr. Owen speaking thus, without any regard,
 either to, or for, what ends he does the same, p. 284. ' To imagine such an
 ' Imputation of our sins unto Christ, as that thereon they should *cease to be our*
 ' *sins*, and become his absolutely, is to overthrow that which is affirmed, &c.
 ' Wholly neglecting what follows, in the very next Page; As, that,—' There
 ' is a great difference between the *Imputation of the Righteousness of Christ* unto us,
 ' and the Imputation of our sins unto Christ; so as that he cannot, in the same
 ' manner, be said to be *made a sinner* by the one, as we are made *Righteous* by
 ' the other. For our sin was imputed unto Christ only, only as he was our
 ' *Surety* for a time, to this end, that he might *take it away, destroy and abolish it*.
 ' It was never imputed unto him, so as to make any alteration absolutely in
 ' his personal state and condition. But his Righteousness is imputed unto us,
 ' to abide with us, to be ours alway, and to make a total *change in our state and*
 ' *condition, as unto our Relation unto God*. Ours was imputed unto him only for a
 ' *season*, not absolutely, but as he was a *Surety*, and unto the special end of *de-*
 ' *stroying it*, and taking on him *on this condition* that his Righteousness should be
 ' made ours for ever. All things are otherwise in the Imputation of his Right-
 ' teousness unto us, which respects us absolutely, and not under a *temporary* capa-
 ' city, abides with us for ever; *changeth our state and relation unto God*, and is an
 ' effect of superabounding Grace, p. 285, 286. Again, ' Notwithstanding
 ' the *Imputation of the Righteousness of Christ unto us*, and our being made Right-
 ' teous therewith, we are Sinners in our selves (the Lord knows, greatly so,
 ' the best of us) and so cannot be said to be as *righteous as Christ*, but only to
 ' be *made righteous in him, who are sinners in our selves*, p. 509. Besides that which
 ' *our Author*, among the rest of his corrupt imaginations in this Chapter would
 infer:

infer thereupon, there is one that I cannot well pass by, because of its affinity with an objection of Socinus's of old; as the Dr. cites him.—'It is objected, that the Imputation of the righteousness of Christ doth overthrow all remission of sins on the part of God. This is pleaded for by Socinus, *De Servator. lib. 4. c. 2, 3, 4.* and by others it is also made use of. A confident Charge this seems to them, who stedfastly believe, that without that, without this Imputation, there could be no remission of sin. But they say, That he who hath a righteousness imputed unto him, that is absolutely perfect, so as to be made his own, needs no pardon, hath no sin that should be forgiven, nor can he ever need forgiveness.

1. Grotius shall Answer this Objection; saith he, *Cum duo nobis peperisse Christum dixerimus, &c. Whereas we have said, that Christ hath procured, or brought forth two things for us, freedom from punishment, and a reward; the ancient Church attributes one of them distinctly unto his satisfaction, the other unto his merit. Satisfaction consisteth in the translation of sins (from us unto him) merit in the Imputation of his most perfect Obedience performed for us, unto us. In his judgment, the Remission of sins, and the Imputation of righteousness, were as consistent as the satisfaction and Merit of Christ, as indeed they are.*

2. Had we not been Sinners, we should have had no need of the Imputation of the Righteousness of Christ to render us Righteous before God. Being so, the first end for which it is imputed, is the pardon of sin; without which we could not be Righteous by the Imputation of the most perfect Righteousness. These things therefore are consistent, namely, That the satisfaction of Christ should be imputed unto us for the pardon of sin, and the Obedience of Christ be imputed unto us, to render us Righteous before God. And they are not only consistent; but neither of them singly were sufficient unto our Justification. But,

5. In Chap. the 5th, Though he deals somewhat unmanly with the Dr. as excluding his Testimony, when, with no ordinary confidence, he can introduce those of the Assemblies, though but in their lesser Catechism, to vouch for him, which he might as well have laid aside as the former, for any thing it speaks to his purpose: Yet we must not deal so with our Author, lest he should think himself slighted; which would spoil, I fear, the main design of his undertaking. —And therefore let me tell thee, Reader, thou wilt find him Masquerading the Socinian with the greatest Impudence, and that under the most seeming zeal for the Christian Religion, lest it should be overturned by Socinianism; that ever I saw or heard of in my days. This he doth in the prosecution of his charge against Dr. Crisp, which he concludes, p. 25. with these words, —Nay, to suppose any degree of suffering on Christ, and not our sins laid on Christ; even though in the Drs sense, would overturn the whole Christian Religion, and justify the Socinians. Here the Whore cries, Whore, first, who thinks to preserve her lost reputation, by scandalizing that of anothers. But how so? He tells us that which he states as the Drs error, That, the time, when our sins were laid actually on Christ, was, when he was nailed to the Cross, and God actually forsook him, and they continued on him till

‘till his Resurrection. And this he summeth up from his citation of, p. 356, 357. And his tacit reference to p. 360. Where the Dr. speaking of ‘a pitch’time, wherein God served execution actually upon Christ for the removal of sin, &c. which hath a peculiar reference unto his Death, as *the Propitiation*. He presently diverts it unto the state of Christ’s Humiliation in a more general sense, *dolofus versatur in universalibus*; And makes his life-obedience a part of his *Propitiatory Sufferings*, as that of his death; His words are. p. 23. ‘It is not, ‘whether God withdraws, and the death of Christ were the *very eminent com-pleating parts of Christ’s propitiatory sufferings*. This I affirm. And, to countenance this: thus he deals with *the Assembly*, p. 25. The Question being—‘Where-‘in did Christ’s humiliation consist? Answ. In his being Born, and that in a ‘low condition, made under the Law, undergoing the miseries of this life, ‘the wrath of God, and the cursed death of the Cross, in being buried, and ‘continuing under the power of death for a time. And from hence concludes —‘Thou seest Christ’s Incarnation, or being born, and several other things be-‘fore Christ’s Crucifixion, are parts of his Humiliation. Why, all this is con-‘fess’t: But what is this to the purpose? Or, Is it any thing to the matter in hand? Yes, as he conceives; for he tells us, p. 24. ‘That the whole of Christ’s ‘humiliation was a degree of his suffering for sin, and so a *part of his Satisfac-tion*. This is also further included in his stating the ground of the Drs mis-take, —‘That because the hidings of God’s Face, and especially the dying Sa-crifice of Christ (who, it seems, was as truly a Sacrifice, and an Expiation ‘for sin in his life, differing only in degree, as in his death) did so complet-‘and finish the Work of Satisfaction, as the *principal parts thereof*, &c. If this be not *Socinianism*, next to a denial of the Divine Nature of Christ, in the rankest degree thereof, I know not what is: Now, as to what the Dr. says, is, in reference to an Expiatory Sacrifice for sin; and this peculiarly relates un-to Christ’s *Priestly Office*, not but that he stood under a Juridical charge of sin all his life long, and Immetaphorically underwent the bitter effects of the same, even from his Birth to the Sentence pass’d upon him by *Pilate*. But none of this was a shedding of blood (though he did Sweat Clots of Blood before) in which the very Essence of a Sacrifice lies, and without which there is no remission, *Heb. 9. 22*. And almost all things are by the Law purged with blood; and *without shedding of blood there is no remission*. It was then, and then only he actually redeemed by laying down a Price: It was then, and then only, he actually reconciled by the Sacrifice of himself: It was then, and then only, he actually satisfied for all the *Elect*, in undergoing the very penalty due unto them. And though it true, his *Priestly Office* might commence in his entrance upon the exercise of the same, from the time of his Prayer, *Joh. 17*. Yet his *Sacrifice*, or *the Sacrifice of himself*, precisely considered, consisted in his actual offer-ing of himself on the Cross. Now the general acts of the Lord Jesus Christ, as the *High-Priest* of the Church, are his Oblation and Intercession: And it is in reference to the former, and that alone; whereby he offered himself, his Soul and Body, or his whole Humane Nature, an Expiatory Sacrifice to God in his Death and Blood-shedding, to make Atonement for the Sins of the *Elect*, and

to purchase for them eternal Redemption; That *Dr. Crisp* speaks of, as the time that our sins were laid actually on Christ for the removal of them. Though *our Author* would promiscuously shuffle in this very time and proper act of Christ, as both a *Priest* and *sacrifice* to be one and the same with the rest of his state of humiliation, and that for the same ends, which is but merely to make way for the affording of the pardon of sin to *Christ's* Kingly as well as *Sacerdotal* office; That it is as we are regenerated, so we are pardoned, as p. 14. That things are so adjusted, that forgiving the *Elect*, should be an effect of *Christ's* Kingly office, as well as *Priestly* office? And p. 17. 18. Speaking of the grounds of the *Dr's* mistake saves, this is one, That because *Christ's* atonement is the sole meritorious cause of forgiveness: Therefore he thinks God suspends not forgiveness, till he works any thing else in the Soul. which he hath made requisite to our being forgiven, though not as any meritorious cause? But enough of this nasty stuff. Proceed we in the next place to his 6th chapter.

6 This chapter tells us of a notable discovery *our Author* has made, That *Dr. Crisp* it seems did not only say that sin was transfacted and laid on Christ, which we have heard how and what he meant thereby, but that he was abhorred and loathed even in his person of God; And quotes him, p. 294. 295, 408. To which I shall with *our Author's* undisturbed leave call in afterwards p. 409 He adds also p. 279 380, 180. But before we fall into a strict examination of the point, consider, That God manifests his indignation, abhorrency and wrath against none of his creatures either Angelical or humane barely as such, much less against him who was not onely immaculate and undefiled, but also essentially one and of the same divine nature with himself, but that on whomsoever sin is charged, either really or by way of imputation, if ever it be removed, it must be by such a compleat satisfaction given to the demands of an infinite offended Justice, as corresponds with an actual undergoing that wrath, horror and displicency for the same, as sin in the full demerits thereof does include and call for, and that till the very utmost farthing be paid. This we shall find very clear in what *our Author* is pleased to cite of the *Dr's*—*Nay, from this I affirm, as Christ did bear our Iniquity, so Christ for that Iniquity was separated. Dr. Crisp's works* p. 294. From God; (Now how was it that Christ did bear our Iniquity? Sure so as to be charged with the full demerits of them: What were the demerits of them? Mainly a separation betwixt God and the sinner, and therefore said by his blood to bring nigh them who were sometimes afar off. *Eph* 2. 13.) For which the *Dr.* Brings a proof, though *our Author* thought meet to omit it, viz. *My God, My God, why hast thou forsaken me?* To omit a further tediousness to the *Reader*, look whatever elect sinners stood obnoxious unto, that Christ underwent to the uttermost; Or they are yet in their sins. and consequently Christ dyed in vain. Onely I shall add one more, as promised above, of *Dr. Crisp's*, This now must needs commend the love of God to Men, that while Men. who had deserved Wrath, are in rest and peace, Christ should not only bear the afflictions of men, but the very sins of men too; That God should not only expose his Son to the rod, but to put him into a posture of wrath; For putting him into

' into a posture of bearing sin, he must needs put him into a posture of bearing Wrath ;
 ' this heightens the Love. It is a great and high expression of Love to adopt a
 ' stranger, and make him coheir with his only son. If one that hath but one
 ' Son, and that a beloved son, do this, he shall be a Mirrour to the World ; If
 ' he take in a Stranger, a Theif and Murderer, to divide the inheritance be-
 ' tween his Son and him. But beloved, for God not only to take in the Sons of
 ' Men Traytors and Thieves, to be *Cobeirs* with his own Son ; But also that
 ' the Lord should lay the Felony of such Thieves, and the murder of such mur-
 ' derers, and the treasons of such Traitors as we are, upon this Heir the son
 ' of glory ; To lay this upon him, and to execute him for this our Felony
 ' and Treason, that we who are Thieves may be the Sons of God ; This I say
 ' is the astonishing love of God, whereunto there is never a parallel in all the
 ' World. Had not the Lord laid Iniquity upon his son's back, making him as
 ' it were *abhorred* for the time, this love of his to men in the utmost extent of it,
 ' had never been expressed,—Now this word, as it were *abhorred* of the Lord,
 ' our Author himself, p. 27. quotes out of *the Dr.* p. 108. Which makes me not
 a little wonder at his impudence herein, especially in the manner of his charge ;
 and though he acknowledgeth that the soul of Christ endured the effects of
 God's wrath against sin, which would look pretty fair from a well meaning
 man ; But that this was no more than that he was amazed thereat as at the im-
 portance of the work, &c. And that God testified his threatened indignation
 against sin (but that this came not in the Execution thereof upon Christ, as
 charged with the full demerits of the same) in that his soul and body was a-
 gonzized in some sort by awfull sufferings, &c. Which is but to make a meer
 stage-play of the passion of Christ. For this he quotes *Dr. Owen*.—' There
 ' was no reason why God should *hate Christ* for his taking on him our Debt and
 ' the payment of it (and omits what follows) in an act of the high-
 ' est Obedience unto his will. God in this matter is considered
 ' as a *Rector, Ruler and Judge*. Now it is not required of the sever-
 ' est Judge, that as a Judge he should *hate the guilty* person, no
 ' though he be guilty Originally by *Inbæson* and not by Imputation. As such,
 ' he hath no more to do, but consider the guilt, and pronounce the sentence of
 ' punishment. Now our Author comes in again. Suppose a person out of an
 ' *Heroick* generosity of mind should become an *Αντι-δουλος* for another, for his
 ' friend for a good man, so as to answer for him with his life, would the most
 ' cruel Tyrant under Heaven that should take away his life in that case *hate him* ?
 ' And *the Dr.* shews here, and p. 287. The word *hate* signifies an averſation or
 ' detestation of mind, or only a will of punishment. In the first
 ' sense, *saieth he*, there was no ground why God should *hate Christ*
 ' on this Imputation of guilt unto him, (But lops of what follows)
 ' whereby he became *non proprie sed alienæ culpæ reus*, (Now he
 ' comes in again) Sin inherent renders the Soul polluted, abominable, and the
 ' only object of Divine *averſation*, but Christ was undefiled, &c. (And yet there
 ' is something be'ind) who did no sin, neither was there guilt found in his
 ' mouth, to take upon him the guilt of *others sins*, thereby to comply with and
 ' accom-

*Dr. Owen's
 Treat. of
 Justif. p. 286.*

*Dr. Owen's
 Treat. of Justif.
 p. 286. 287.*

accomplish the design of God for the manifestation, of his Glory, and infinite Wisdom, Grace, Goodness, Mercy, and Righteousness, unto the certain expiation and destruction of sin, nothing could render him more glorious and lovely in the sight of God or man. But for a will of punishing in God, where sin is imputed, none can deny it, but they must therewith openly disavow the satisfaction of Christ.

I shall further offer him two distinct testimonies of the said Dr's. as to the matter in hand,—— Then, the matter of punishment being expressed, see the cause of the infliction of it. It was for Transgressions, for iniquities v. 5. For wandring and iniquity, v. 6. For transgressions, v. 8. For sin, v. 12.

Dr. Owen
against Biddle.
p. 503.

Let us now remember the general description of punishment, that was given at the beginning; It's *Malum passionis, quod infligitur ob malum actionis*; And see how directly it suits with this punish-

ment of Jesus Christ. 1. Here is *malum passionis inflicted, wounding, bruising, killing* And 2. There is *malum actionis, deserving sins iniquity, and transgression*. How these met on an innocent person, shall be afterwards declared. Go along to the peculiar description of punishment properly so called, as managed by God:

It is *vindicta noxæ*; Now if all other ends and causes whatever, as of Chastisement or Example, &c. Be removed, and this only be asserted, then this Affliction of Christ was *vindicta noxæ*, punishment in the most proper sense? The other

is this, — Respondet doctissimus Tuisus, *Deum esse ignem consumentem, sed intelligentem, et rationalem, non naturalem, et brutum, atq; hoc dicit ex eo manifestum esse, quod hic Ignis usserit aliquando non Combustibile, nempe filium suum in quo Peccatum non erat: quod quidem (ait) documentum esse Potest, hunc etiam Ignem posse*

Dr. Owens
Diatriba de
Fustina Divi-
na. p. 128.
129. 130.

Combustibile quamvis admotum non urere sed nunquam (si quid ego judico) infelicius sese expedit Vir Doctissimus Primo enim, agnoscit Deum esse Ignem Consumentem, quamvis rationalem et intelligentem, non Naturalem et brutum. At comparatio instituta fuit in-

ter eventus operationum, non modos operandi. Nemo unquam dixit, Deum brute agere, vel ex coactione, vel ab absoluta necessitate, et principis Naturæ, sine ulla Libertate Concomitante, sed quamvis agat per Volluntatem et Intel-

lectum, ita tamen exigente Natura, non minus necessario effectam dum admitti peccati pœnam diximus, quam Ignis naturali et brutus urit Combustibile admotum: hoc vero non negat, imo confirmat vir Doctissimus, concedens Deum respectu Peccati esse *Iguem Consumentem, quamvis, Intelligentem, et Rationalem*.

2. Quod hic ignis usserit, non combustibile, scil. quando punivit filium suum Sanctissimum, nollem dictum a Viro doctissimo: Non enim Deus punivit Christum, qua Filium suum Sanctissimum, sed qua nostri Mediatorem, et Vadem fœderis, quem pro nobis fecit peccatum, quum ipse Peccatum non novit; Nempe, *impegit in eum omnia Nostra peccata antequam castigatio Pacis nostræ super eum erat*; Hoc vero sensu ille maximè combustibilis fuit, nempe ut consideratur Omnium nostrorum peccatorum reus, et sic cum eo igne discerptatus est Jehova,

Ja. 66. 16.—— I shall not need to translate it; For I am satisfied that if our Author be as skilfull in the Roman language, as he is in the Roman Religion, he is in the Latin, tongue nulli secundus.

7. The Seventh and last thing which I shall note, with respect unto his peculiar way, in Ticketting of Dr. Owen as Witness, and that as we have heard, meerly to subvert the great Doctrine of *Justification*, by a mis-representation of those very notions and things, that he introduces for the maintaining and fortifying of the same.

The Title of this *our Author's* Chapter, being a change of Person between Christ and the Elect, and their being as righteous as he.

Now to wave a just Discussion of this head, he slides off, very subtilly, to a change of Natures, *i. e.* from a Moral, to a Physical change. We have had enough of this before, in both the *Drs* clearing themselves in this Point. Only I shall take notice of what more peculiarly belongs unto Dr. Owen; as his Testimony in this case; and therein let the *Reader* guess, how far it makes for or against Dr. *Crisp*; or *our Author*: though I would desire the *Reader* to remind, *ut prius*, that he never considers Christ as a Publick Person, but barely as Mediator; and though the former be included in the latter, yet they are both exceedingly distinct, though both entirely in him.

The Truth (as he calls it) by him stated thus, which I shall faithfully transcribe, only desire the *Reader* would as equally pass by the intrusion of a Parenthesis here and there that may occasionally drop, as I would free him from a charge of presumption, though he fired his Pipe at the same Light with my self.

Truth. 'The Mediatorial Righteousness of *Christ* is so imputed to Believers; (his Righteousness properly, as Mediatorial, is not at all imputed unto him; though the Righteousness of him, who is Mediator, as their *Representative Head* is; for, if so, they would be their own Intercessors) 'as that for the sake thereof they are pardoned and accepted unto life eternal; it being reckoned to them, and pleadable by them for these uses, as if they had personally done and suffered what *Christ* did as Mediator for them, whereby they are delivered from the Curse, and no other attonement or meriting price of saying benefits can be demanded from them, (Their pardon is no more than an acquitment, and that from an obnoxiousness to what is evil; it does not properly give a Title unto any thing above what is meer releasement, much less unto life eternal.) 'Nevertheless, this Mediatorial Righteousness is not subjectively in them; nor is there a change of persons between them and *Christ*; nor are they as righteous as he. (Who ever said so? or, at leastwise, Who ever dreamt that a change of Persons must necessarily infer a transfusion of qualities?) 'But there remain spots and blemishes in them. (*But.* But what is this *But*? there is no spot in the Righteousness that Dr. *Crisp*, and the Testimonies brought against him do plead for; for as it never wanted perfection in its kind, so neither was it designed to be, or shall ever be actually imputed unto *Elect* believers, by parts or degrees) 'until *Christ*, by his Spirit, perfect the holiness begun in all true believers; which he will effect, before he bring them to Heaven. (It is thought, that Heaven alone is the state of Perfection, and that there is no *medium* from a state of Mortality unto that of perfect holiness, unless we call at Purgatory by the way.) Now let us sum up the

the Evidence of this Truth, that when *Christ*, by vertne, or through the Merits of his Mediatorial Righteousness (provided it be not subjectively in us) hath so procured the Spirit, as to perfect that holiness, which he hath begun in all true believers; why then they may stand justified before God, &c. And thus our Mountain hath brought forth a Mouse.

Now let us see what Dr. *Owen* says unto this Charge against Dr. *Crisp*. —

Dr. *Owen's* Treat. of *Justif.* p. 258, 269.

But yet some will not distinguish between the Covenant of the Mediator, and the Covenant of Grace, because the Promises of the Covenant absolutely are said to be made to *Christ*, Gal. 3. 16. and he is the *πρῶτον δεκτικόν*, or first subject of all the grace of it: But in the Covenant of the Mediator, *Christ* stands alone for himself, and undertakes for himself alone, and not as the Representative of the Church. But this he is, in the covenant of Grace. But this is that wherein it had its designed establishment, as unto all the ways, means, and ends of its accomplishment; and all things so disposed, as that it might be effectual unto the eternal Glory of the Wisdom, Grace, Righteousness and Power of God. Wherefore the covenant of Grace could not be procured by any means or cause, but that which was the cause of this Covenant of the Mediator, or of God the Father with the Son, as undertaking the work of the Mediation. And this is no where ascribed unto the Death of *Christ* in the Scripture; So to assert it, is contrary to all Spiritual Reason and Understanding. Who can conceive, that *Christ* by his Death, should procure the Agreement between God and him, that he should die.

Further, But some have other notions of these things, For they say, that

Dr. *Owen's* Tre. of *Justif.* p. 264, 265, 266.

Christ by his Death, and his obedience therein, whereby he offered himself a Sacrifice of sweet smelling savour unto God, procured for us the New Covenant; or, as one speaks; All that we have by the Death of *Christ*, is, that thereunto we owe the Covenant of Grace. For herein he did and suffered what God required, and freely appointed him to do and suffer. Not that the Justice of God required any such thing with respect unto their sins, for whom he dyed, and in whose stead, or to bestead whom, he suffered; but what by a free Constitution of Divine Wisdom and Sovereignty was appointed him. Hereon, God was pleased to remit the terms of the old Covenant, and to enter into a new Covenant with Mankind upon terms suited unto our Reason, possible unto our abilities, and every way advantageous unto us. For these Terms are Faith and Sincere Obedience, or such an assent unto the Truth of Divine Revelations, as is effectual in Obedience unto the will of God contained in them, upon the encouragement given thereunto in the Promises of Eternal Life, or a future reward made therein. On the performance of these conditions, our Justification, Adoption, and future Glory do depend; For they are that Righteousness before God, whereon he pardons our sins, and accepts our persons, as if we were perfectly righteous. Wherefore by this procuring the New covenant for us, which they ascribe unto the Death of *Christ*, they intend the Abrogation of the Old covenant, or of the Law, or at least such a Derogation from it, that it shall no more oblige us either unto sinless Obedience, or Punishment, nor require a perfect Righteousness unto our Justification before God; and the constitution of a new Law of Obedi-

Obedience, accommodated unto our state and condition, on whose observance all the Promises of the Gospel do depend.

Others say, That in the death of *Christ* there was real satisfaction made unto God; not to the Law, or unto God according to what the Law required; but unto God absolutely. That is, he did what God was well pleased and *satisfied* withal, without any respect unto his Justice, or the curse of the Law. And they add, That hereon the *whole Righteousness* of *Christ* is imputed unto us, so far, as that we are made partakers of the Benefits thereof. And moreover, that the way of the communication of them unto us, is by the *New Covenant*, which by his *Death* the *Lord Christ* procured. For the conditions of this covenant are established in the covenant it self, whereon God will bestow all the Benefits and Effects of it upon us, which are Faith and Obedience. Wherefore what the *Lord Christ* hath done for us; is thus far accepted, as our *Legal Righteousness*, as that God, upon our Faith and Obedience, with respect thereunto, doth release and pardon all our *sins of omission* and *commission*. Upon this Pardon there is no need of any positive perfect Righteousness unto our Justification or Salvation, but our own *Personal Righteousness* is accepted with God in the room of it, by vertue of the *New covenant* which *Christ* hath procured. So is the Doctrine hereof stated by *Cursellaus*, and those that join with him, or follow him.

Further, — This Grace and Glory whereunto he was preordained, was two fold. 1. That which was *peculiar unto himself*; 2. That which was to be *communicated*, by and through him unto the Church. P. 252.

Of this sort was the *χάρις ενωσεν*, the *Grace of Personal Union*, that single effect of Divine Wisdom (whereof there is no shadow nor Resemblance in any other Works of God, either of Creation, Providence or Grace) with which his nature was filled: *Full of Grace and Truth*. And all his personal Glory, Power, Authority, and Majesty, as Mediator, in his Exaltation at the Right-hand of God, which is expressive of them all, doth belong hereunto. These things were peculiar unto him, and all of them effects of his eternal *Predestination*. But, 2. He was not thus *Predestinated* absolutely, but also with respect unto that Grace and Glory, which, in him, and by him, was to be communicated unto the Church: And he was so,

1. As the *Pattern and Exemplary cause* of our *Predestination*; For we are *predestinated to be conformed unto the Image of the Son of God, that he might be the first-born among many Brethren*, Rom 8. 29. Hence he shall change even our *vile Body, that it may be fashioned like unto his Glorious Body*, Phil 3. 21. That when he appears, we may be every way like him, 1 Joh. 3. 1.

2. As the *means and cause* of communicating all *Grace and Glory* unto us. For we are *chosen in him before the Foundation of the World, that we should be holy, and predestinated unto the Adoption of Children by him*, Ephes. 1. 3, 4, 5. He was designed as the only procuring cause of all *Spiritual Blessings* in *Heavenly things*, unto those who are chosen in him. Wherefore,

3. He was thus *fore-ordained* as the *Head of the Church*, it being the design of God to gather all things into an Head in him, Ephes. 1. 10. Again,

Dr. Owen's Treatise of Justification. p. 252; 253.

Again, 'He is the Head, and Believers are the Members of that one Person, as the Apostle declares, 1 Cor. 12. 12, 13. Hence, as what he did is imputed unto them, as if done by them, so what they deserved on the account of sin, was charged upon him. So is it expressed by a Learned Prelate, *Nostram causam sustinebat, qui nostram sibi Carnem aduniverat, & ita nobis æretissimo vinculo conjunctus, & ἐνωθεὶς, quæ erant nostra fecit sua.* And again, *Quid mirum si in nostra persona constitutus, nostram carnem indutus, &c.* Montacut. *Origen. Ecclesiast.* The Ancient speak to the same purpose. *Leo. Serm. 17. Ideo se humanæ infirmitati virtus divina conservit, ut dum Deus sua facit esse quæ nostra sunt, nostra faceret esse quæ sua sunt.* And also *Sermo. 16. Caput nostrum Dominus Jesus Christus omnia in se corporis sui membra transformans, quod olim in Psalmo eructaverat, id in supplicio crucis sub Redemptorum suorum voce clamavit.* And so speaks *Augustine* to the same purpose, *Epist. 120. Ad Honoratum; Audimus vocem corporis, ex ore capitis; Ecclesia in illo patiebatur, &c.* We hear the voice of the Body from the mouth of the Head. The Church suffered in him, when he suffered for the Church; as he suffers in the Church, when the Church suffereth for him. For as we have heard the voice of the Church in Christ's suffering, *My God, my Lord, why hast thou forsaken me? Look upon me; So we have heard the voice of Christ in the Church-suffering, Saul, Saul, why persecutest thou me?* But we may yet look a little backward and farther into the sense of the Ancient Church herein. *Christus, saith Irenæus, omnes Gentes exinde ab Adam dispersas, & Generationem hominum in semet ipso recapitulatus est; unde a Pau'lo Typus futuri dictus est ipse Adam; lib. 3. cap. 33.* And again; *Recapitulans universum hominum genus in se ab initio usque ad finem, recapitulatus est & mortem ejus.* In this of *Recapitulation*, there is no doubt but he had respect unto the ἀνακεφαλαιώσις, mentioned, *Eph. 1. 10.* And, it may be, this was that which *Origen* intended enigmatically, by saying, the Soul of the first Adam was the Soul of Christ, as it was charged on him. And *Cyprian, Ep. 63.* on bearing about the Administration of the Sacrament of the Eucharist, *Nos omnes portabat Christus; qui & peccata nostra portabat.* He bare us, or suffered in our Person, when he bare our sins. Whence *Athanasius* affirms of the Voice he used on the Cross; *Οὐκ αὐτὸς ὁ κρείστος; ἀλλὰ ἡμεῖς ἐν ἐνείῳ πάροχοντες ἡμῶν.* We suffered in him. *Eusebius* speaks many things to this purpose. *Demonstrat. Evangel. lib. 1. cap. 1.* Expounding those words of the Psalmist, *Heal my Soul, for, or, as he would read them, if, I have sinned against thee;* and applying them unto our Saviour in his Sufferings; He saith thus, *ἐπειδὴν τὰς, &c. because he took of our sins to himself; communicated our sins to himself; making them his own; for so adds, ὅτι τὰς, &c. making our sins his own.* And because in his following words he fully expresseth what I design to prove. I shall transcribe them at large (which the Doctor does, and thus translates) ————— 'How then did he make our sins to be his own, and how did he bear our Iniquities? Is it not from thence, that we are said to be his body, as the Apostle speaks, you are the body, of Christ, and members, for your part, or of one another. And as when one member suffers, all the members do suffer; So the many members, sinning and suffering, He

He according unto the Laws of sympathy in the same body (seeing that being the Word of God, he would take the form of a servant, and be joined unto the common habitation of us all (*in the same nature*) took the Sorrows & labours of the suffering members on him, and made all their Iniquities his own, and according to the Laws of humanity (in the same body,) bare our sorrow and labour for us. And the Lamb of God did not only these things for us, but he underwent torments, and was punished for us; That which he was no wayes exposed unto for himself, but we were so by the multitude of our sins; And thereby he became the cause of the pardon of our sins; Namely because he underwent Death, Stripes, Reproaches, translating the thing which we had deserved unto himself; And was made a Curse for us, taking unto himself the Curse that was due to us; For what was he, but (a substitute for us) a price of Redemption for our Souls? In our person therefore the Oracles speak, — whilst freely uniting himself unto us, and as unto himself, and making our sins or passions his own, I have said, Lord be mercifull unto me, heal my Soul, for I have sinned against thee.

That our sins were *transferred* unto Christ and made his, that thereon he underwent the *punishment* that was due unto us for them; And the ground hereof, whereunto it's Equity is resolved, is the *Union* between him and us, is fully declared in this Discourse. So saith the Learned and *Pathetical* Author of the *Homilies* on *Mat. 5*. In the works of *Chrysostome*, *Hom 54*. Which is the last of them. *In carne sua omnem carnem suscepit, crucifixus, omnem carnem crucifixit in se*. He speaks of the Church. So they speak often others of them; That he bear us, that he took us with him on the cross, that we were all crucified in him; as *Prosper*; *He is not saved by the cross of Christ, who is not crucified in Christ*. Resp. ad cap. *Gal. cap. 9*.

But our Author tells us, p. 36, 37. That, — If the Mediatorial Righteousness be subjectively in us, we must grant all those absurdities, which the Enemies of Gospel-Imputation object, and the Orthodox deny. If it be in us, then we may be as truly intercessors as Christ, and in the same sense, *viz.* In the vertue of merits made personally ours; We have a righteousness in us which is able to save the world, and capable of being imputed to their Justification; We need no forgiveness, but are saved by the Covenant of works, as claiming life by it's sanction immediately, which is inconsistent with all remission; Yea the imputation of Christ's Righteousness, which did no way consist in forgiveness, but in a full satisfaction. This would denominate us our own Saviours from the moment we were Justified, if not before. Whereas we still need pardon, and continue Justified by the efficacy of the righteousness of another; and must look to Christ as the only subject of it all our dayes. Our Justified state is a continuance of the blessed effects of the Righteousness of Christ, from first to last. That cause is still productive of supplies, as our guilt returns, or necessities and capacities renew or grow: But our Redemption is ever in Christ, *Rom. 3. 24*. That we are as Righteous as Christ is not a proper or safe speech. It's true and indeed, our pardon and acceptance is firm and lasting, and will no more fail us, than the Righteousness of Christ will fail;

it being the meritorious cause and security thereof, and the benefits, can abate to none, who answer the Gospel-rule of it's Application.

What says Dr. O. To this? We have heard him pretty fairly joining issues with Dr. Cr. Let us see how he accords with our Author—He cites an objection That if the Righteousness of Christ be made ours, we may be said to be Saviours of the world as he was, or to save others, as he did. For he was so and did so by his Righteousness, and no otherwise—A meer Sophistical cavil. Unto which amongst others he returns this Answer— The Apostle declares, as we shall prove afterwards, that as Adam's actual sin is imputed unto us unto condemnation, so is the Obedience of Christ imputed unto us, to the Justification of life. But Adam's sin is not so imputed unto any, persons, as that he should then and thereby be the cause of sin and condemnation unto all other persons in the world; But only that he himself should become Guilty before God thereon. And so is it on the other side. And as we are made Guilty by Adam's actual sin, which is not inherent in us, but only imputed unto us; So are we made righteous by the Righteousness of Christ which is not inherent in us, but only imputed unto us, And with it, not for himself but for us.

Dr. Owen's
Treat. of
Justif. p. 307.

Dr. Owen's
Treat. of Justif.
p. 309.

Again, — In this Imputation, the thing it self is first imputed unto us, and not any of the effects of it, but they are made ours by vertue of that imputation. To say that the Righteousness of Christ, that is, his Obedience and sufferings are imputed unto us only as their effects, is to say that we have the benefit of them, and no more; But imputation it self is denied. So say the Socinians, but they knew well enough, and ingeniously grant, that they overthrow all true real Imputation thereb. *Nec enim ut per Christi Justitiam Justificemur, opus est ut illius Justitia, nostra fiat Justitia, sed sufficit ut Christi Justitia sit causa nostrae; justificationis; et hactenus possumus tibi concedere, Christi Justitiam esse nostram Justitiam. quatenus nostrum in bonum Justitiamque redundat; verum in proprie nostram, id est, nobis attributam ascriptamque intelligis* saith Schlictingius; *Disp. pro Socin. ad Meisner. p. 250.* And it is not pleasing to see some among our selves with so great confidence take up the sense and words of these men in their Disputations against the Protestant Doctrine in this cause, that is, the Doctrine of the Church of England.

That the Righteousness of Christ is imputed unto us, as unto its effects, hath this sound sense in it; Namely, that the effects of it are made ours, by reason of that imputation. It is so imputed, so reckoned unto us of God, as that he really communicates all the effects of it unto us. But to say the Righteousness of Christ is not imputed unto us, only its effects are so, is really to overthrow all Imputation For (as we shall see) the effects of the Righteousness of Christ cannot be said properly to be imputed unto us; And if his Righteousness it self be not so, Imputation hath no place herein, nor can it be understood why the Apostle should so frequently assert it as he doth, *Rom. 4.* And therefore the Socinians who expressly oppose the Imputation of the Righteousness of Christ, and plead for a participation of it's effects or benefits only, do wisely deny

Dr. Owen's
Treat. of Justif.
p. 243. 244. 245

deny any such kind of Righteousness of Christ, namely, of *satisfaction and merit* (or that the Righteousness of Christ as wrought by him, was either *satisfactory or meritorious*) as alone may be imputed unto us. For it will readily be granted, that what alone they allow the Righteousness of Christ to consist in, cannot be imputed unto us, whatever benefit we may have by it. But I do not understand how those who grant the *Righteousness of Christ* to consist principally in his satisfaction for us, or in our stead, can conceive of an *Imputation of the effects* thereof unto us, without an imputation of the thing it self. Seeing it is for that as made ours; that we partake of the benefits of it. But from the Description of Imputation and the Instances of it, it appeareth that there can be no Imputation of any thing, unless the *thing it self* be imputed, nor any participation of the Effects of any thing, but what is grounded, on the Imputation of the thing it self. Wherefore in our particular case, no Imputation of the Righteousness of Christ is allowed, unless we grant it self to be imputed; Nor can we have any Participation of the effects of it. but on the supposition and foundation of that Imputation. The impertinent Cavils that some of late have collected from the *Papists and Socinians*, that if it be so, then are we as *Righteous as Christ himself* that we *have redeemed the World*, and *satisfied for the sins of others*, that the *pardon of sin is impossible*, and *Personal Righteousness needless*, shall afterwards be spoken to, so far as they deserve.

All that we now aim to demonstrate, is only, that either the *Righteousness of Christ it self* is imputed unto us, or there is no Imputation in the matter of our Justification, which whether there be or no, is another Question afterwards to be spoken unto. For as was said, the effects of the Righteousness of Christ, cannot be said properly to be imputed unto us. For Instance, Pardon of sin is a great effect of the Righteousness of Christ. Our sins are pardoned on the account thereof God for Christ's sake forgiveth us all our sins. But the *pardon of sin* cannot be said to be imputed unto us, nor is so. Adoption. Justification, Peace with God, all grace and Glory, are effects of the Righteousness of Christ. But that these things are not imputed unto us, nor can be so, is evident from their Nature. But we are made partakers of them all upon the account of the Imputation of the Righteousness of Christ unto us, and no other wise.

Further our Author tells us in this chapter,— That this change of persons, (which indeed as we have heard is no more than a relative change, though he divert it from that to an inward physical one, meerly to turn aside sinners from expecting a Righteousness that way, that it) is impossible, ungrounded and absurd. p. 38. 39. We will see what Dr. O. Sayes to this. p. 363. 364, 365. &c.— The things that are usually objected and vehemently urged against the Imputation of the Obedience of Christ unto our Justification, may be reduced unto three heads. 1. It is pleaded *impossible* on this single ground; Namely, That the *obedience of Christ unto the Law was due from him on his own account, and performed by him for himself, as a man made under the Law*. Now what was necessary unto *himself*, and done for *himself*, cannot be said to be done for us, so as to be imputed unto us.

Dr. Owen's
Treat. of
Justif. p. 363.
364.

2. It is pretended to be *useless* from hence, because all our *sins of omission and commission being pardoned in our Justification, on the account of the death and satisfaction of Christ, we are thereby made compleatly righteous; so as that there is not the least necessity for, or use of the Imputation of the Obedience of Christ unto us.*

3. *Pernitiously* also they say it is, as that which takes away the *necessity of our own personal obedience, introducing Antinomianism, Libertinism, and all manner of evils.*
 For this last part of the charge, I refer it unto its proper place: For altho' it be urged by some against this part of the Doctrine of Justification in a peculiar manner, yet is it managed by others, against the whole of it. And although we should grant, that the *Obedience of Christ unto the Law, is not imputed unto us unto our Justification, yet shall we not be freed from disturbance by this false accusation; unless we will renounce the whole of the satisfaction and merit of Christ also: And we intend not to purchase out peace with the whole World at so dear a rate.* Wherefore I shall, in its proper place, give this part of the Charge its due consideration, as it reflects on the whole Doctrine of Justification, and all the causes thereof, which we believe and profess. As for the clearing of these three Heads, I shall refer the Reader to the place it self.

Having thus stated the Dr's Judgment in this Fundamental Article of our Faith; we may the more clearly see into the impudent Treachery of our Author, in what he quotes of him: And, herein, I positively, though I hope in a Christian way, give him the Challenge, together with the Assurances of all his present, as well as future *Subscribers*; to shew me, that there is the least dissent, as to matter and substance (whatever difference, as to manner of speaking, may be) betwixt Dr. O. Elders of the Savoy, Assemblies, and Dr. Crisp, as to the Doctrine of Justification; nay, that they do, not all of them, jointly Argue and Attest for that very same fundamental truth, for the everting and undermining of which it is, that our Author cites them one against the other. I say it again, and that *in the Name of the Lord of Hosts, the God of the Armies of Israel* whom this Creature hath defied, that I challenge him and them to the same.

Now, that it is not a bare or forced charge against our Author (*viz.* that he is guilty herein of an impudent Treachery in his Quotation of the Dr, in this, as well as others of his Chapters.) See him, p 42, 43 where you will find him, either distending a Sentence beyond its proper and circumscribed limits; or distorting it from its peculiar and relative dependance upon what either precedes or follows, and thereby wholly unbowelling the same, of that genuine matter, form and energy for which it is designed by its Author. As in reference to the Chapter in hand, and therein a change of persons, as you heard of before; He quotes the Dr. — To say, *That we are as righteous as Christ,*

Dr. Owen's Treat. of Justif. p. 529.
 510.

is to make a comparison between the Personal Righteousness of Christ, and our Personal Righteousness, if the comparison be of things of the same kind. (Mark this Reader) But this is foolish and impious. For notwithstanding all our personal Righteousness, we are *sinful, be knew no sin.* And if the comparison be between Christ's Personal inherent Righteousness, and Righteousness in us, *in his own*

‘*inhesion* and *imputation*, being things of divers kinds, thus its fond, and of no consequence. Christ was actively Righteous, we are passively so. Here our Author, like a *Bog-trotter*, leaves us in the *Quagmire* of an, &c. For, says the Dr. ‘When our sin was imputed unto him, he did not thereby become a *sinner*, as we are, *actively* and *inherently* a sinner, but *passively* only, and in God’s *estimation*. As he *was made sin*, yet *knew no sin*; so we are *made Righteous*, yet are *sinful* in our selves. Our Author having slyly duck’t his head, for the better securing of his *Arminian Brains*, under his *Minatory Wave*, by a regardless *Manu-mission* of it; gives us, as he thinks, a very serviceable Quotation, in his next *Emergency* for the interest of his cause.— ‘The Righteousness of Christ, as it was his *personally*, was the Righteousness of the Son of God; in which respect, it had in its self, an *infinite perfection* and value: But it is *imputed unto us*, only with respect unto our personal want, not as it was *satisfactory* for all; (This Quotation is meerly to divert from the matter in hand;) but, as our Souls stand in need of it. (But, Wherefore is this spoken, and to whom? See what lineally follows, and that in one breath) and are made partakers of it. There is therefore no ground for any such comparison. —As unto what is added by *Bellarmino* (whom our Author can quietly let pass and undisturbed, as knowing whose *Livery* he wears, and what manner of *Communication* the Man is of, so he can but sufficiently *Avenge* himself on *Dr. Crisp*, I mean his *Doctrine*) ‘that we may hereon be said to be *Redeemers* and *Saviours* of the World, the absurdity of the assertion falls upon himself (just as it does upon our Author) ‘we are not concerned in it. For he affirms directly, *Lib. 1. de purgator. cap. 14.* That a *Man may be rightly called his own Redeemer and Saviour*, which he endeavours to prove from *Dan. 4.* And some of his Church affirms, That the Saints may be called, *The Redeemers of others*, though improperly. But we are not concerned in these things, *seeing* (Now our Author appears upon the Stage again) from the *Imputation* of the Righteousness of Christ, it follows only, that those unto whom it is imputed, are *Redeemed and Saved* not at all; they are *Redeemers and Saviours*. (But passes by what follows) ‘It belongs also unto the *Vindication* of this Testimony, so shew the vanity of his *Seventh Argument* in the same case, because that also is made use of by some among our selves, and it is this (which is the same with what our Author urges unto the same use and end, and what we have in part once cited before.) ‘If by the Righteousness of Christ imputed unto us, we may be truly said to be *righteous*, and the Sons of God, then may Christ, by the imputation of our unrighteousness, be said to be a *sinner*, and the child of the Devil.

Further; —Imputation is not the *Transmission*, or *Transfusion* of the Righteousness of another (*viz* of Christ) into them that are to be justified, that they should become perfectly and inherently Righteous thereby. For it is impossible that the Righteousness of one should be *transfused* into another, to become his *subjectively* and *inherently*. (Omitting what inherently introduces this; as) — I. Negatively; 1. It is not a *judging* or esteeming of them to be Righteous, who truly and really are not so. (This is a *nicking blow*.) ‘Such a

This is quoted by
D. W. out of Dr.
Owen, p. 242.

judgment is not reducible unto any of the grounds of the Imputation before-mentioned. It hath the nature of that which is *ex Injuria*, or a false charge, only it differs materially from it. For that respects *evil*, this that which is *good*. And therefore the clamour of the Papists and others, are meer effects of Ignorance and Malice, wherein they cry out *ad ravin*, that we affirm God to esteem them to be righteous, who are *micked*, sinful and polluted: But this falls heavily on them who maintain, That we are Justified before God by our own Inherent Righteousness; For then a Man is Judged Righteous, who indeed is not so. For he who is not perfectly Righteous, cannot be Righteous, in the sight of God, unto Justification. (It's no wonder our Author let these Throat-cutting Arguments unobserved fly over his head.) 2. 'It is not a naked Pronunciation, or Declaration of any one to be righteous, without a just and sufficient foundation for the Judgment of God declared therein. God declares no Man to be righteous, but he who is so; the whole Question being, How he comes so to be? (Now, betwixt this of a Negative, and what the Dr declares as a Positive Imputation, does our Author's Citation lie.) 'Wherefore, 2. Positively; This Imputation is an Act of God, *ex merâ Gratiâ*, of his meer Love and Grace, whereby, on the Consideration of the Mediation of Christ, he makes an effectually grant and donation, of a true, real, perfect Righteousness, even that of Christ himself, unto all that do believe, and accounting it as theirs, on his own gracious Act, both absolves them from sin, and granteth them Right and Title unto eternal Life. He further tells us, that the Dr. adds — 'That the Righteousness of Christ is im-

Dr. Owen's
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p. 243.

puted unto us, as unto its effects, hath this sound sense, namely, that the effects of it are made ours, by reason of that Imputation. It is so imputed, so reckoned unto us of God, as that he really communicates all the effects of it unto us. 'But neither tells us what intervenes with, and especially what falls in upon the very back of the same; which is (though recited by us before.) 'But to say, The Righteousness of Christ is not imputed unto us, only its effects are so, is really to overthrow all Imputation. He bids us also see, p. 310, 311. unto which I also refer the Reader, as to the Merits of the cause in hand. — And thereupon concludes, What can be spoken more oppositely to Dr. Crisp? Whereas he should have said, — What could be managed with more deceitfulness and treachery against him, than I D. W. have done? — *Sed male dum recitas, incipit esse tuus.*

I shall put an end to this Testimony of Dr. Owen's with what he represents to Mr. Baxter, upon his charging him with *Antinomianism*, as our Author does Dr. Crisp, and that as a Transcript of his Judgment in Two *Socinian* Points, which I take to be (and am satisfied every Judicious Reader will find it so) that which is the full scope and designed end of our Author in this his Treatise: That,

Dr. Owen against
Biddle, in his Post-
script against Mr.
Baxter, p. 11.

1. 'Justifying Faith, or that Faith whereby we are justified, is our receiving of Christ as our Lord and Saviour, trusting in him, and yielding obedience to him.

2. 'Faith

2. ' Faith in Justifying is not to be considered as an hand, whereby we lay hold on the Righteousness of another, or as an Instrument, as though Righteousness were provided for us, and tendred unto us, which would overthrow all necessity of being Righteous in our selves. *Ibid. p. 12.*

3. ' Nor yet doth Faith, Repentance, or Obedience, procure our Justification, or is the efficient, or meritorious cause thereof. *Ibid. pag. 12.*

4. ' But the true use of our Faith (and Repentance) as to our Justification before God, is, that they are the *causa sine qua non*, or the condition whereby, according to the appointment of God, we come to be justified; and so is imputed to us. *Ibid. pag. 13.*

5. ' That our Justification is our Absolution from the guilt of sin, and freedom from obnoxiousness unto Punishment for it, and nothing else. Our Regeneration is the Condition of our Absolution, and in them both, in several respects, is our Righteousness. *Ibid. pag. 14.*

6. ' That the way whereby we come to obtain this Absolution, is this; *Jesus Christ* the only Son of God, being sent by him to reveal his Love and Grace unto lost sinful Mankind, in that work yielding obedience unto God, even unto death, was, for a reward of that obedience, exalted, and had Divine Authority over them for whom he died, committed to him, to pardon and save them, which accordingly he doth, upon the performance of the Condition of Faith and Obedience by him prescribed to them, at once effecting an universal conditional application to them: actually justifying every individual upon the performance of the condition. *Ibid. p. 15, 16.*

7. ' That as to good works, and their place in this business, *Paul* speaks of the perfect Works of the Law, and legal manner of justifying, which leave no place for Grace or pardon: *James*, of Gospel-works of new Obedience, which leave place for both. *Ibid. p. 16.*

8. ' That the denial of our Faith and Obedience to be the condition of our justification, or the asserting that we are justified by the obedience of Christ imputed to us, the ready way to overthrow all obedience, and drive all Holiness and Righteousness out of the World. *Ibid. p. 17.*

9. ' That as the beginning, so the continuance of our Justification, depends on the condition of our Faith, Repentance, and obedience, which are not fruits consequent of it; but conditions antecedent to it. *Socin. Thes. de justificat. p. 18. Fragmenta de justificat. p. 113.* and therefore in the first place we are to be solicitous about what is within us, about our Satisfaction, before our Absolution or Justification. *Ibid. p. 17.*

10. ' That as to the death of Christ, our sins were the impulsive cause of it, and it was undergone for the forgiveness of sins, and occasioned by them only, and is, in some sense, the condition of our forgiveness. *Ibid. pag. 18.*
2. ' That

Ibid. pag. 18.

2. 'That Absolution and Pardon of sin, are by no means the immediate effects of the Death of Christ.

* H. Burton's
Christian Bulwark

Here, Reader, is the Testimony of an old deceased, and long since Glorified *Puritan* *; that I would subjoyn; as hoping, that, though it may seem somewhat prolix, yet, that the matter thereof may make way for it's kind and welcome reception, with all those who truly know what sin and grace is, and how Christ and a Sinner become Correlates, according to the secret of an Eternal Covenant. 'Christ standing before *Pilate* to be judged, as he took the purity of our Nature in his Conception, so now he put on the Impurity of our guilty Persons in his condemnation. Behold here a great Mystery! the Son of God, not only in our innocent Nature by Assumption, but in our Guilty Person by Imputation, stands before *Pilate* the Judge to be Sentenced by him. Why? What if Christ had been killed by any of the sundry Attempts of the Malicious Jews, made upon his Person; as by casting him head-long down the steep Rock, as once they made sure account of him, *Luk. 4. 29*. When they had him in the midst of them, yea and had laid hands on him, leading him to the brow of the Hill? No, it was not possible, in regard of the purpose of God's Wisdom and Justice, destinating his Son to such a Death as he must die, as *Luk. 24. 26*. That Christ could be so put to death by all the power and malice of Hell it self. For God's Wisdom so disposed, that the death of his Son should be such, as might be most effectual to satisfy and appease his Fathers Wrath, and give a Believer sure confidence in the day of Judgment, as *S. John* speaks, *1 John 2. 28*. Otherwise, if it had been so, that Christ had been killed in any such Tumultuous manner, or in *Hugger-mugger*, and not by a legal and judicial proceeding against him, How had his death secured us from the terror of God's Tribunal? Christ must die; but he must be first sentenced, and judged to die by a lawful Judge: And such was *Pilate*; For howsoever *Pilate* was a Man, and so subject to be led away with Passion and Affectation, which, as a Bribe, doth blind the eyes even of the wise, and perverteth the ways of Judgment; yet a lawful Judge he was, deputed and appointed for that Province by *Cesar*; yea, by a greater than *Cesar*, even by God himself, who is the Judge of all the World. Therefore *Jehoshaphat*, in his Charge to the Judges, whom he sent, said, *2 Chron. 19. 6*. Take heed what you do, for ye Judge not for Man; but for the Lord, who is with you in the Judgment. And such is the judgment and sentence, which proceedeth from the mouth of an earthly Judge, as that it is to be taken and received as the Judgment and Sentence of God himself: As the *Wise man* speaks from the mouth of the Holy Ghost——*Many seek the Ruler's favour; but every Man's judgment cometh from the Lord*, *Prov. 29. 26*. Every Man's judgment? Yes, every Man's judgment; nay more, (which is also there implied) Every judgment whatsoever it be, whether true or false, right or wrong, it proceedeth (Shall I say from the Lord? Yes,) from the Lord. *Every Man's Judgment cometh from the Lord*. And yet many Men complain, that their cause is unjustly censur'd, and sentenc'd by the Judge: But God is just: And shall not he, the

the Judge of all the World, do right? Doubtless he is most Just, and even that Judgment, which seemeth to us most unjust, coming from an earthly Judge; Yet the same Judgement coming from God is most Just. We will use no other instance, but that Judgment of *Pilate*, passed upon the Lord Jesus Christ the Innocent Lamb of God stands arraigned at the bar of *Pilate's* Judgment seat: Many accusations are brought against him, but without any proof at all. And the Judge must go *secundum allegata et probata*, according to the allegations and proofs, or else, *equum licet statuerit, haud equus fuit*: Though he gives a Just sentence, yet himself is unjust. Well, the Jews with much vehement of mortal malice, accusing Christ before *Pilate*, but all without proof. *Mat. 27. 18. v. 24. Pilate knowing that of envy the Jews had delivered him to be condemned, acquits Christ as an Innocent person, and that solemnly before them all: But the Jews at length prevailing with their wicked importunities, Pilate contra probata, passeth and pronounceth the sentence of Condemnation upon Christ, that he should dye, a most wicked and unjust sentence, if we consider the person of the Judge, Pilate, a man swayed by humane affections (and especially fear of men, the bane of many a good cause) who against his own conscience, pronounced Christ guilty and worthy of death, whom he knew to be no other, but a most innocent person. But now, take me this Judgment as proceeding from the tribunal of God, and we shall see it to be most Just: For in or with *Pilate*, God sits upon the tribunal to Judge his own son: But God and *Pilate* pass the same sentence with a most different respect upon Christ. For Christ here sustains a two fold person; His own which only *Pilate* looked upon, not knowing any other; And so *Pilate's* sentence of death was most unjust: But Christ bare another person upon him, to wit, our sinfull person; Which God looking upon, and finding now in our stead, a guilty person by the Imputation of our sins, being our *Surety*; He passeth the same sentence of death upon him, that *Pilate* did, and yet God's sentence is most Just. Yea but God the Judge must go also, *secundum allegata et probata*, according to due allegations and true proofs: Yea they were most false: True; But consider now as he stood in our person, so all the allegations and accusations brought against him were most true. *Mat. 27. 13, 14. Mat. 15. 3, 4, 5.* In which respect Christ at the hearing of them was silent; As he that wanted his wedding garment, was speechless, because Christ knew that he stood there in our person; Again, whom, what accusation of sin can be produced, but may easily be proved? Christ was accused of two main impieties; Against God, and against the King and the people; As a pervert, and a traitour, *Luk. 22. 70, 71 Ch. 23. 2. Jo. 19. 12* All this was true; For sustaining our Person, standing as our *Surety*, and undertaking to discharge all our debts, what debt was so great, what sin so grievous, that he now stood not charged withall and was not culpable of? This made him to be *numbered among Transgressors*, not common offenders, but *transgressors*, among Criminals, yea Capital malefactors: And for this very reason even *Barabbas* a seditious murderer is preferred before him; if Christ had not thus stood in our stead, been Judged and condemned in our persons, he had never saved the thief up-*

62 on the cross, and therefore as *St. Ambrose* saith, *nemo est, qui possit excludi, quando receptus est latro. Ambros. In Psal. com.* There is none that can be shut out, when the thief is let in; And standing in our stead, if he had not been formally and legally Judged, and so condemn'd, we should never have been able to have stood before God's Judgment seat. But now Christ being cast and condemn'd by a lawfull Judge, ordained and appointed of God; So that this Judgment was not man's Judgement, but God's: That gives a *supersedeas*, and a *quietus est*, to all true believers, and penitent sinners that they shall most assuredly stand innocent and righteous before God's Judgment seat, seeing their sins are already absolutely Judged and condemn'd; For as Christ was legally condemn'd in our person; So shall we be before God's tribunal acquitted and absolved, as Just and righteous in his person, *Rom. 8. 33, 34* for, *who shall now lay any thing to the charge of God's elect; It is God that Justifyeth: Who shall condemn? It is Christ that dyed.* O singular unspeakable comfort to all true believers! The debt is discharged, and we are free; Christ is Judged, and we acquitted; He is condemn'd, and we are absolved; His chastisement is our peace; His stripes our healing; So that now being Justified by his blood, we shall be saved from wrath through him. Now we may with comfort and confidence, *Rom. 5. 9. 1. Thess. 1. 10.* Wait for the Son of God from heaven, whom God raised from the dead, even Jesus, which hath delivered us from the wrath to come; As saith the Apostle; And all this, for that was Christ in his own person innocent, but in ours guilty, was Judged and condemn'd, even by God's own Judgment; Though by the mouth of a mortal man; Yea an unjust, though a lawfull Judge. It is not therefore for nothing, that in our Creed we say, he suffered under *Pontius Pilate*: O happy suffering under *Pontius Pilate*! But why under *Pontius Pilate*! How comes *Pontius Pilate* in our *Christian Creed*? Surely not for any honour due to his name, or to his person; But in memory of his office and calling, as he was a Judge, who passed sentence on the Lord Jesus Christ. This very Article, where *Pontius Pilate* is mentioned, is a strong Argument to persuade me, that those who compiled this Creed, called the *Apostles Creed*, did it by the special instinct of the holy Ghost; And in this very Article doth this Creed excel all other Creeds, sith it, of all the rest, expresseth the manner of Christ's condemnation, which being done by *Pontius Pilate* the Judge, is the very life and Soul of our Justification. I have dwelt the longer upon this point, as being a mystery of rare and singular use to the Church of God. I confess I have looked into sundry Catechists and Expositours upon the Creed, but I have not had the hap to meet with any to lead me thus to consider of this point of Christ's suffering under *Pontius Pilate*, as a lawfull Judge. Which seemeth to my poor Judgment to be as a secure road and safe harbour, for all heavenly Merchants to Anchor in; although it be easy at the first sight to take it rather as an history, than as a mystery.

Thus thou hast, Reader, laid before thee the clear testimonies of several of the faithfull spies of our Israel, the genuine Grapes of the Land of promise, as a fruit of their faith, Experience and labour of Soul; In the room whereof

whereof, *our Author* would present us with the fair Apples of Sodom, lovely to the reasonings of a carnal foolish heart; but by them they are thorowly weigh'd and handled, thou wilt find them mouldring to dust, and *lighter than vanity it self*, Isa. 44. 20. *He feedeth on ashes; a deceived heart hath turned himself aside, that he cannot deliver his Soul, nor say, Is there not a Lie in my right hand.* So much for this.

Now, as to the Elders at the *Savoy*, and the *Assembly of Divines*, who are as candidly dealt with by *our Author*, as *Dr. Owen* hath been, I shall contract my self (having, in what goes before, exceeded my designed bounds) to two or three of their testimonies, as on which the very Hinge of the Controversie does hang, and summarily comprehend, in the main, what *Dr. Crisp* maintains, and what *our Author* would covertly subvert them in; and by what he cites of them.

Elders, ch. 3. a. 5. 'Those of Mankind that are predestinated unto life; God, before the foundation of the World was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his meer Free-grace and love, without any fore-sight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto, and all to the Praise of his glorious Grace.

Chap. II. a. 1. 'Those whom God effectually calleth, he also freely justifieth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as Righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself the act of believing, or any other Evangelical obedience to them, as their righteousness, but by imputing Christ's active obedience unto the whole Law, and passive obedience in his death for their whole and sole Righteousness, they receiving and resting on him and his Righteousness by Faith; which Faith they have not of themselves, it is the Gift of God.

A. 3. 'Christ by his obedience and death did fully discharge the Debt of all those that are justified, and did, by the sacrifice of himself, in the blood of his Cross, undergoing in their stead, the penalty due unto them, make a proper, real and full Satisfaction to God's Justice in their behalf: yet inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for any thing in them, their Justification is only of Free-grace, that both the Exact Justice and Rich Grace of God might be glorified in the Justification of sinners.

Chap. 8. a. 4. 'This Office the Lord Jesus Christ did most willingly undertake, which that he might discharge, he was made under the Law, and did perfectly fulfil it, and underwent the punishment due to us, which we should have born and suffered, being made sin, and a curse for us, enduring most grievous torments immediately from God in his Soul, and most painful sufferings in his body, was Crucified, and Died, was Buried, and remained under the power of Death; yet saw no corruption; on the third day he rose from the Dead with the same Body, in which he suffered, with which also he ascended into Heaven, and there sitteth at the Right-hand of the Father, making Intercession, and shall return to Judge Men and Angels at the end of the World.

A. 5. 'The Lord Jesus, by his perfect Obedience and Sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the Justice of God, and purchased not only Reconciliation, but an Everlasting Inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him.

Assembly. p. 41. a. 4. 'This Office the Lord Jesus did most willingly undertake, which, that he might discharge, he was made under the Law, and did perfectly fulfil it, endured most grievous torments immediately in his Soul, and most painful sufferings in his Body, was Crucified and Died, was Buried, and remained under the power of Death; yet saw no Corruption; on the Third Day he arose from the Dead, with the same Body in which he Suffered, with which also he Ascended into Heaven, and there sitteth at the Right hand of his Father, making Intercession, and shall return to Judge Men and Angels at the end of the World.

P. 43. a. 5. 'The Lord Jesus, by his perfect Obedience, and Sacrifice of himself, which he, through the Eternal Spirit, once offered up unto God, hath fully satisfied the Justice of his Father, and purchased not only Reconciliation, but an everlasting Inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him.

P. 53. a. 1. 'Those whom God effectually Calleth, he also freely Justifieth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their Persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; nor by imputing Faith it self, the act of believing, or any other Evangelical Obedience to them, as their Righteousness; but by imputing the Obedience and Satisfaction of Christ unto them, they receiving and resting on him and his Righteousness by Faith; which Faith they have, not of themselves, it is the Gift of God.

P. 5. a. 3. 'Christ, by his Obedience and Death, did fully discharge the debt of all those that are thus Justified, and did make a proper, real, and full Satisfaction to his Father's Justice in their behalf; yet inasmuch as he was given by the Father for them; and his obedience and satisfaction accepted in their stead, and both freely, not for any thing in them; their Justification is only of Free-grace, that both the exact Justice, and rich Grace of God, might be glorified in the Justification of sinners.

Now, had our Author written a Piece clearly and distinctly expressive of his own Judgment in Divinity, though as large and as rotten as *Methodus Theologicæ* is, he would probably have left more room for pity and compassion in the hearts of his Readers towards him, than I fear he hath done in this his Undertaking; for though a person may be our enemy in never so fundamental a Truth, yet honesty and plainness therein is that, which sets the bowels on work towards after, and for such a one, Rom. 10. 2, 3, 4. comp. ch. 9. 1, 2, 3. Act. 12. from v. 16. to v. 33. ch. 14. from v. 11 to v. 18. comp. with ch. 13. from v. 6. to v. 11. ch. 8. 21. comy. ch. 10. 4, 5. together with ch. 11. 13, 14. But for any one, under a pretence of some uncouth expressions, which indeed are not so in their relative consideration, to set Authors by the ears, in either mis-rendring, or mis-applying of them, to subvert that on the one hand, and bring in that on

on the other, for which they are jointly urged to uphold and oppose, is not only absolutely unjustifiable, but *highly, highly intolerable.*

As to the fourth and last General Head, viz.

IV. **T**HE Fourth and last general head, is, *Our Author's* Explication of those Texts which mainly respect the matter in hand. And herein, though I shall more peculiarly confine my self to that of — PHIL. 3. 9. And that by reciting out of a Piece, called * *Antisoxo*, what is said there in defence of the same; which place indeed hath often proved the *Criterion* of Persons and Things; yet I shall note by the way one or two more Texts at most, and if our *Author* take it not ill, subjoin *Dr. Owen's* Sentiment of them, (of whom he seems to have a Reverential Fondness) unto his own Judgment of the same, and so leave the *Reader* to Distinguish.

* *A Treatise of one, who hath of late been a Subscriber to Mr. D. W's. Treat.*

The first Text is, that of *Heb* 8. 10, 12. *For this is the Covenant that I will make with the house of Israel after those dayes, saith the Lord; I will put my Laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a People. Vers. 12. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.* Which I take to be pretty well and full explained, *Psal.* 103. 3. *Psal.* 130. 3, 4. *Who forgiveth all thine iniquities; who healeth all thy diseases. If thou, Lords, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared.* But it seems our *Author* is otherwise minded, as we shall find: In that his Explication of the place, does necessarily infer a [*wherefore*], in stead of a [*for*] v. 12. Wherein his Grammar, as well as Logick, are gone a Wool-gathering together after his Divinity: for this he tells us, p. 56, 57. I shall wholly Transcribe him, as to his matter, lest he suggest that I wrong him — 1. Whom is this Covenant made with? It is with the House of *Judah* and *Israel*; not the Men in present being, but Me. to be hereafter. It's after those dayes I will make it; so that it was after the *Mosaick* Covenant was to expire, v. 32. And it could not be the only Covenant of *Grace*, for that had its being from the Fall, (or rather its discovery, for its being is from Eternity) and the sincere *Israelites* did not lose the advantages of it by the *Mosaick* Dispensation, as the *Apostle* argues, *Gal.* 3. 17. The point before us, is to know, who this *Israel* and *Judah* be. 1. If it terminate on the natural *Jews*, it's the strongest Text for the conversion of the People, and describes the extent of it, viz. to all; and the manner of it, viz. by an immediate influence for the most part; and forgiving their iniquities, refers to their sin, in Crucifying Christ, for which that blindness came upon them, that is here removed: If you take it in this sense, yet here is a Law written in the heart, which includes faith, in order to God's being their God, and the remission of their sins. — 2. If true Believers, or they are inwardly *Israelites* are meant, as *Rom.* 2. 29. Then 'tis plain that

there is faith in all such, who are parties, with whom God makes this Covenant; They are the children of *Abraham* by faith. *Gal. 3. 7.* And no unbelievers are *Israel*. In this Notion: If you take it thus, the text imports, perseverance, great sanctification, and high improvements in holiness and knowledge, great nearness to and amity with God, &c. As the benefits secured and reserved for the new Testament-times, and all these to Multitudes—2. It cannot be inferred from this scheme of the New—Covenant, that (as *the Dr.* would have it) God doth not require any duty as the Condition of the benefits which he promiseth to give, For here's God's Law written in the heart before our relation to him as his people, or the pardon of sins; And though this text include the effects and materials of the Covenant, yet it doth not describe the whole form of the Covenant, for in other places God requires the new heart as a Condition of life. *Ezek. 18. 31. Jer. 7. 28.* One would think, that, that in the Hebrew, and whence it is quoted doth rather include the nature as well as form of the Covenant of grace, than the two forecited texts?

Now whether *the Dr.* is more his Colleague in the office of an Interpreter, than in his testimony, wherein he would force him to witness for him against *Dr. Crisp*, what follows will discover.

This is the great fundamental promise and grace of the new Covenant; for though it be last expressed, yet in order of nature it precedeth the other mercies and privileges mentioned, and is the foundation of the Collation or Communication of them unto us.

Dr. Owen
on the place.

This is the Causal *ōri*, whereby the Apostle rendereth in the Prophet, doth demonstrate. *What I have spoken*, saith the Lord, *shall be accomplished, for I will be merciful, &c.* Without which there could be no participation of the other things mentioned; Wherefore not only an addition of new grace and mercy is expressed in these words, but a reason also is rendred why or on what grounds he would bestow on them those other mercies. The house of *Israel* and *Judah*, with whom this covenant was made in the first place, and who are spoken of as representatives of all others who are taken into it, and who thereon become the *Israel* of God, were such as had broken and disannulled God's former Covenant by disobedience; *Which my covenant they brake.* Nor is there mention of any other qualification, whereby they should be prepared for or disposed unto an entrance into this new Covenant. Wherefore the first thing in order of nature, that is to be done unto this end; is the free pardon of sin: Without a supposition hereof, no other mercy can they be made partakers of: For whilst they continue under the guilt of sin, they are also under the curse; Wherefore a reason here is rendred, and that the only reason, why God will give unto them the other blessings mentioned, *for I will be merciful, &c.*

Free and sovereign, undeserved grace, in the pardon of sin is the Original spring and foundation of all covenant mercies and blessings. Hereby and hereby alone is the glory of God and the safety of the Church provided for. And those who like not God's Covenant on these terms, as none by nature, will eternally fall short of the grace of it. Hereby all glorying and all boasting in our selves is excluded, which was that which God aimed at in the contrivance and

and establishment of this Covenant. Rom. 3. 27. 1 Cor. 1. 29, 30, 31. For this could not be, if the fundamental grace of it did depend on any condition or qualification in our selves, if we let go the free pardon of sin, without respect unto any thing in those that receive it, we renounce the Gospel; Pardon of sin is not merited by antecedent duties, but is the strongest obligation unto future duties. He that will not receive pardon, unless he can one way or other deserve it, or make himself meet for it, or pretends to have received it, and finds not himself obliged unto universal obedience by it, neither is, nor shall be partaker of it?

Now let the Reader Judge, and that as to two things, 1. Who speaks most the Language of Dr. Crisp. as to the substance and matter thereof, Dr. O. Or our pretty pert Author? 2. Whether (as we hinted before) of those texts cited by our Author, that of Heb. 8. 10. 12. Or these of Exek. 18. 31. And Jer. 7. 23. Have more in them, as descriptive of the Covenant of grace, as to its form. Let him that runs read, though he assign it to the latter; And what that means we know full well enough. I would desire the Reader diligently to compare them.

The other Text which our Author manages to make way for his corrupt explication, of, Phil. 3. 8, 9 is, Isa. 64. 6. p. 172. 173. Ob. Doth not Israel. say, all our Righteousnesses are as filthy rags? Ans. But that is spoken of persons, and not of real holiness. It's the same, as Micha. 7. 4. The best of them is a bryar. And Isa. 16. From the crown of the head to the sole of the foot we are putrifying sores. Corruption had invaded the very priests and the generality of the best professors, who seemed the most righteous. And that the sense of the place refers to persons, see the verse before. Thou meetest him that rejoiceth and worketh righteousness &c. Behold thou art wrath, for we have sinned; q. d. Were we workers of righteousness, thou wouldest meet us, and we should joyce; But because we are not so, but have sinned, thou art wroth. See v. 7. There is none that calleth on thy name, that stirreth up himself to take hold on thee, q. d. We are all remiss, the best of us are prayerless, see the 6th v. it self, we are all as unclean things; Our righteousnesses are as filthy rags; We all fade as a leaf. q. d. There's a general Apostacy and degeneracy among us. But allow that it were spoken of righteousness as a quality: Will it follow that because the dead shadow of righteousness, in so backsliding and defiled a people, was rags, that therefore the lively actings, of grace, through the influence of the Spirit, must be menstrous cloaths or rags. Dr. Owen speaking on Isa. 64. 6. It is true the Prophet doth in this place make a deep confession of the sins of the people; But yet withall he Joyns himself with them, and asserts the especial interest of those concernig whom he speaks by Adoption; That God was their Father, and they his people: ch. 63. 16. ch. 64. 8, 9 And the righteousness of all that are the children of God are of the same kind; However they may differ in degrees. and some of them may be more righteous than others: But it is all of it described to be such, as that we cannot, I think Justly, expect Justification in the sight of God, upon the account of it. Again upon the same text— It hath been often and well observed, that if a man, the best of men, were left to choose the best of his works that

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ever he performed, and thereon to enter into Judgment with God, if only under this notion, that he hath answered and fulfilled the Condition required of him, as unto his acceptation with God, it would be his wisest course (at least it would be so in the Judgment of *Bellarmino*) to renounce it, and betake himself unto Grace and Mercy alone.

Yet further. But enough hath been spoken to manifest, that although this *Righteousness of Believers* be, on other accounts, like the *fruits of the Vine*, that glads the heart of God and Man, yet as unto our *Justification before God*, it is like the *Wood of the Vine*, a Pin is not to be taken from it to hang any weight of this cause upon.

I shall add to this Mr. *Caryl* upon *Job*, ch. 27. p. 324. — As to the business of Justification, our *righteousness is dross and dung*, yea, all our *Righteousnesses are as filthy rags*, (Isa. 64. 6.) Not only are those righteous acts filthy which are done (as the *Pharisees* did theirs) for self-ends, or in hypocrisy; but there is a filthiness (as they are done by us in those righteous acts which are done to a right end, or in sincerity; and therefore the most righteous Person must not hold his righteousness, he must let it go *Though I were righteous*, (saith *Job*, ch. 9. 15.) yet would I not answer (in a legal way, for Justification in my self;) but I would make supplication to my Judge; that is, I would humble my self, and beg his pardon. And again (v. 21.) *Though I were perfect, yet would I not know my own Soul*. But when it cometh to a case or controversy between him and his Friends, then he held fast his Righteousness, the Righteousness of his Sanctification and Conversation.

This leads us to a consideration of that Text, *Phil.* 3. 8, 9. as managed by *Antisozzo* and our Author, distinctly; but I shall set down the former's own preliminary observations, as to the matter in hand, p. 546. — But now let the Reader take something warm next his heart, let him use his Phyal of Essences. for our Author is just now a coming to examine those Texts of Scripture, which are abused by these Men, to set up the Personal Righteousness of Christ, as the only formal cause of our Justification. And must not those Texts of Scripture be miserably abused indeed, that are prest in for such a Service? What is the Personal Righteousness the formal cause of our Justification? I have heard some say it was the Meritorious cause, some the Impulsive cause, others the Material cause, and some, that it is No cause: But, our Author is the first that ever I heard this expression from. There was once a good Orthodox Bishop (as Orthodoxy past in that Age) his Name *Downham*; he hath written many a long Page upon this Subject; and he acquaints us with the Sense of Protestants, *Lib. I. Cap. 3. Sect. 1.* That the matter of our Justification is Christ's Righteousness, and the form is God's imputing it. And this may go with most of your Systematical Divines. But from hence I learn, it's the Mode nowa-dayes, for these Gentlemen to Confute (that is, to rail at) those long-winded Authors, they never had the Patience to Read, nor the Brains to understand; but, let this pass among our Author's Negligences, or Ignorances, till I understand better where to Marshal it. In the examining the

the Texts which they abuse, he will begin and end with, *Phil. 3. 8, 9.* Not far unlike our Author, who begins with it in his Preface, and almost closes his Book with the same.

P H I L I P. III. 8, 9.

V. 8. *Yea doubtless, and I do count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things; and do count them but dung that I may win Christ.*

V. 9. *And be found in him, not having mine own righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by faith.*

Antifoxo.

THE main Question here will be, What was that Righteousness which the Apostle renounces, from having any place in his Justification before God? Upon this one hinge hangs all the Controversie betwixt our Author and his Antagonists. They say it was, whatever Inherent Righteousness he had attained, or could attain; whatever Obedience he had performed, or could perform to the Commands of Gods. Ay, (but sayes our Author) What Proof have they for this? He can learn none, but that they take it for granted, that my righteousness signifies inherent righteousness; And really they are to be pittied, if not pardoned, that by his own righteousness, understand his own righteousness; for if inherent righteousness be not his own righteousness, it's plain he could have none at all; for an external conformity of actions to the Law alone; is not righteousness alone, but hypocrisie and unrighteousness. 1. That which he calls his own righteousness, *την ἐμὴν δικαιοσύνην*; he tells you in the next words, is *την ἐκ νόμου*; that which is from Law, any Law indefinitely. Now a righteousness which is from a Law, is such a one as the Law urges, presses upon, and prescribes to the Conscience: But that, without question, is an internal conformity of Soul to the holiness of the Law: But the Apostle rejects it, therefore he rejects internal and inherent righteousness. 2. The true notion of my righteousness

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WHEN God forgives, he judicially declareth a Man hath true Faith; when he admits into Heaven, he judicially declares a Man sincerely holy, and persevering; as upon a view of his guests, he cast out him, that had not the Wedding Garment, viz. True uniting Faith; so he judicially determin'd, that they who were not cast out, but admitted to share in the Marriage feast, viz. made partakers of union with Christ, and the benefits thereof, hath true Faith, and not a meer profession, &c. With respect to what's above declared, the Gospel is called a Law of Faith, and Law of Liberty, &c. and it especially insists on that sincerity of Grace and Holiness, which the rule of the Promise makes necessary in its description of the person, whom it makes partaker of its included benefit, &c. These things will help thy conceptions, still remembering, that the merits of Christ are the cause of this Gospel-ordination: his righteousness imputed, is the cause, for which we are Justified and saved, when we do answer the Gospel-rule.

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is not to be fetcht from some sorry conjectures, from precarious Hypotheses, which Men (when they are in straights) invent, to avoid present ruine, but from the stable, fixed, constant use thereof in Scripture; but so is this Expression (*my own Righteousness*) and (*my own, or your own works*) used in Scripture, viz. for real sincere conformity of heart and life to a Law. Therefore so ought we to take it here, till we see cogent reason to the contrary. That this is the fixed use of the expression in Scripture, we shall see, Gen. 30. 33. *My righteousness shall answer for me in time to come.* Which our Author would Paraphrase thus. *My righteousness, that is, my Roguery.* Job 27. 6. *My righteousness. I hold fast; my heart shall not reproach me, as long as I live. My righteousness, that is, (would he say,) my Hypocrisie.* Mat. 5. 16. *That Men may see your good works, that is, in the New Glossary, your Complement.* Dan. 9. 18. *We present not our supplications before thee for our righteousness, but for thy great mercies.* The Prophet, in the Name of the Church, must be supposed here not to renounce real righteousness, but the Skeleton of Obedience. Now had the Apostle designed only to reject his own hypocrisie, he was not so barren in expressions, but he could have fitted it with a proper Name. 3. The Apostle expressly renounces both, whatever he had attained before or after his Conversion, v. 7. *These things that were gain (whilst I was a Pharisee) those I accounted (ζημιαι) loss for Christ.* But is that all? No. *Yea doubtless (v. 8.) and I do (now) account (ζημιαι) all things but loss, when I was convinced: And I do now account all things, even my own righteousness, loss and dung for Christ.* And therefore it is to be noted, that the Apostle rises higher in his earnestness, v. 8. *Yea doubtless, q. d. Did I say, that I once looked upon all as loss for Christ? I will speak a bolder word than that. I account all but loss, dung, filth, that I may win Christ, and be found in him, not having my own righteousness.* And that he speaks of that esteem and value he had

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rule. *And I exclude not this Righteousness, when I affirm; that the righteous of God, Phil. 3. 9. principally intends, the Gospel-holiness of a person Justified by Christ's righteousness; [Here lies the cheat, that the righteousness of Christ is imputed as a meritorious cause to a Justifying of us in a Gospel-holiness, as a material part of the Justification of our persons before God,] both which by faith in Christ, all his Members shall be perfect in. The grace of God is hereby stated as free, as is consistent with his government, and Judicial Recto-ral Distribution of rewards and punishment. Pref.*

Further, p. 35. *The Mediatorial righteousness of Christ, is not subjectively in us; I do not speak now of our inherent righteousness, of which he is not only the pattern, but also is the cause and worker, Phil. 3. 9. The discourse is only of that righteousness, which belongs to the person of Christ, on the account of his fulfilling the Law of his Mediation, and his Title to the rewards promised to him as Mediator, for fulfilling the Law, which he did to every iota.*

Again, p. 173. Obj. *The Apostle saith, Phil. 3. 8. For whom I have suffered the loss of all things: and do count them dung that I may win Christ, and be found, &c. 1. Answ. If this place speaks of Gospel-righteousness, as his own things, which he counted dung, it doth not prove that holiness is dung. All it can infer, is, that in comparison with winning Christ, it was esteemed as dung.*

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of his present righteousness, is yet further evident from this, that it was in reference to a future day, the day of Judgment, that he might be found in Christ in that day, not sticking to his own righteousness. Two things our Author returns to this.

1. It's a sufficient answer to say, they need not signifie so. I confess, for want of a better, the Answer may pass. A bad shift is better than none; and half a Loaf is better than no bread; but if a Man had no better, it was the sorriest Answer in the VWorld. I see when Men are prest with expresse Scripture, and yet are resolved (cost what will) to adhere to their own conclusions, it's advisable, to cast about, to turn their thoughts into all shapes imaginable, to hunt for the extreamest possibilities; if a word, a phrase, an expression is but capable of another sense, let it be probable, or improbable, true, or false, agreeable to the scope of the place or alien, all is a case; something must be said, that they may not seem to say nothing: and if they can say, it's possible it may be otherwise (as who cannot) though they do not believe themselves, they hug themselves for their ready wit, and applaud themselves for grave respondents. A little matter will blow away their dust: Let them shew, where ever my righteousness is otherwise used, and then let them boast of a bare possibility.

2. My own righteousness (sayes he) can signifie no more than that wherein he plac'd his righteousness. I beg his pardon, it signifies more than that wherein he plac'd his righteousness, whilst a Pharisee; and a great deal less than that, wherein he plac'd righteousness after Conversion, in order to Justification. But if the Apostle renounced whatever he plac'd his righteousness in then, either he plac'd it in inherent righteousness, or not; if not, then how dares our Author place his righteousness there, where the Apostle does not? If he did ever place his righteousness in it, then here he openly declares, before the VWorld, that he re-

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And who must not own, that compared with gaining Christ, the best thing is vile; Yea, compared with his righteousness. But yet it may not be vile in it self; As Rizals with Christ, we must hate Father and Mother: But doth it follow that Father and Mother are hateful, absolutely consider'd? No: we are bound to love them, when not compared with Christ. I need add no more to the Doctor's reason: But though I own the imputed righteousness of Christ for our Justification; yet I think, to ground it on this place, is a damage to the truth. And therefore I add,

2. A Gospel holiness or righteousness, is not here intended by dung: *σκυβαλον* was that Dog's meat which he renounced and left to those dogs (which terms they gave the Gentiles) v. 2. to glory in, Who were those he called Dogs? They were the Concision (alluding to Baal's Priests, or the Jews that rejected Christ, by an opinion of more excellency in Jewish Observations, and an abuse of the Moisaick Frame. What were the things he counted dung? I Answer, They were the Jewish Priviledges, and that conceited Christless Righteousness, which he once valued, as those Dogs at present did. But it was not that Gospel Holiness, which by the grace of Christ, he was now partaker of. Obj, How do both these appear? I Answer, plainly, from the whole scope of the Chapter. 1. They were his Christless priviledges and righteousness which he calleth dung;

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nounces it. But (says our Author) VVhat necessity is there to understand this of inherent holiness? VVe have shew'd you the necessity before, and shall do hereafter. An external righteousness serves most Mens turns very well; not so well neither as he may imagine. And this is the righteousness, by which the Pharisees (and amongst the rest St. Paul. whilst he was a Pharisee) expected to be justified. But stay a while, 1. VVe have proved that the Apostle not only renounced that righteousness whatever it was that he had, whilst a Pharisee: But that which was his own at the time when he made that solemn renunciation of it; whatever he had attained, or might possibly attain, all went, that he might be found in Christ in the great day. 2. The Pharisees were generally bad enough in all conscience; and he need not make them worse. It's a sin, we say, to bely the Devil. It doth not appear, that the Pharisees exacted to be justified before God, by an external obedience only, without sincerity: It was not their principle, though hypocrisie (as to many individuals) might be their practice. The case is frequent before our eyes; a Drunkard, a Common-Swearer, &c. will tell you they hope to be saved, though they are wicked; but none durst ever assume the impudence to expect Salvation because he was wicked: No; he will repent when he can intend it, and trust to the general Grace of God, and some such reserves, which our Modern-Pulpit Drollery has furnisht him withal. 3. As to Paul, whilst he was a Pharisee (if we take his own word for it, when he was none,) he was no Hypocrite, he every where vindicates himself as to that; his persecuting was his great crime, in which he protests his sincerity. Act 26. 9. *I verily thought with my self, that I ought to do many things contrary to the name of Jesus.* And, 1 Tim. 1. 13. He avows he did it ignorantly; he durst appeal to his very enemies, how he had lived from a child, Act. 25. 4. *My manner of life from my youth know all the Jews, if they would*

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dung; for, 1. His discourse is a warning against the Jewish perverters, and opposers of the Gospel. Ver. 2. Beware of Dogs, beware of Evil Workers, beware of the Concision. 2. He states a comparison, wherein he opposeth them, and includes a great part of Gospel-holiness in that opposition. Vers. 3. For we are the Circumcision, which worship God in the Spirit, (viz. not carnally, and with beggarly elements as they do,) and rejoyce in Christ Jesus, q. d. we feel a true and solid joy in and by Christ, whom they refusing to accept of, are without; yea, and tormented with guilt and fears; for their way makes not the comers to it perfect, and have no confidence in the flesh; that is, in being the natural Seed of Abraham, by descent, and not his Spiritual Seed by Faith; as, Rom. 7, 8. Neither because they are the Seed of Abraham, are they all children, &c. that is, they which are the Children of the flesh, these are not the children of God, &c. or else in being partakers of the Jewish Priviledges; As, Gal. 6. 12. As many as desire to make a fair shew in the flesh, they constrain you to be Circumcised. Of this number were these, whom the Apostle warneth the Christians against; but now by the Gospel we are brought to place our hopes in greater and surer things. 3. He enumerates these Jewish pretensions; which he had as much right to glory in, as these boasting enemies.

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testify : And makes a solemn protestation before the sanhedrim, Act. 23. 1. That he had lived in all good conscience to that very day. That others of the Pharisees were sober conscientious men, I do not at all question : And the discourse of Paul's Mr. Gamaliel, Acts 5. shews, that he had a great deal more religion in him, than most of those, who to carry on a design rail at them for Hypocrites.

Aye but (sayes our Author) what his righteousness was he tells us, v. 6, 7 *Circumcised the eighth day, of the Stock of Israel, &c.* So that my own Righteousness which is of the Law is so far from Signifying an inherent Righteousness, a vital principle of holiness, that it only signifies an external Righteousness, which consisted in some external Rites, as Circumcision, and seed of Abraham, or an external civility and blamelesness of Conversation. This proceeds upon a double false supposition. 1. That the Apostle renounces nothing, but what he attained, whilst he was a Pharisee. 2. That whatsoever he had renounced, v. 6, 7. did constitute his Pharisaical Righteousness : For 1. I must cut him off circumcision ; That was no part of his own Righteousness. A priviledge it was ; But nothing performed by him, and therefore could not expect Justification by it ; Unless our Author will grant, that he had a spice of the doctrine of imputing the obedience of another to him for Justification. 2. For sacrifices the Apostle mentions them not, renounces them not, for he understood too well their use and proper end in the Jewish Church ; That they were their visible Gospel, and did lead to Christ (whom now he owned) Though then he was ignorant of him. The conscientious and believing use of sacrifices might put in for a place in Justifying the sinners, with better right, than such obedience to the Moral Law, as a man was able in his present state to perform. 1. Consider them as meer acts of obedience, wherein the thing done is not so considerable, as the

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mies, Verse. 4, 5, 6. He was a Jew by birth, and not a meer proselyte, circumcised as soon as any, of the strictest Sect, as fiery zealous against Christ as they, and as ceremonious as the best, touching the righteousness which is in the Law blameless. He intends not sinless obedience, nor Gospel-sincerity ; But a life not to be blamed by the rule of the Jewish pedagogy, i. e. in the Judgement of strict observers 4. Of these he professeth a renunciation, when converted to Christ, v. 7. But what things were gain to me ; That is, I reckon as much upon, as they now do ; I counted loss for Christ, when he met me by the way, and led me to a truer Judgment of him and my self, I soon preferred him his grace, his benefits, and instruction before all these. And, v. 8. Yea doubtless &c. That is, I have no suspicion of my choice, and am still of the same mind ; they are still with me vain things, of no value, compared with that I have since known and experienced in and by Christ ; Yea and for him ; Without repining ; I have not only quitted those Jewish things ; But I have suffered the loss of all things, viz. My name, my friend, my estate, my ease, and life it self in a fixed purpose, and do count them but dung that I may win Christ. What these Jews do so boast of, and the world so esteem, even all are to me but dogs-meat, &c. That I may fully possess Christ, and the full effects of his undertakings in perfect peace, holiness and glory, somewhat of which are

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subjection of the conscience to the Authority of God the sovereign Law-giver: Which in this case is most signal, for here is only the will and pleasure of God for the reason of that Costly and operose service; Whereas moral duties are vouched for, by the suffrage of the light and reason of Nature. 2. Consider them as instituted for their peculiar end, the leading and conducting of faith to Christ; And so they far exceed and out strip any thing, the moral Law (being become weak through the Flesh) could assist the sinner in; For so they are said, actually to procure pardon of sin, actually to make attonement and reconciliation, *Lev. 17. 11. I have given you it (the blood) upon the Altar to make an attonement for your souls; For it is the blood that maketh an attonement for the Soul. 2 Chro. 29. 24. The Priests, killed them (the sacrifice) and they made reconciliation with their blood upon the altar to make an attonement for all Israel.* Now let him shew me, wherever attonement, reconciliation, are annex to the actual performance of the Moral Law. It is true that the original design of the Moral Law was Justification, but not the Justification of a sinner; But man being now become such, the Law is utterly incapable of reaching it's primitive end. And it's as true also that sacrifices upon their own account could not supply that defect, but as directing the sinner to him who is the grand propitiation, and from whose death they received all their virtue and efficacy. 3. As to his being of the stock of *Israel*, and as the natural seed of *Abraham* should be Justified, cannot be proved 4. For external civility and blamelesness of conversation, it would have gone a great way in our Authors account at any other time. p. 384. He asks the question with some heat and briskness: What? Live a blameless, innocent, honest, smooth life, and yet live in some sin or other? *Paul* would have past for a righteous person upon his producing the ticket of a blameless conversation in that sect, though in this he is rated at for a hypocrite, and all that's naught. But whatever

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already begun in me.

2. It was not Gospel-holiness, which he counted dung or loss; for, 1. This was not his own righteousness, which is of the Law, as opposed to that which is by the faith of Christ: Our hearts are purified by faith. *Act. 15. 9. In Christ we are created thereto, and by him it is through faith in all his members, who are all in him; And in this union to him, I desire to continue, and share in the fuller effects of—* 2. This holiness instead of renouncing, or suffering the loss of it, he earnestly presseth after, and expects to obtain; This is the scope of v. 10, 11, 12, 13, 14. That I may know him, viz. Perfectly in his person and influences; And the power of his Resurrection, i. e. In a perfect newness of heart and life, and be conformable to his death, i. e. wholly mortified and dead unto, if by any means I might attain to the resurrection of the dead, that is, be as holy and happy, as then I shall be; Which is, without spot or wrinkle, or any such thing: If I may apprehend that for which I am apprehended of Christ; i. e. Be as holy and happy, as he designed to make me, when he seized me in my first conversion; Reaching forth unto those things that are before. That cannot be imputed Righteousness; For this he had in his first Justification; But it's that perfect holiness and glory, which he expected in Christ hereafter. And this is the mark or the price of the high calling of God in Christ;

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Paul was or was not, whilst a Pharisee, it makes no great matter to the business in hand, seeing he has so freely and openly disowned, whatever was his own righteousness after conversion, in the matter of Justification before God.

But to confirm all this (says our Author) we must observe a double Antithesis in the words. We must? What? Whether we can, or no? What, if there be but one single Antithesis? It's no matter; We must observe a double Antithesis, if we will purchase our peace and quiet. I promise you this Antithesis is a very hard word, *græcum est, non potest intelligi*; And I should as soon chuse to swallow Dr. Jacomb's conjunction (at which our Author made such a sour face in the beginning of this section) as this crabbed Antithesis, much more than a double Antithesis. But what's this double Antithesis? Why (says he) The righteousness of the Law is opposed to the righteousness which is by the faith of Christ: And my own righteousness opposed to the righteousness of God. There's your double Antithesis. Now (says he) the surest way to understand the meaning of this is to examine how these phrases are used in Scripture; But in my mind it will be surer, I am sure a more rational way, to examine first whether indeed there be such a double Antithesis in the words as he pretends, or whether a single one will not content the Text: And the surest way to understand this, is, to examine the words themselves. *And be found in*

him, not having my own Righteousness which is of the Law, but that which is through the faith of Christ, the righteousness, which is of God by faith. Now if any one can find a double Antithesis, or in plain English a double opposition in these words, he must have eyes like a Cat, which some say, can see as well by night as by day, or however as well in the dark as without light, *not having my own righteousness which is of the Law.* μή ἔχω τὴν ἐμὴν δικαιοσύνην τὴν νόμου. There's one member of the Antithesis, where the righteousness which is of the Law is a plain Exegesis (there's another hard word for you) of my own righteousness, and not any thing distinct from it, *my own righteousness, which is of the Law*; And then comes the other member of the Antithesis; *But that which is through the faith of Jesus Christ, the righteousness, which is of God by faith.* Ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ-
 οῦ. Where the repetition of the Article τὴν (as every hungry Greculist knows)

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Christ; viz. What God intended in his act, when he called me in Christ; And what I had in my eye, when I consented to that call, as the encouraging reward. Now is not holiness a great part of all these? And instead of renouncing it, he tells us he is for it. By any means, I follow after, reaching forth, I press towards; Which was all needless, as to what he had already. 3. He bewails and owns the weakness and imperfection of this Righteousness at present, though he was pressing after it. v. 12. Not as though I had already attained, either were already perfect Verse. 13. I count not my self to have apprehended, forgetting the things, which are behind. Can this be true of imputed righteousness? Was not that attained at first? Is not that perfect, when first Justified? Or would Paul forget this, though his small degrees of holiness past he might so forget, so that lesser degrees should not hinder his pursuit after more? &c.

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is as much as, *videlicet*? The righteousness by the faith of Christ, namely, or that is to say, the righteousness which is of God by faith. And thus Beza, *non habens meam Justiciam* (nempe) *quæ est ex lege* : *Sedeam quæ est per fidem Christi*, (id est) *Justiciam*, (quæ est) *ex Deo per fidem*. Who for a smattering in that language will not envy our Author? So that nothing could by the wit or ignorance of man, have been more groundlessly, absurdly, and ridiculously invented, than this double Antithesis. And, 1. Let us observe how ill-favouredly it was contrived. The text order is this. *My own righteousness which is of the Law*—*That which is through the Faith of Christ*, (even) *the righteousness of God by Faith*. Now if any man would needs have a double Antithesis to do him some special service, it should have been laid between my own righteousness, and that which is by the faith of Christ; And then between that of the Law, and the Righteousness of God by faith. But on the contrary our Author without any provocation, without any Umbrage of a pretence from the Text (like old Jacob crossing his hand) has laid them in a saltire; My own righteousness to the righteousness of God, and the righteousness of the Law to the righteousness by the faith of Christ. 2. Supposing all that he can desire, how do's this double Antithesis confirm that, which he contrived it to confirm, viz. That my own righteousness signified my external righteousness only. It has been an old saying, that one absurdity being granted, many more will easily follow. And yet so hard is this Gentleman put to it that granting him a many absurdities, he cannot make one follow: But yet the Reader shall hear what he would observe out of this double Antithesis.

1. The righteousness of the Law (as you have already heard) is an external Righteousness, which consists in washings, purifications, sacrifices, or an external conformity to the Moral law; So we have heard indeed once and again affirmed, but never confirmed. The double Antithesis was brought to confirm it; And that must confirm the double Antithesis. I desire therefore once for all to hear, what the Righteousness of the Law, The Moral Law, is said to consist in externally. The righteousness of the Law is that Righteousness which the Law requireth. But the Law requires an internal conformity of heart to our outward actions, and of both to the Law of God: Therefore the righteousness of the Law consists also in an internal conformity—The Law condemns none that bring the righteousness of the Law; But the Law condemns those that bring only an external conformity: Therefore external conformity is not the Righteousness of the Law. And from hence we may be abundantly satisfied what was that Righteousness of his own, which the Apostle renounces. That which was his own Righteousness, that he renounces: But an internal inherent righteousness was his own righteousness: Therefore that he renounces. The Minor I prove. The righteousness of the Law, was his own righteousness; (*not having my own Righteousness which is of the Law*) But the Righteousness of the Law was an inherent internal Righteousness; Therefore his own righteousness was an inherent and internal righteousness. The minor I prove. That which the Law prescribes and Commands is the Righteousness; But that which the Law prescribes and commands, is an internal inherent righteousness; And there-

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fore the righteousness of the Law is such a righteousness. That which God requires, his Law requires; But God requires truth in the inward parts, whether in Ceremonials, or Morals; Therefore the Law requires the same. And is it not now an unparrall'd piece of Nonsense, to call that the righteousness of the Law, which both the Law, and the Author of it doth abhor? External Conformity alone is so far from being the righteousness of the Law, that it's the unrighteousness of the Law. But hence the Reader will begin to get a glimmering into the true reason, that necessitated our Author to study his device of a double Antithesis, *viz.* That *Paul's* righteousness, which he renounceth, might not seem to be the righteousness of the Law, which God required; (tho' not in order to justification;) for if his own righteousness be the righteousness of the Law; and he so peremptorily renounces his own, then he renounces the righteousness of the Law also; and what that is, this one consideration is enough to convince us of; that the Law requires an absolute, perfect, entire conformity of the whole Man to it's demands and claims, without which no Man can expect to be justified by it. And seeing such is the case with poor impotent Man, that he cannot answer its demands and claims, he can never reasonably expect it should do him that service.

2. The righteousness by the Faith of Christ (sayes he) is an Internal Righteousness. Oh! but that should have been proved, soundly proved, not begg'd, or borrow'd, much less stolen, for it's the main thing in question. And of all things in the Syllogism, we should not stand to Courtesie for Conclusion. Why (sayes he) it's called being Born again, becoming New Creatures, Rising again with Christ, &c. But still Proot! Proof is wanting; for we do think that those expressions do not denote that Righteousness, whereby we are constituted Just, in the sight of God; but Holiness and Sanctification of Nature, which the Gospel evidently distinguishes from that Righteousness, whereby we are Justified. But let him have Line enough.

3. His Second Antithesis is, between my own righteousness, and the righteousness of God; and he is considering with himself, in what sense they are opposed. But there's no great difficulty in this (sayes he;) for the Apostle himself tells us, that by his own righteousness he means the righteousness of the Law; and by the righteousness of God, the righteousness of Faith. And therefore he will give this a gentle wipe, and away. But now he has quite spoiled the humour of the double Antithesis; For if by his own righteousness, he means the righteousness of the Law; and by the righteousness of God, the righteousness of Faith, then there's but one single Antithesis. Between his own righteousness which is of the Law, (on the one part) and the righteousness by the Faith of Christ, the Righteousness which is of God by Faith (on the other part. But, at these rates, he might have given us a Treble, Quadruple, Sextuple Antithesis, and have rung as many changes, when his hand was once in, upon two Bells, as others can do upon six. The Apostles words indeed were clear, very clear, till our Author found it necessary to obscure them, to deprave the Truth, and conciliate some small reverence to Error, to which two heads

I foresaw from the first, his whole Discourse might be reduced. And thus much we are secured of, that the Apostle hath repudiated his own righteousness from any concern in Justification; and that we may not doubt what that was, he tells us, 'tis that of the Law. What the righteousness of the Law signifies, is evident; that which alwayes bore that name, that which the Law commands and prescribes, viz. An exact conformity to the Law of God, in Spirit, Soul and Body, so far as 'tis attainable, or not attainable. He assures us next what he owns and adheres to, viz. the righteousness of Christ, which is also called the righteousness of God. He further acquaints how we come to be interested in this righteousness, and that is by faith; and that we may not ignorantly or wilfully mistake faith for the doctrine of faith; He assures us that 'tis by believing, by which we obtain his righteousness, Rom. 3. 22. *The righteousness which is by the faith of Jesus Christ, unto all, and upon all them that believe.*

To shut up his Learned Exercitation, or Scholastical Dissertation, or Diatriba of Antithesis, our Author will favour us with a Reason, &c. I am in haste, and intreat our Author to accept of short Answers: God has not appointed a righteousness made up of any Observances of the Moral Law, to be that righteousness, wherein sinners shall stand Justified before him. If any will demand Justification thereby, God will demand exact and perfect Conformity. If therefore sinners will chuse this way, 'tis their own righteousness; and 'tis time to give it a Bill of Divorce; God has not appointed it. 2. External washings, External Conformity, &c. were no righteousness at all, much less the righteousness of the Law, that which it required to form a righteousness; and therefore chuse it, or not chuse it, this is nothing to the purpose. The Apostle renounces his own righteousness, which is the righteousness of the Law; and this is further evident from, Rom. 10. 3. (which our Author quotes, but miserably perverts.) *For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted to the righteousness of God.* Here is then the same Antithesis again; between their own righteousness (that of the Law) and the righteousness of God (which is by the faith of Jesus Christ:) And the opposition is so direct and diametrical, that 'twas impossible to establish their own, but they must shake off all subjection to God's righteousness. The question then will be, Whether we are Justified by a Legal, or an Evangelial Righteousness? And, to this, our Author agrees in words; But his words intends quite another thing from the truth; for by the Law he understands the Law of Moses; And let that pass too for once: But then by the Law of Moses, he understands only the Ceremonial Law, though sometimes he is content to take in external acts of Conformity to the Moral Law; And thus by a Legal righteousness, or the righteousness of the Law, he understands one made up of external observations only; wherein the Apostle has clearly determined against him; to whom therefore, from his partial Judgment-seat, I shall appeal, v. 5, 6. *For Moses describeth the righteousness of the Law, that the Man that doth these things shall live in them.* From whence I argue against our Author — That Law whose righteousness Moses describes, the Apostle excludes from having any place in Justification; But it

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is the Moral Law, whose Righteousness *Moses* describes; Therefore it is the Moral Law, which the Apostle excludes from having any place in Justification.

—The Major is evident from the connexion of the Apostle's words, v. 3.

—*They have not submitted themselves to the righteousness of God.* Ver. 4, 5. *For Christ is the end of the Law for righteousness to every one that believeth. For Moses describeth the righteousness, which is of the Law, &c.* The Minor I prove thus;

That Law, which saith, *He that doth these things, shall live in them,* is that Law, whose righteousness *Moses* describeth. But it is the Moral Law which saith, *He that doth these things shall live in them.* Therefore it is the Moral Law, whose righteousness *Moses* describeth.

The Major is the Apostle's own, v. 5. The Minor I prove from, Lev. 18. 5. *You shall keep my statutes, and judgments, which if a Man do, he shall live in them.* Ver. 6. *None of you shall approach to any that is near of kin to you.* Ver. 7. *The nakedness of thy Father, or of thy Mother, thou shalt not uncover, &c.* From whence I argue thus;

That Law which forbids incest, is the Moral Law; But that Law which saith, *he that doth these things, shall live in them,* is the Law which forbids incest; Therefore that Law that saith, *he that doth these things shall live in them,* is the Moral Law.

Again, I argue thus, from Gal. 3. 10, 11. That Law which hath the Curse annex to it, for Non-continuance in all things commanded therein, is the Law, which the Apostle excludes from having any place in the Justification of a sinner.

But it is the Moral Law, which the Apostle excludes from having any place in the Justification of a sinner. —The Major is evident from the place, v. 10. *As many as are of the works of the Law, are under a Curse; for it is written, Cursed is every one that continueth not in all things, which are written in the Book of the Law to do them.*

Ver. 11. *But that no Man is Justified by the Law in the sight of God, is evident.* The Minor I prove from Deut. 27. 26. From whence the Apostle quotes it, *Cursed is he that continueth not in all the works of this Law, to do them.*

—That Law which forbids making Images, which forbids setting light by Father or Mother, which forbids removing Land-marks, which forbids causing the Blind to go out of the way, which forbids perverting of Judgment, Incest, Sodomy, is the Law which hath the Curse annex to it: But it is the Moral Law, which forbids all these things: Therefore it is the Moral Law, which hath this Curse annex to it.

I cannot foresee what our Author will return to all this, but his old Tawdry Answer: —That indeed the Apostle does exclude the Moral Law; and therefore it must be highly impertinent to enquire what Deeds of the Law are excluded.

But yet, for his further satisfaction, I shall bestow an Argument upon that also: Those acts of Obedience, to which the Promise of Life, in the Covenant of Works, originally was most directly made, are excluded from Justification.

The Apostle has secured the Major, Rom. 10. 3, 5, 6. *They have not submitted themselves to the righteousness of God. For Moses describeth the righteousness of the Law, that he that does these things shall live in them.*

Mr. D. Williams: Obj But, v. 8. Paul speaks in the present tense; I do count all things loss. And therefore it was not his former Jewish Privilege.

Ans. It was his present act towards

Ans. It was his present act towards

An Inquiry into Gospel-Truth.

Antifozzo.

The Minor is evident; For God never made a Promise of Life to external acts of obedience, without inward conformity of Soul to them, and of both to the Law of God. Again—Those Acts, the want whereof mainly exposes the sinner to the Curse, are excluded from Justification; But the want of internal acts of Obedience, mainly exposes the sinner to the curse; Therefore internal acts are excluded from Justification. And the true reason, why these inward acts are excluded from Justification, is not, because they are not well-pleasing to God, but because the case is thus with impotent fallen Man, that he cannot reach the ἀριστερὰν ἀναίον τὴν νόμον, the utmost title of what the Law requires; and therefore must fall under the severe doom annex to the violation of the Law in the least punctilio, unless God had provided a better righteousness, than that of his own Obedience, p. 547, &c.

Mr. D. VWilliams.

towards an Object past, q. d. I even now still account them all vain. Yea, and it may extend to all present secular advantages also, as life, honour, and estate, &c. q. d. I value nothing as a Crucified Christ, that I may fully know and enjoy him as a living Member in eternity it self. But I hope none can think, that his winning Christ, the imputation of his righteousness for Justification; for this he with comfort knew he already had, and was not now to win by perseverance and growing vigour; Far less can any think, that he accounts holiness dung; For what more he desired of Christ, was in order to perfect the holiness begun already by Christ in him; And had he lost that which was already begun, he had vainly expected a further participation of

Christ for holiness or joy. This righteousness, which is of God by Faith, is that eminent holiness he waited for; and if he could be found in Christ, by an abiding union, he knew he should arrive at, p. 173, &c.

Gal. 5. 7.

Ye did run well, who did hinder you, that ye should not obey the truth.

Chap. 2. 13.

— Infomuch that Barnabas also was carried away with their dissimulation.

Gal. 6. 3.

— If a Man think himself to be something, when he is nothing, he deceiveth himself.

Chap. 5. 10

— But he that troubleth you, shall bear his Judgment, who soever he be.

I shall conclude with a Passage or two out of Dr. Owen, which, if duly weighed, would give no small light into the true nature of the Controversie this day.

It will be said, that our Personal Obedience is by none asserted to be the Righteousness, wherewith we are Justified before God, in the same manner as it was under the Covenant of Works. But the Argument speaks not as unto the manner or way whereby it is so; but to the thing it self. If it be so in any way or manner, under any qualifications soever, we are under that Covenant still. If it be any

Dr. Owens Trea. of Justif. p. 399, 340.

any way it is not of grace at all. But it is added, that the differences are such as are sufficient to constitute Covenants effectually distinct; As,

1. That perfect sinless obedience was required in the first covenant; But in the new, that which is imperfect and accompanied with many sins and failings, is accepted.

Answer. This is *gratis dictum*, and begs the Question. No Righteousness unto Justification before God, is or can be accepted, but what is perfect.

2. Grace is the Original fountain and cause of all our acceptation before God in the New Covenant.

Answer. It was so also in the old. The Creation of man in Original righteousness was an effect of Divine Grace, Benignity, and goodness. And the reward of Eternal Life in the enjoyment of God, was of meer Sovereign Grace: yet what was then of Works, was not of Grace, no more is it at present.

3. There would then have been Merit of Works, which is now excluded.

Answer. Such a Merit as ariseth from an equality and proportion between Works and Reward, by the rule of commutative Justice, would not have been in the Works of the first Covenant; And in no other sense is it now rejected by them, that oppose the Imputation of the Righteousness of Christ.

4. All is now resolved into the Merit of Christ, upon the account whereof alone, our own personal Righteousness is accepted before God unto our Justification.

Answer. The question is not on what account, nor for what Reason it is so accepted, but whether it be or no; Seeing it's so being is effectually Constitutive of a Covenant of Works?

FINIS.

P O S T C R I P T.

WHAT I formerly offer'd in the nature of a civil Christian challenge unto this Author, or any of his Abettors, I here renew, and that with an obligation upon my self, on the same forementioned proposition, namely, — That if in reference to the great fundamental doctrine of Justification, which is the thing to be proved, (whatever dissonancy may otherwise arise amongst Authors, from a peculiar Phraseology or mode of speaking) they or any of them can make it appear, That Dr. Crisp, Dr. Owen, Elders and Assembly (as for Mr. Norton and the N. E. Synod. I have them not by me) do in the least as to it's real matter and substance, and that as it is absolutely distinct from the righteousness of the inward man; Or, That on the other hand it is not one main design if not chief of our Author, according to the full scope and genuine tendency of his Treatise, to remove what they jointly maintain and plead for, his introducing an inherent righteousness into the room and place thereof, I will become his or their bond slave, creature, yea what they please.

As to which I shall offer a passage or two to the Reader's further consideration, as a supplement to what hath been observed; And so put an end to this.

Our Author tells us, speaking of the Conditionality of the Covenant of grace, p. 48. That the blessing promised on the Conditions of the Covenant of grace, are meerly of grace. (pretty honest) They be for another's sake, and not our own. (good still) They are given to such as are condemned by the Covenant of works. (Exceeding well) And that—i. e. Their persons, are still condemnable by the law for the imperfection of the performed Gos-

pel-conditions? Here lyes his *Jocking trade in Divinity*, as pamper'd and plump'd up with a seeming Orthodoxy at first appearance, but by then he is sifted and tryed, we shall find him foundring and Jading of all four. -- And thus he deals with his Reader almost all along; Not far unlike that *Gentleman*, who failing to prevail with his friend to stay with him, being a thick misty day did. under a pretence of conducting him, so insensibly lead him about, that he fairly ended his Journey with the day, at the very place, from whence he first set out. Thus *our Author*. Now the Law, it is true, condemns every sin, and that even in believers themselves, yet not believers as to their persons: But to say, that those, who have performed Gospel-conditions, as *our Author* words it, which I suppose even in his own sense, is to be actually introduced into the covenant of grace, and thereby to participate of its priviledges, that they in their persons stand as condemnable by the Law, is a Gospel-defying Assertion. And herein he constantly manifests either his craft or ignorance by not distinguishing between persons and natures. For take an instance hereof in the Apostle Paul himself, whom, though we find complaining of and crying out under the remainders of sin, as adhearing unto his nature, which doubtless the Law condemned, and also was a plague to his own gracious heart. *Rom. 7*. Yet that he was in his person condemnable by the Law, and that from the imperfections that attended him, even when most conversant about good, though arising from the indwelling remains of his corrupt nature, is absolutely false. *Rom. 8. 1. ch. 7. 1, 2, 3, 4*. -- Now this promiscuous Medley or Hodge-podge Divinity that *our Author* ever and anon pesters our eyes and ears with, to me appears to arise from hence, and indeed what will be found as to that on which it is that the whole of the present Controversy is mainly founded, Namely, That he and others of his complexion and kidney, look upon *Adam* in his publick capacity, no other wise, than as a fountain or spring is Head unto the streams that issue from them, and that by an immisive, or insutive, and continued repletive communication: So on the other hand, of *Christ*, That the Meritorious cause and Material fulness of grace is in him, and that as the spring of our Justification; But that the substance and matter thereof is in us, by a Physical Infusion, *i. e.* That in *Christ* the *price* of our Justification does lye, but in us the matter or the robe it self of righteousness is wrought, by vertue and through the merits of the same rendred acceptable; Which he frequently expresses in these and the like words -- *That the satisfaction and merits of Christ are the only righteousness, for which we are Justified*: Also. p. 17. Speaking of Gospel-preaching, That it, amongst other things, consists in, -- *A directing all to look to Christ for strength and acknowledging him as the only Mediator, and his obedience and sufferings, as the sole attonement for sin, and meriting cause of all blessings*: Therefore of course it follows, That the Justification of our persons depends not only firstly upon the renovation of our Nature, but that as the latter is carryed on, so it is that the former becomes more and more acquitted from the condemning sentence of the Law: And hence it is also, that our Righteousness for Justification is not compleatly attained unto in this life, (though such as are truly regenerated he grants, because therein they have attained unto it in the reality of it's kind) as to it's full measure and degree, till it be consummated in the perfection thereof in glory. This will appear to be an Undeniable, full

figure and scheme of our Author's sentiment of Justification, I say still as to the matter of it: For the truth of which I refer the unbiaſed Reader to an impartial diſquiſition of his book, and particularly therein his explication of *Phil: 3. 8*, &c. p. 173. &c. Where though he tells us that he owns the imputed righteouſneſs of Chriſt for Juſtification, yet, ſayes he, *to ground it on this place, would be a great damage to the truth.* Therefore ſee his confeſſions as to this, where he profreſſedly declares his Judgment herein, and that in ſeven particulars, p. 32. 33. Nay, obſerve him throughout the whole chapter, which is the 7th. Alſo, p. 86. 87, 91, 110, 111, 112, 115. The ſame being alſo included in ſeveral other parts of his *Treatiſe*. And herein I muſt confeſs, he has no leſs than the whole council of Trent of his Judgment. *Prima genuinaque notio, &c.* The prime and proper notion of this word *Justification*; is an acquisition of righteouſneſs; Namely of unjuſt to be made Juſt; As calefaction or breaking of cold to be made hot. That the ſecond, or notion next to this, is, that it ſignifyeth an augmentation of righteouſneſs. *Soto de nat. & grat. bibi. 2. c. 6.* Again, ---^c That the firſt Juſtification is a certain ſupernatural change, whereby a man of unjuſt is made Juſt. The ſecond thus, that it is a ſupernatural change, whereby a man of Juſt is made more Juſt. And that theſe are alſo either active or paſſive, active in regard of God, working this Juſtification firſt and ſecond in us; And paſſive in regard of man himſelf, who is changed, from bad to good, and from good to better? *Vega de deſcript. Juſtifi. L. 5. in c. 4. decr. et de Juſtifi. cap. 11.* It is therefore no wonder, that a ſpecial friend of our Author's ſhould at *Pinner's-hall* ſo fiercely plead for faith, repentance, and ſincerity, and that as the very matter of our righteouſneſs, wherein we muſt ſtand, if ever we ſtand Juſtified before God, even at the day of Judgment; Though he might, as our Author, aſſign the meritorious cauſe thereof wholly unto Chriſt's obedience and ſufferings. Alſo, That, there is no difference between us and the *Papiſts*, but what lies in words. Neither indeed is there upon theſe ſuppoſitions any great cauſe of a maze-ment, as to what this his pupil inſinuates, p. 47. That our faith and repentance have ſome room in heaven, even when we are in that ſtate of perfection. For in his *Pre-ſace*, he looks upon the *Wedding garment* to be barely an uniting faith, and not that which faith receives by union, unleſs it be by ſanctification, which I take to be his *Juſtifying Robe*; And am apt to think he deſigns to reſerve it, wherever he layes it up for the preſent, as much unworn and unſullied as poſſibly he can fill then, for ought of it that I can diſcern either in the ſpirit, matter or Method of this his *treatiſe*. Now ſhould he be deprived of theſe, viz. *Faith and repentance*; though actually poſſeſſed of heaven. He might very well (according to his profound *Dictatorſhip's* Judgment) fear a being packt thence, as not having his title thereunto at hand by him, by which one would think, he not only hopes to be preſerved from becoming ſpeechleſs, (which would be half the ruin of one that loves to hear himſelf talk) but in ſpight of fate to ſecure his ſtanding.

Besides his bitter Sarcaſtical reflections on *Dr. Crisp*, not as to his perſon, (for therein he ſufficiently flatters and glavers him, [as he does *Mr. Cole*, p. 189. Having as true an eſteem for the one as the other, if the core of heart were ana- to mized,] as forecaſting of what uſe it might be to the furtherance of a preſent peculiar negotiation and deſign, well known unto himſelf, and not altogether undiſcerned by others,) but in reference to ſin, gracious qualifications, and the due performance of duties. Which proceeding of his, I muſt tell him, provided the

the nature of them be justly considered, savour more of malice, issuing from a proud self-conceited ignorance in the things of God, than any thing of a Christian disposition of spirit, kindly and truly to inform his Reader, even of that which he himself, though erroneous, Judges to be right. Wherein he neither regards the spring, nature, use, or ends, for which it is that *the Dr.* Treats of them, Let him consult. *Isa.* 45. 12, 13. *ch.* 50. 10, 11. *2 Cor.* 12. 9. *2 Tim.* 2. 1. Nay, it is impossible in a true controversial sense, That he should be equally just to *the Dr.* Or any of his produced Testimonies; And yet keep true to his own principles, without making an open discovery of his smister ends, and designs therein. For he never descends into the real merits of the cause before him; But dwells upon some discepted sentences, or the surface of a quotation, so as to obscure from his Reader the main of what therein is designed for his observation.

— As particularly, That of Assurance, though it be true, that God testifies unto none, his or their Justified state, but such as are truly regenerate or new-born (which *Dr. Crisp* does over and over inclusively assert) yet that the new creature properly as such is either in whole or in part, any thing of *that* in or for which, that this or their persons Justified does consist in, or is made up of, at which *our Author* mainly though very covertly drives, is absolutely false. And alwayes observe it that even a pleading for that, which is really and indeed true in it self; yet if in order to a misapplication of the same, it is in plain terms, but a turning of the truth of God into a lie. Upon which it is, that I look upon *his whole treatise* from first to last to be but one entire compacted, falshood, and therefore to be the testimony, of *the Damsell*, though materially true, yet designedly false. *Act* 16. 16.

But these things in the particulars of them, will, I humbly conceive, be more distinctly handled by one, who has already very worthily engaged in the work, and that to the great satisfaction and refreshment of several souls. I mean *the truly to be esteemed Mr. Isaack Chancey*, whose heart and hands, together with the endeavours of all those that desire to contend earnestly for the faith once delivered to the Saints, may the blessed God and Father of our Lord Jesus, Support with the constant both suitable and seasonable supplies of his Spirit, to the gain saying and putting to silence the proud Usurpers of his glory.

Thus *our Author* like a dextrous Juggler, as conscious of what he had done, having laid down the platform of his robbery, in despoiling the Church of Christ of the chiefest and richest part of the promises of the Covenant, next unto those which are peculiarly personal, would leave us uncapable of recovering the same, in an honest inquisition after so notorious and mischievous an attempt, by his application of, *Jam.* 1. 26. To the fagg end of *his Treatise*, which he very gravely and fairly bequeaths unto his Reader in the nature of a Cagg, that he might thereby the more covertly and undisturbedly proceed in the wretchedness of his designs. Unto which I shall subjoyn. *Isa.* 62. 1. *Jer.* 1. 17. *Pf.* 31. 18. *Pf.* 137. 9. *I. Job.* 4. 1. In the contemplation whereof we shall at present leave this our *Theologaster*, till we further hear from him.

E R R A T A S.

p. 5. l. 41. r. wordy Exclamations, *ib. l. ult. r. Rom.* 3. 31. p. 7. l. 25. r. λογίζεσθαι, p. 9. l. 23. r. fol. 136. p. 15. l. 37. r. inconclusive, p. 19. l. 39. r. chanies, p. 21. l. 34. del. they, p. 25. l. 38. r. pretense, p. 30. l. 27. del. that, p. 37. l. 13. r. miral at, p. 39. l. 40. r. censer, p. 42. l. 33. del. before they, *ib. l. 34. r. person*, p. 47. l. 26. r. there eat, p. 48. l. 20. r. is punishment, *ib. l. 22. r. manifestum*, *ib. l. 33. r. naturalis*, p. 61. l. 10. r. vehemency, p. 63. l. 2. r. by that time, p. 66. l. 20. del. is, p. 75. l. 38. r. μη έχων ἐμὴν ἀδικίαν ὡς ἄλλοι τῶν ἐθνῶν. p. 77. l. 2. & 3. r. Justitiam, p. 80. l. 14. r. Ἄγγελος ἀδικῶν.

A SHORT
REVIEW
OF SOME
REFLECTIONS,
Made by a Nameless Author,
UPON

Dr. Crisp's Sermons,

In a piece, Entituled,
Crispianism Unmask'd.

With some Remarks upon the Union in the late Agreement in Doctrin among the *Dissenting Ministers in London*; Subscribed the 16th of December, 1692. and that, as referring unto the present Debates.

Exek. 8. 7. *Behold a hole in the Wall*, v. 11. *Every Man his Censer*, (i. e. Attonement, or Inherent Righteousness) *in his Hand*; (but not the Obedience of one, Rom. 5. 19:) v. 12: *Son of Man, hast thou seen what the House of Israel do in the dark, every Man in the Chambers of his Imagery?*

Prov. 17. 24. *Wisdom is before him that hath understanding; but the Eyes of a Fool are in the end of the Earth*, --- as roving in his implicit Universals:

Matth. 13. 25. *While Men slept, his Enemy came, and sowed Tares among the Wheat, and went his way*, (i. e. would not be known, or openly Subscribe to his Work:)

Isa. 28. 17. *Judgment also will I lay to the Line, and Righteousness to the Plumbet, and the Hail*, (i. e. sharp and impartial dealings, drawn from a deep and weighty Consideration of the Divine Perfections) *shall sweep away the Refuge of Lies, and the Waters*, (i. e. an over-powering and continued Testimony unto the Truth by the Spirit) *shall overflow the hiding-place.*
Latet arguis in herba.

By THOMAS EDWARDS, Esq;

London, Printed for Will. Marshall, at the Bible in Newgate-Street: Where you may be supplied with Mr. Edwards's Inquiry into the Gospel-Truth. You may likewise be supplied with most of Dr. Owen's, and Mr. Beverley's Works, and likewise those other lately Published in Vindication of Dr. Crisp's Works. 1693.

T H E

Introduction.

Reader,

THere appeared lately, and that openly upon the Stage (in a Religious Sense, or rather pretence) an Italian Quack-Salver; who failing to pass off his Drugs with that Expedition and Success, that his high Conceptions of them might possibly suggest him with, is withdrawn behind the Curtain, and yet we may justly suspect his return upon us in this his Anonymous Proxy, from the Matter and Process of this his Treatise; as Mountebanks, in their unsuccessful Attempts, leave the Remainders of their dying, and yet restorative Hopes, on the Cryptical Efforts, and renewed Endeavours of their Jesters, or Jack-Puddings, in their managing, even the same Design, though but in Disguise, as they themselves had done before. Therefore thou wilt find that all that this our Author produces against Dr. Crisp, is no more as to the Matter and Manner, Ends or Design thereof, than what thou hast formerly seen fully opened, and undeniably invalidated by others, especially in a Treatise, called, NEONOMIANISM UNMASK'D, and A REJOYNDER by its Author, in Defence of the same; unto which I expect not any sober, or tolerable Reply. The which, our present Latent Author, (though I am apt to think conscious of his fault by his flattering Preamble to his bitter, and false Charge against the Doctor) takes no more notice of, than the Journeyman-Taylor did of his Master's Reproof for sewing awry or amiss, but desired he might stitch out altogether. This our Author, as we shall find, doth in the Close of his Treatise. Vain Glory, Itching Fancies, Carnal Appearances, and Prewaricatory Practises, are the infallible Sprouts of a Self-Justiciary. Therefore, considering how fully the Truth, and that under a Fundamental Consideration thereof, hath been from Dr. Crisp's Works, defended and maintained, I shall be the more concise in my just Remarks upon this our Masquerading Stage-Player, as not being willing actum agere: Only I would desire thee to consider these few Heads:

1. That the present Controversie lies not between Protestant and Protestant, in the general as such, i. e. Church of England-Man, Presbyterian, Congregational, or Baptist, either as to Forms of Worship, or Modes of Discipline and their different persuasions therein; neither doth it primarily or positively,

The Introduction.

consist in the order of God's Dispensation in the Covenant of Grace, for herein many upright Souls may unexactly be mistaken, (though this be the subterfuge our Adversaries most miserably betake themselves unto, to amuse both their Readers and Hearers with) but whether indeed there be such a Covenant of Grace, as is mainly constitutive of a Representative Headship, in a proper, and not barely and solely a Political Sense, together with an actual, real Commutation, in an external Juridical Acceptation of Sin and Righteousness between Christ and the Elect, nor by Infusion but Imputation. This is that they would under their gingling Pretences of the Merits of Christ, Holiness, Duties and Works, remove out of the way; which when done, Farewel Reformation, and the Covenant it self to Boot; for by this they absolutely condemn our Separation from the Church of Rome, and expose us justly to the Charge of Shism and Schismatics, and stabilitate the Council of Trent: Nay, I dare confidently assert, and can make it evidently appear, that there is never a Jesuit in the World but might unequivocally, and that safely, as well as gladly, and roundly would, if requested thereunto, subscribe unto their Treatises: Wherefore,

2. Note, That when-ever these our self-Justificaries speak mostly of the Doctrine of Justification, and therein would express themselves by the Preposition [in] but [for] or [by] as knowing that the two latter are more capable in the Letter, tho' not in the least, as to the Analogy of Faith, of a remoter Construction, as to a Causality in the same, and consequently becomes a more adapted, suitable, and undiscerned retirement to lodge their rotten Hypothesis in; hence it is also that their revived Cerberus's Head, dogmatically asserts, without any manner of proof, or so much as once offering at the

same. * That Merit and Matter in Judicial Acts are the same; which is a positive Falshood, either as to their identick or essential Coincidence, or their more proper and distinct

uses, and Applications, tho' herein their wicked retiring holes do lye. Thus casting them into a convertibility of terms, they think to secure themselves as much as may be from the Observations of others; whereas in their Teachings and Writings they absolutely contradict their own Assertion, by separating between Merit and Matter in our Justification, as that they take Merit of Christ's Righteousness, from the Matter of the same, which as they say abides in him, and apply it to the matter of our own Righteousness, the former being in Christ, the latter in us; which indeed is but our Justification, not Justification, by verue of the same; therefore thou wilt find, by a diligent attendance upon their Treatises in the whole scope and design of them, that they allow unto Christ but a meer Adjunctive station unto the Covenant of Grace, or to be but a by-stander, and Looker on upon poor Sinners: That as they come in by Faith and Repentance (notwithstanding their acknowledging that it is by his Merits and Spirit) then it is that he steps in to apply a promise; and that as they continue in the same, so continues he in the discharge of this his Neonomian Office, as by them assigned unto him. Whence it genuinely follows:

3. That

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3. That their exploding of Dr. Crisp for an Antinomian, and exposing him as One that is an Enemy to, and Rejecter of Graces, Duties, and good Works, an Espouser of Sin, as disowning of any Evil to be therein, arises from his not acknowledging of some causally-conditional (though not meritorious, with all our Adversaries blinding Arts) Prerequisites to our Justification; which had he done, he must have openly defied, Rom. 4. 5. and many more Texts that I could name, to the absolute overthrow of the whole Oeconomy of the Covenant of Grace; but that in an acquitted and Righteous sense, must be not only through, but as being chosen in Christ, and thereby in time made actual Members of that Mystical Head, and that from, and by virtue of this our Fountain Union with him in Election, virtually by Redemption, and manifestatively by Effectual Calling, both the Change of our Natures is wrought, and consequently the performance of our Duties, become experimentally unto us, acceptable with God. From a neglect of a due Consideration of the foregoing Heads, I must tell thee, and that from my own Experience and Knowledge;

That of all the Persons in the World, that I have been acquainted with, especial Professors, either in their Polemical Writings, Epistolary Argumentations, or all Conferences; I never met with (I speak not of any of the former persuasions, whereby they are distinguished as such, as being satisfied, that there are many truly worthy of each of them) a more prevaricating, inconsistent, false-dealing, and vain glorious people, than such as are settled and fixed upon this Neonomian bottom, and that as a Judgment of God, resting upon them for their abuse of his Righteousness, so as to make it truckletherunto in the bare Merits of the same, and become thereby a meer Drudge to our own Righteousness, or the Righteousness of the Spirit wrought within us, which doth not only cast us the Foundation, but brings also a disorder into the proper, peculiar Acts of the Trinity it self, in their positively distinct personal Operations, wherein and whereby the Scripture evidently declares (Maugre all the Socinian and Arminian Quodammodo's) the perfect Exaltation, Glory and Renown of one Eternal Deity, in the subservient, regular, and conjoynt management of that Covenant, which these persons would overthrow) as carried on by these three blessed Subsistencies, though essentially One; for the Father properly serves not the Son herein, nor the Son the Spirit, though each unanimously carry on the same design, yet it is by a distinct Demonstration and Application of both the form and matter of the same, as Graciously engaged in and by their own voluntary and everlasting Counsels. Hence it is that the Pharisees of old fell short of their Justification, notwithstanding their owning of the Grace of God, and their great Expectations from the same, in order unto it, Luk. 18. 81. &c. and which is remarkable in reference unto Peter himself; who when he began to warp in this point, Gal. 2. He is treated with, as no less than a Disssembler, and all those siding with him to be under the Power and Prevalency of Dissimulation for a time. The reason of
God's

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God's Jealousie herein, and consequently his Judgment upon them is very plain, in that it is the same Righteousness in God, that he will have exerted both in the Salvation and Damnation of a Sinner, and that as exerted by, and held forth in the the Law, though towards the latter immediately, but to the former in, and [mediately] through Christ; and that not as to the meer Effects thereof; though they follow thereupon, but the solid Substantial Appearance and Application of the same, as the stabilitating Ground and Juridical Foundation of both their Bliss and Misery, together with the just Proceedings of God therein. Mark Rom. 3. 3, 4, 5, 6, 7, 8, 9. For it is the self-same Righteousness, under the just prosecuting Sentence and Charge whereof the Damned lie, in which it is that the Elect stand justify'd before God. Thus the same Doctrin preached by the same Apostles, became the Saviour of Life, unto some, and the Saviour of Death unto Death, unto others, 2 Cor. 2. 15, 16. comp. Rom. 10. 3, 4. Therefore of Grace; for why should any one be made Partaker of that unto his Salvation, which pronounces a just Sentence of Condemnation upon another, but that it is meerly of Grace? The one standing justified in that which passes a Sentence of Condemnation upon the other. He that hath Ears to hear, let him hear.

A SHORT
 REVIEW
 OF SOME
 REFLECTIONS, &c.

IN all Buildings, the Foundation is to be first secured; for where that is laid essentially and entirely in an Error, it is absolutely impossible to be true unto it in an erected Fabrick upon the same, without a continued Superstructure of Errors, *Mendacium mendacis regit, nè persuat*; for as Truth cannot be retained, and defended but by Truth, there being an inseparable connexion between that of the lowest, and highest Degree and Station thereof in the *Church of God*, as there was of every Nail and Thred of a Fringe in the *Tabernacle*, to the *Priest, Altar, and Sacrifice*; so neither can Error be justly maintained, and genuinely pleaded for, but by a constant Enumeration of Errors, (those being a *decorum* and order, even in *Romances*, and *Play Books*, as well as other things.) Hence it is that these two things do infallibly fall out, especially in days of more than ordinary Tryals; when *the Lord Jesus comes with his Fan in his Hand*, by this or the other Providence, *thorowly to purge his Floor*.

1. That the more the *Heretick*, properly such (which I take to be one that either removes or perverts the Foundation that God hath laid) is put upon the defensive part of his Error, he still adhering unto the same, though never so latent at first, or for a while, and consequently undiscerned, the more speedily and clearly, both he, and it will appear unto others. This is evident beyond all manner of Dispute in our *Reformation Controversies* this day, as will fully appear anon.

2. That many who may seem to differ much, even to a direct opposition, as to appearance, at least in several Circumstantials, and more Minute Appendixes unto Truth, as arising either from their Darkness, and consequently invincible mistakes, in apprehending one another, their peculiar mode of expressing themselves, or their timing of each particular Truth, in assigning unto it its proper and more individual station, order, use, and dependance; yet these as truly holding the Head, especially in reference to the *Doctrine of Justification* (the Controverted point this day) whatever their present Dissonancy, and thereupon Exasperations may be, as between *Luther* and *Calvin*, will sooner or later coalesce, and fall into *One*, as being truly Members of the same Mystical Body, because the Foundation is the same, on which they are both laid and built. This will evidently appear from its contrary; and that, as relating unto the apparent *Apostacies* that have discovered themselves in the Treatises of some later, as well as former Writers; who notwithstanding their Vigour against the *Papacy*, even to a Preparation for its Burial by a winding-sheet, yet upon trial of them in the Fundamental Points (which we must stick unto, or we not only lose all, but cast a most wretched Asperson upon the Providences of God, and vindicate the Proceeding of our Enemies in the Death of the Martyrs) of Reformation,

formation, have been driven to shelter themselves under its argumentative Umbrage, and to draw forth the Arrows of their Defence out of it Quiver; yea, and as it is too notoriously known to assign in a manner unto it from *Protestantism*, in the general the very right Hand of Fellowship in *Christoanity*; and all because the bottom is the same, on which they are fixed both in their Hopes and Trust, it being natural for every thing to incline to its designed, and as such proper and uniting Center. *Jo. 5. 40. comp. ch. 6. 64, 65, 68, 69. Hinc ille lachrymæ!*

The matter and truth in Controversie, having been by others so justly and fully stated and defended, we may be the more brief with this our blank Author, especially, considering how weak, as well as false, his Attempts are against the same.

His confident and grave *Trumpeter* tells us in the Preface, *That the wrath of Man works not the Righteousness of God*; much less I am sure doth our Author's lurking, and yet open Politicks, with their false Reserves, contribute in the least to the Manifestation of the same, wherewith his Pamphlet is sufficiently stuffed; for as *Wrath* is the resulsive Operation of *Anger*, which *Anger* is a *Passion*, created in the Soul by God himself, and drawn forth into its proper exercise by him into that which the Scriprure calls *Zeal for his Glory*; so also is *Politicism* in *Man*, a meer exurgency from that reasoning faculty within him, by which he is distinguished as well as by others of his Qualifications from the Beasts that perish; but all these are discriminatively adjudged as to their sinful or gracious position, frame, or operation, as they co-work with, or for, or against the *Righteousness of God*, and that as to their principles and ends, the very Text our Prefacer produces, sufficiently Demonstrates the same. *1 Sems 2. 23. Gc. 1 Kin. 18. 27. 2 Kin. 3. 13, 14. ch. 1. 10. Luk. 9. 54, 55. Judg. 5. 23. Eph. 4. 26. Ab equis, ad asinos.*

Our Author in his first, and part of the second page, highly commends (after a little vent of his Gall) Dr. *Crisp's Sermons*, and that for some certain uses and ends that he is pleased to assign unto them: That he exalts *Free-Grace*, *Christ's Righteousness*, his *Paths*, in expressing the astonishing love of *Jesus*, and that in the *Redemption* of *Mankind*, how *Mercy* and *Truth*, *Righteousness* and *Peace* met, and kissed each other in him, that *Justice* and *Goodness* had their equal discovery in his satisfaction, and how that he depresses good Works and holy Duties, (but observe how he takes him, p. 2. as to satisfying *God's Justice*, or meriting any thing for us. Here the hook lies) from being ingredients of *Justification* and so on. I doubt this word *ingredient* will prove but a very nasty one, by then we have compared it with his ten charges against the Doctor; but for all this we must endeavour as inoffensively and honestly as we can to rescue him out of his Hands, for I never liked *ovem lupo committere*, or *Agninis lactibus canem alligare*, since we see our Author hath no sooner got him into his clutches, by his fawning reserved acknowledgments, but like the *Lyon* in the *Fable*, tears him to pieces.

Some few things to be remarked out of our Author, p. 2, 3, 4. before we enter precisely upon his *Decemvir'd Charge* against the Doctor.

1. His inconsistency, even whilst he endeavours falsely to charge the Doctor with the same (besides, as we shall see in the Close of his Treatise how he overthrows the whole of his Forgery, and that even with his own Pen unto our Hands) from comparing what he says, p. 2, 3, and 4. and several other places, with what his *Armour bearer* in the Preface expresses: "Far be it from me to censure or arraign the *State* and *Spirit* (note those words *State* and *Spirit*) of the Reverend Dr. *Crisp*, whose Soul I take to be in *Heaven*, and whose Intentions and Designs might be sincere and good; though not so distinctly see the nature, order, and mutual Relations and Dependencies, and to upon each other. *Pref. l. 17, 22. Author, p. 2.* His Zeal for *Christ's* impured *Righteousness*, makes him vilisic, and almost, (mark that word) exclude an inherent *Righteousness* of our own; comp. p. 3, "Though the Author of these Sermons often attempts to persuade you that he is no *Antinomian*, i. e. that he is not against the Law of *Righteousness* and *Holiness*; that he is no discourager of *Faith* and good Works, and the several Duties of *Religion*; yet nothing is more evident than this, that he is a professed *Enemy* to these, and with all the Art he can to make others so. Suit but these together, and thou wilt find a Preliminary Transcript of

both his Treachery and Inconsistency, wherewith we shall be sufficiently glutted anon; besides p. 58. He makes him a Derider of the new Eirth, with many other false, as well as bitter Sarcasms, which should they be but in the Hundredth part of them true, would absolutely bespeak the *Doctor* a Reprobate, Gal. 4. 29, 30. Scarce one, or but very few of his Stigmatizing marks, if Faith in its Analogy be attended unto, that can be reckoned of the spots of God's Children.

2. HIS Displeasure against him for separating between Justification and Sanctification, which the Holy Scriptures (as he says) always joyn together, p. 3. but not as to the ends for which our *Author* and his Jesuitical Fraternity would have them promiscuously jumbled together; does the Scripture joyn them, and in no other a Sense doth the *Doctor* separate them.

3. HIS solemn Appeal unto the *Searcher of Hearts*, before he enters upon this his allowed, deliberate, and studied false Dealings with the *Doctor*, of his Innocence in the same, I could tell him of the like Attempt of another, with whom God hath met in the very Language of his Imprecation. Let him and such remember *Ananias* and *Sapphira*.

BUT to the charges themselves: Or, *ab equis ad asinos*, from bad to worse: But, before we proceed, note, *Reader*,

THAT there is not one Charge of the whole ten that our *Author* produces against the *Doctor*, wherein he may be said to have done him the least piece of Justice, or to deal equitably with him according to the matter he hath in Hand, and that in the very literal Dependant Construction of the same which, if otherwise thou findest upon an unequivocal, plain, and candid comparing of the *Doctor*, with his *Traducer*, and that according to the pure simplicity of the *Gospel*, I will lay my Head under thy Feet, to be trampled into Powder. And this, without any manner of reserves, (God assisting) I shall nakedly clear up unto thee; therefore look to it that thou be not deceived herein, either by the *Author*; or any other, *Act. 20. 29. 1 Thess. 5. 21. Act. 17. 11.* for herein I must declare my Judgment, leaving thee to thine own, and am ready to make it good at any time, that the whole of what I have yet seen in Print against Dr. *Crisp*, take it in the full matter, and compacted design thereof, will no more avail, in order unto thy Salvation, than the *Turkish Alcoran* it self would: Nay further, should any one be saved upon the Principles urged, tho' but tacitly, and somewhat obscurely for the present, by these (to say, the best of them) *Semi-justiciaries, Rom. 9. 31. 32.* his Hallelujahs in Heaven, as genuinely springing from such a root, would be but meer Hypocrisy, sufficiently seasoned with a Proud, Pharisaical, and vain-glorious Spirit, *Luk. 18. 11. &c.* This I tell thee again and again, I will be bound to maintain. And as I would beg no Man's Vote or Subscription to the work that lies before me, as one that designed to catch or ensnare Souls from an appearance of Numbers and Names, one of *Bellarmino's 15 marks of a true Church*; so neither would I conceal my self as one conscious of a vile undertaking: But that which is most lamentable, and calls for pity in our *Author*, as not far distant from the unpardonable Sin it self, if I understand any thing of the Word of God, is, His deliberate, contrived, and consequently approved Actings against his own Light, (as with the *Jews* of old; who, though the Matter of Fact, in the Miracles our Saviour wrought was plain, naked, and so convincingly open before them, that they themselves could not gainsay, yet such was their Malice against the truth, that they would rather ascribe the power which they were wrought unto *Beelzebub*, than the Finger of God) for there is scarce any one of his Charges against the *Doctor*, but evidently demonstrates, if the place be view'd, that his confusion lay before his Eyes, even then when he was picking the Matter thereof out of his Works: Therefore thou wilt find, that when-ever he is forced to own or Subscribe unto some things, as being Truths in the *Doctor's Treatise*, he endeavours thereby to blast his Reputation, without any manner of Proof, as confidently assigning unto the whole of his Labours, but a more crafty fetch, ridiculing of the *Gospel*, and all to deceive the People, with several such dogmatical Assertions, without any just demonstration, mix'd with some Theatrical Flourishes, so far from having in them any Savour of Grace, or ap-

Three things concur to the making up of the Sin against the Holy Ghost: 1. Light in the Mind. 2. Malice in the Heart. 3. The Insensibleness of the Sin. Mr. Dod's first Sheet, and 27th, Saying.

pearance of truth; that indeed there is not so much as the least Tincture of common-Morality in the whole Scope of this his pitiful Pamphlet, wherein his barking or canine keenness, *Psal. 59. 6, 7.* is far more acceptable than all his fawning Treacheries, by which he would usher in his pestilent, both *Antinomian*, as well as *Neoninian Heresies*. I must confess that the shaking of my Dog's Tail is more pleasing, as having more of Sincerity in it, than the whole of his introductory Sycophancy to this his Treatise.

For the Proof of which, we shall consider our *Author's* first Charge, to begin withal.

1. He tells us, *Page 4.* That, *the Doctor will not ascribe unto Faith that which the Apostle Paul so often doth, in our Justification before God: and withal, that under a pretence of exalting Christ, (to omit the rest of his pitiful, wyre-drawn, and forced Sophisms) he denies that we are justified by Faith in Christ*—Take a View (*Reader*) of his false Treachery herein, and therein judge, who it is (though our *Author* would impudently fix it upon the *Doctor*) that truly stumbles at the Threshold, whether the Traduced, or his Accuser. The *Doctor*, p. 98. (whence our *Author* curtails his partial Quotation against him) distinguishes between a passive and active reciprocity of *Christ*, (which indeed, if truly weighed, is the very plague, as well as Test, of an *Arminian*. This Discrimination, and the *Doctors*, manifest literal and expressed design therein, had our *Author* but honestly attended unto, and justly represented to his *Reader*, he knew would have absolutely overthrown the whole of his undertaking, subverted him in the very Grounds of his Proceedings against him, and unvail'd him of all his forged seemingly colourable pretences, whereon, and wherein he constantly fixes and shades himself in the vileness of his Charge against him, and thereupon miserably concludes, *that a Man may have a part in Christ, either without, or destitute of Faith, (i. e.)* living and dying in unbelief. But Sir *Ignoto Author*, or *Knight of the Post* rather, know this, that we must not be run down with bantering Impudence, empty Flourishes, much less forged Accusation, but expect both our Information and Establishment, from clear and undeniable Demonstrations, back'd and fortified with solid and well-quadrate Scripture-proofs. And this the *Dr.* doth immediately in the following Page, 99. from *Jer. 31. 18, 19.* which our *Author* takes no notice of, though it at the very time of this his Forgery, look'd, yea, stared him fully in the Face. The sum and substance whereof is this, *That Ephraim must be turned, before she can turn unto the Lord, That she never reflected upon her self, till after her conversion.* And doth not this bespeak a passive part she had in the Lord, or a pre-possessing Act of God in her Soul, before she could in the least put forth an active reciprocity of him? And doth not the latter absolutely depend upon the former? Is not this also the Judgment of the *Assemblies? Cha. 10: Art. 2.* "This effectual Call is of God's free and special Grace alone, not from any thing at all foreseen in Man, who is altogether passive therein, until being quickned, and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the Grace offered and conveyed in it. This the *Doctor* further proves, *Ibid. in Psal. 110. 3.* where he tells us, "Hence it is that the entrance of *Christ* into a Person, is attributed unto the Power of *Christ*, the Power of the Lord must come over a Person before *Christ* can have a possession of that Person, (and then gives this reason) in regard of the closeness of the Spirit of Man, to the pleasure of *Christ*; when *Christ* hath once revealed himself, and made the Soul behold his Beauty, and acquainted the Soul with his Excellency, then the Soul begins to embrace him, (*mark that, Reader*) and to hold him fast, and will not let him go. Doth the *Doctor* now exclude Faith in the Apostle's Sense? Or rather doth he not assign to it; its proper place, according unto, *Act. 13. 48. Gal. 1. 15, 16.* This Orthodox, (though nauseous to our *Author's* *Arminian* Palate, and which puts him upon so many miserable shifts, may be proved and cleared from several exemplary Instances in Scripture, as well as positively Doctrinal points in the same; for it is not the most Gracious Internal Actings of the Soul, tho' wrought and maintained of God himself, that works a Change in our personal Covenant-State; consider it well, (*Reader*) and weigh it in the ballances of the Sanctuary, and that without respect of Persons or Parties; for as God's Act in Justification is purely Forensic, and therein respects our Persons, and depends not in the least upon his Physical Operation, which

is entirely regenerative, whose subject therein properly is our Natures; so also neither doth our part in him in the act of Conversion it self, depend upon our actual closing with him; any further than our passive reciprocity of him makes way for the same, both in its productive cause, and continued, irresistible, and yet Gracious complying Designs. This is clear from *Joh. 1. 12.* wherein a passive Reception of *Christ*, is that which precedes an active one. See also *1 Joh. 4. 10, 19 Isa. 65. 1. Joh. 15. 16. comp. v. 5. ch. 1. 48, 49. 50. Phil. 1. 6. Ezek. 16. 60, 61, 62, 63.* Thus it was with *Adam*, the *Proto-Applicatory Subject* of this Grace, after his fall. How did the Lord deal with him, in order to his Recovery? Did he wait for an actual Exhibition of his Faith to justify him for the same? Nay, did he not rather pursue him, when *Rebelligiously*, under the obstinate Fruits, and reigning Effects of his (and ours in him) *Federal Act of Apostacy*? But with what? even a promise. But what was this promise? the Seed of the Woman. And what was this Seed in the root, or primary Acceptation of it? I suppose, *Christ*, (which is evident in *Eve's* mistake, *Gen. 4. 1.* besides many other undeniable Scriptural positive Proofs) therefore reckoned upon as the *first Born, first Fruits, yea, first Gift*, and to have the *Prebeminence in all things*, before even Faith, or any other work of the Spirit, which is fully expressive of not only the nature as to the matter, but executive form it self of the Covenant of Grace, which Covenant consists of Promises, or, as *Dr. Goodwin* says, *That the Covenant of Grace, is, Election-purposes and decrees wrapt up in promises*: But what are these promises? *Mr. Strong*, in his *Treatise of the Covenants*, tells us, *That they consist not only of two kinds, viz. personal and real, but that the former takes place in the administration of the same from the latter.* If so, then our Doct^r is right; that *Christ* is not only the *first Gift*, but that until we receive him in a passive Sense, how can he be unto us the *Finisher*, much less the Author of our Faith? And 'tis true, that God convinces our first Parents of their sin, and therein begins with *Adam*, which is somewhat remarkable, though *Eve* was first in the Transgression, yet chose rather to deal with the former, as that in and by him, as a *Representative Head*, he dealt with all his posterity. But what is the Fruit of all his convincing, though just Proceedings against him? Nothing but a continued act of Rebellion, and that notwithstanding all the mild Proceedings of the Lord with him, even in the cool of the Evening, not so much as a bare acknowledgment of a matter of Fact in a Transgressive Sense, but rather an aggravating of the same, by their (or our first Parents) ultimate, tho' tacit, casting the cause thereof upon God, rather than themselves. Which way doth the Lord take to restore them, or to bring them to himself? It is evident, by the application of a promise, and that under a *personal* Consideration, before any of that which betokens a real one, *Gen. 3. 15. comp. v. 21.* The Person included in the promise, they first receive, and thereupon their Cloathing or Justifying Garment, typified in the *Coats of Skins*, which were made, or wrought out, and also truly applied by the Lord himself, *Rom. 3. 23, 24, 25, 26*: Thus it was with *Paul* himself, who had a passive part in *Christ*, (I speak it not of that which is barely decretive, or redemptive) even before his actual closing with him, *Act. 9. 3, 4, 5. comp. v. 6.* And is not this *Dr. Crisp's* Doctrin, in his distinguishing between a passive, and active reciprocity of *Christ*, namely, That God, out of his Bowels of Pity and Mercy, will reach out his *Christ* to those that have no Hands to receive him, no Faith to believe in him, but are rather as *stroward Patients*, shutting their Teeth against their Remedy: And is not this evident, without the least reserve in the case of *Paul*, as well as that of *Adam*? as that the part the Elect have in him, in a convertive Sense, proceeds primarily from a passive Application of them unto their Souls, as precedaneous unto their actual knowing, and voluntary closing with him, *Act. 22. 3, 4, 5, 6, 7, 8.* Nay, take it in the most gentle of God's Proceedings with his Adult Elect in the Act of Conversion, or his bringing them over by Faith unto himself, they are primarily passive herein. Consult for an instance but the case of *Lydia*, and the Lord's dealing with her Soul, *Act. 16.* wherein it was evident that her Faith was the Fruit of Union, or that she had a passive part in the Lord (besides that of a decretive, and so a Fountain one; and that of a redeemed, purchased, and so a truly virtual one) before she actually closed with him.

him in the reciprocity of Faith, properly so; for it is well known, though Faith be the instrumental cause, yet that it is the Spirit that is personally, and so peculiarly the efficient cause of our Justification, and that not by an infusion of qualities, but positive, substantial Application of that Righteousness (as being his voluntary, gracious undertaken Office) whereof, and wherein he makes it not only to appear, that *Christ* is the Meritorious, but material cause of the same, and that not by the Mediums of Graces, as Mediator only, but the solid actual Obedience of him, who on that very account became their *Representative Head*, Joh. 16. 13, 14. comp. Rom. 5. 19. And though none of these stand asunder in the compleat uniting, as well as operative, and consequently Testimonial Act of our Justification, but to say or suppose that the two former are not subsequent unto, and do not wholly depend upon the latter, and that as to the very essence of our justified State, as well as Order, is at one blow to build and establish the *Covenant of Grace* upon that of Works, and thereby to assign such a *CAUSA SINE QUA NON*, unto our believing (as our *Author* very closely inters p. 4. l. 30, 31, 32, &c. that Faith is not so much a Manifestation as an entitling Grace, and what that means, we know very well) that the whole Mysteries of the Gospel, in Election, Redemption; yea, and Vocation also in the effectual Application of them both, as to imputation on the one Hand, and Inhabitation on the other unto a Sinner, must attend upon our Faith, and that as the antecedent Fæderal (but not meritorious by any means, though perhaps, *STILO NEONOMIANENSI, acquisitivum*) condition of all the benefits, both designed by, and received from them. This is evident, I say, in the Example of *Lydia*. That the Lord opened her Heart, is too notorious to be denied, and that this opening of her Heart is express'd and clear'd up from the Fruit thereof, even her Attendance upon what *Paul* spake, which was no more than the hearing of Faith; it was *Faith upon this opening* that caused her to listen: Now, is it not as evident a Demonstration of *Irrationality in Logick*, as it is of *Herese in Divinity*, if we do but attend unto the Analogy of the *Covenant of Grace*, *ut prius*, in all the parts thereof, and that, both of personal as well as real promises, the latter depending upon the former: That she should either have her Heart opened by the Lord, and that thereby she should attend unto what the Lord by *Paul* spake unto her, and yet not to be pre-possessed of, or by the Lord, unto both this opening and attendance.

TO deny this, is not only blockish Nonsense, but a *Θεομαχία Ἀυτεψιστίας*, or, *Man's self-ability engaging against God*. The *Divinity*, and therein Religion and Practice of some in this our day, may in a more especial manner, by way of allusion, be observed from the proceeding of that wicked King *Ahaz*, 2 Kin. 16. 10, 11, 12, 13, 14, 15. Who, tho' after the sight of the *Altar at Damascus*, and his thereupon bringing it in the exactly, made formative frame, and material fixing of it in the House of the Lord; yet removed not the *Altar of the Lord wholly* out of the House, but displaced it, and that not as to render it entirely useless, or of no advantage unto him, but that under a colour of enquiring by it, he might the more pretextually, or covertly go on in the establishing himself in his own ways of Works and Holiness, as knowing that the Merits, or Worth of all his performances, did typically lye there; therefore a *Brazen Altar*, as acknowledged by himself. Thus according to our *Neonomian Herese*, some allow unto Christ but an adjunctive station (remote enough from the fixed design of God) unto the *Covenant of Grace*, as to the acceptance, both of our Persons and Performances with the Lord, *i. e.* That as we perform this or the other duty, though therein we Sacrifice but to our own Nets, yet it is but running to *this Altar*, or the Merits thereof, by which we must enquire into, and come to know that our Works, and consequently our own persons become in a justifying Sense approved by, or acceptable with him.

From hence our *Author*, p. 5. lets fly his barking, or concisionary Arrows against the *Doctor*, through the sides of *Beza*, whose treatment is at best but tragi-comœdial, or rather comœdially-tragical: Alas, poor *Beza*, who it seems in his Sense is but a *Pretender to mend Texts*, nay, an *Alterer of them*, by *Daring and Presumptuous Practices*, instead of a just *Explicator* of them, as our *Author* acknowledges, though with a, *perhaps*, (as *Hobs* upon his

his *Atheistical Entrance into Eternity*) it was the only considerable fault (more canino & dogmatico,) in that worthy (by all means to Sugar the Pill) *Mans*'s Annotations. But however it seems, *Beza* must down, for in the judgment of our *Scrutinious blind-Mans-buff* he hath opened a Text of Scripture, that gives too great a Countenance to the *Antinomian Error*, which our *Author* is pleas'd very Learnedly to define by the Character of *Crispianism*, and to Entitle himself amongst the number of the *Criticks*, as having *unmask'd* the same. The Text it seems is this, *Rom. 5. 1.* Therefore being justified, &c. Therefore! Wherefore? I suppose the Word is an *Illative*, and as it makes way for an Inference and Conclusion, so it absolutely bespeaks some *undeniable Maxim* or *Truth* formerly fixed upon, without a retention of which, it would prove but superfluous and trifling, and indeed it is, that no less than which our *Author*, together with the rest of his Tribe under a pretence of exalting Faith, would torally overthrow. The *Apostle*, having in the immediately foregoing *verse*, *chap. 4. 25.* positively as well as inclusively declared, that in what *Christ*, as the Representative Head of the Elect did, lay their Justification before God, though the meer Act of God, in justifying is purely of *Grace*, *Rom. 3. 24.* yet considering that *Christ*, and that by the appointment of the Father, pursuant to the Eternal Counsels of his Will, and that according to their mutual engagements in the *Everlasting Covenant*, became Incarnate, obey'd, suffer'd, yea, rose again, and that not for himself, nor barely on the Behalf, and for the good of those given unto him, but more immediately in their room and stead. *Heb. 2. 14.* It became just with God, and it is a juridical, as well as External Act in him, to reckon upon such as justifi'd thereby and therein, *Rom. 3. 25, 26.* which Grace of Justification in the prefixed matter and form thereof, they enter upon through *Christ* by Faith, and all the Fruits of the same, such as Peace with God, &c. otherwise this Text, *ch. 5. ver. 2.* must be read thus,—By whom also we have access by Faith into this FAITH, instead of this Grace, which purely refers to Justification, as an Act, in, of, and by God himself) wherein we stand. *Dr. Owen* brings in *Cyillus Alexandrinus*, in *Joan. Lib. 11. Cap. 25.* speaking thus: “*Quammodum praevaricatione' primi*

“*hominis ut in primitiis generis nostri, mori addidit suum; eodem modo* *Dr. Owen's Treat.*
 “*per obedientiam & justitiam Christi, in quantum seipsum legi subjecit,* of Justification,
 “*quamvis legis auctor esset, benedictio & vivificatio qua per Spiritum est, ad* p. 482.
 “*totam nostram penetravit naturam.* And *Leo. Epist. 12. ad Juvenalem.*
 “*ut autem repararet omnium vitam, recepit omnium causam; ut sicut per unius reatum omnes*
 “*facti fuerunt peccatores, ita per unius innocentiam omnes fuerunt innocentes; inde in homines*
 “*manaret justitia, ubi est humana suscepta natura.*

Again, “ This is the clearest Testimony, that what the Lord *Christ* did and suffer'd was for us, and not for himself. For without the *Dr. Owen's Treat.*
 “ consideration hereof, all the Obedience which he yielded unto the Law, of Justification,
 “ might be look on as due only on his Account, and himself to have p. 237.
 “ been such a Saviour as the *Socinians* imagine, who should do all with
 “ us from God, and nothing with God for us.

And in his answer to *Mr. Baxter* upon the same Charge of *Antinomianism*, and the Grounds thereof, that flies about our Ears this day; He says, “ My second is, that which is procured for any one, thereunto he hath a right: The thing that is obtained, is granted by him, of whom it is obtained, and that to them, for whom it is obtained. To this is answered, 1. In the Margent, that I should make Appendix to *Dr.*
 “ great Changes in *England*, if I could make all the Lawyers believe this Owen's Answer
 “ strange Doctrine; but of what the Lawyers believe, or do not believe, to *Biddle*, p. 35.
 “ *Mr. B.* is no Competent Judge, be it spoken without Disparagement, for the Law is not his study: I, who (perhaps) have much less skill than him
 “ self, will be bound at any time to give him Twenty Cases, out of the Civil and Canon Law, to make good this Assertion; which if he knows not, that it may be done, he
 “ ought not to speak with such Confidence of these things. Nay, amongst our own Lawyers, (whom perhaps he intends) I am sure I may be informed, that, if a Man im-
 “ tercede with another, to settle his Land by conveyance to a third Person, giving him
 “ that

“ that Conveyance to keep in trust until the time come, that he should by the Intention of the Conveyer enjoy the Land, though he, for whom it is granted, have not the least knowledge of it, yet he hath such a Right unto the Land thereby created, as cannot be dis-null'd. This is the very thing for which it is that *Dr. Crisp* brings in this Text, and *Beza's* Annotation thereupon, and that in the very Page, whence the Charge is fetcht. Namely, that,

“ Justification is truly and properly the work of God himself, and cannot be the work of Faith. Nay, he goes farther, “ Suppose (*says he*) *Dr. Crisp's Works*. Vol. 2. Pag. 325. you should have the words to run as they are commonly render'd. I

“ answer, Then are we to distinguish in Faith of two things; there is the *Act* of believing, and the *Object* on which we do believe; and so the words may be understood thus: *Being justified by the Righteousness of Faith, or by the Righteousness of Christ, which we do believe, We have Peace with God, and so ascribe our Justification to the Object of our believing the Righteousness of Christ, and not to the Act of Believing.* The truth is, Beloved, the *Act of Believing* is a Work, and as much our Work as our Fear and Prayer, and love is; and the *Apostle* should contradict himself, when he saith, *We are saved by Grace, through Faith, not of Works,* if he mean the *Act of Faith*: And he might as well have said, *We are not justified by Works, but we are justified by Works.* This he further distinguishes in the same Page, unto which I refer thee (which our *Author* with various huffing Reflections, and rotten Inferences, most partially and fallly quotes in his 6th and 7th Pages.) That, to be short, there is not only a distinction between the *Act and Object of Faith*, and that as properly relating unto our Justification and Righteousness therein, but also to God's *Act of our Justification* in Heaven, as fully Precedaneous to the termination thereof in Conscience. *Dr. Owen* upon the 1 Cor. 1. 30. in his refutation of *Socinus* and *Bellarmines*, tells us, That *Christ* is made of God, Righteousness unto us in such a way and manner, as the nature of the thing doth require. Say some, it is, because

“ by him we are justified. However the Text says not, *That by him we are justified,* but he is of God made Righteousness unto us, which is not our Justification, but the Ground, Cause and Reason, whereon we are justified. Righteousness is one thing, and Justification is another.

Now either this Righteousness is in an eternal, decreative, and material sense, truly and irrevocably theirs. before they believe, or upon what Grounds is it that God can be reckoned just, in his justifying of them, even when they believe? But there is a secret grub lies at the bottom of all this our *Author's* Indignation, which we must endeavour to find out. See *Dr. Owen* against *Mr. Baxter*, in the fore-mentioned Appendix. Now I say,

Dr. Owen's Appendix against Mr. Baxter, in his Answer to Biddle. pag. 19.

“ that in the sense, wherein I affirm, that Justification is terminated in Conscience, I may yet also affirm, and that suitably to the utmost Intention of mine in that expression, that Justification by Faith is not a knowledge or feeling of Justification before given, nor a Justification in or by our own Consciences, but somewhat that goes before all such Justification as this is, and is a Justification before God. And is not this true? How many scores of our ancient solid Reformers might be brought in to attest this truth, wherein and whereby they distinguish'd themselves in a Fundamental sense, as *Protestants* from *Papists*? But it seems (as our *Author* thinks) *Dr. Crisp* did not pitch upon a right Text in this of *Rom. 5. 1.* though it and its Context undeniably prove he did, to fix this his Discrimination upon, and therefore alters the Scene of the Charge against him, *i.e.* from a distinguishing to a confounding Explication, p. 7. where he, to his own Admiration, no doubt, Learnedly explains *Gal. 3. 24.* for if the *Apostle's* Sense or Meaning be the same in one place of his *Epistles*, as well as in another, when he speaks more especially of *being justified by Faith*, (which our *Author* firmly asserts) why then should he make a distinction between the *Act and Object of Faith*, from *Gal. 3. 24.* which he denies unto the same *Apostle*, from *Rom. 5. 1.* in *Beza's* Interpretation, and the *Doctor's* Quotation of him for that end? A strong Memory I see is exceeding requisite for a Lying and Prevaricating Spirit: This is not far unlike the *Devil's* Proceed-

ings with *Job*; who when he saw that his Accusation of him before God for an Hypocrite, did not prove true, or hold Water, then does he slyly seek by his Wife in an Instrumental Sense to cause him to part with his Integrity. Just thus it is that our *Author* most shamefully spews out his own Treachery. Dr. *Goodwin*, upon *Eph. 2. 6.* saith, that—' Our Salvation is in God's Gifts, and in *Christ's* personating of us; (mark this piece of *Crispianism*) and apprehending of us; it is perfect and compleat, though in our Persons, as in us, it is wrought by degrees. Further, pag 218, 219. He tells us, ' You see the distinction between *in Christ*, and *with Christ*; we are said to be quickned *with Christ*; why? because that Work, as it is wrought in *Christ* once for us, hath now some Accomplishment in us; but speaking of the Resurrection to come, he does not say we are raised up *in Christ*, but raised up *with Christ*; do but learn to distinguish, for the want of this makes many Men to mistake. A Man before he is called, he is justified in *Christ*, but not *with Christ*, that is, it is not actually applied to the Man's Person; his Person is not put in *foro verbi*, in the State of Justification. Learn, I say, to distinguish between receiving a thing in *Christ*, and receiving it *with Christ*, you receive it *with Christ* when it is actually applied to your Person; we now sit together in *Christ* in Heaven, would you desire no other sitting in Heaven *with Christ*, than now you have? Certainly you would: As you sit in *Christ*, so likewise you would sit *with Christ*; so take a Man before such time as he believeth, and is converted to God, would he have no other Sanctification? Would you have for your Child, suppose you believe him to be elect, or had an immediate infallible Warrant, so to think, no other Sanctification or Justification than he hath then? No, you would have him Sanctified *with Christ*, and justified *with Christ*, which is to have that which he had in *Christ*, applyed to him; and he put actually in his own Person, in the state of it. The want of the consideration of these things, causeth a great mistake in this Age; you shall find that still the Scripture useth that Phrase of these things, which we not only have in *Christ*, as in a common person, but it must be applied unto our own Persons also; for would any Man desire to be no more glorified than he is now? Yet as we are perfectly glorified in *Christ* now, so we were perfectly justified in *Christ* when he arose, and perfectly justified from all Eternity. Who shall condemn the Elect of God? Saith the *Apostle*, Yet these must be applied to our own Persons, and our Persons must actually be put into this condition: When we come to Heaven, then he saith, *we shall sit with Christ* in his Throne, *Rev. 3:* but while we are here on Earth, then it is sitting in *Christ*. The Consideration of this distinction, would in a word clear the great Controversie that is now between the *Antinomians* (as they call them) and others about being justified before conversion; whether a Man be justified before conversion, or no, or whether he be not so afterward, as in some Sense he was not before: I say, we are justified in *Christ* from all Eternity, and we are justified *with Christ* when we believe.

NO W, if thy *Doctor* be not a thorow pac'd *Crispian*, I know not who is; and let me tell this *Author* by the way, that if he dare appear openly in this Controversie and in which I offer him a full unreserved meeting, whereunto let him bring what numbers and degrees of Persons he possibly can, either by hook, or by crook, according to the constant practise of those of his persuasion, to back him in the same, I question not but by the wisdom, power, and Grace of God, sufficiently to manifest, that Dr. *Crisp* fully accords with all those more ancient and modern REFORMERS, truly and undeniably reckoned upon as such (though perhaps differing in other things,) as to the *Doctrines of Justification, Sanctification, Graces, and Duties* thereupon, both in their spring, nature, order, form, matter and uses, and that in the full scope, and agreeing with the compleat tenure of the Covenant of Grace it self. But our *Author* tells us, p. 8. from the text he had cited. p. 5. That the *Apostle* by way of *Antithesis*, constantly opposeth Faith to Works in Justification, that is, an act of ours to some others of our own, not an Act of ours to one of God, as this *Author* would have us think. The opposition, which you may observe in St. *Paul's* Writings of Faith to Works, is sufficient to persuade

Crispianism Unmasked, pag. 8.

swade that it is but a Dream of the *Doct^r*, that to be justified by Faith, is to have in our Spirits the Manifestation of God's Justification. This hath no relation at all to what the *Apostle* so often saith, *&c.* so far be. Now this *Antithesis*, according to our *Author's* manifest Design therein, one Mr. *Antiozzo* has notably anatomized in his Explication of *Phil.* 3. 8. *&c.* unto which I refer the *Reader* for his being undeceived, and shall let Dr. *Goodwin* answer this from the fore-mentioned Treatise,—‘ Whether it be the

Dr. *Goodwin* on the *Ephes. Part* 2d. p. 301. ‘ *Act* of Faith that justifies, or that is accounted a Mans Righteousness, when we are said to be saved through Faith? Surely, no, for God might have took work as well, if he would have taken it as an *Act*, he might have taken any *Act*, Love it self.

‘ T H E R E is this reason lies in the bottom of my Spirit against it, besides all that else the *Scripture* saith against it; That if when I go to God to be justified, I must present to him my believing, as the matter of my righteousness, and only *Christ's* death as the merit of it (which is the very controversie on foot this day, for all our *Author's* seeming acknowledgment of the righteousness of *Christ*, and the bare instrumentality of Faith in the reception thereof in order to our Justification) ‘ What will follow? Two things are clear to me: First, That the heart is taken off from looking upon the righteousness of *Christ* wholly, and diverteth it to it's own righteousness in the very *act* of believing, for righteousness, and presenteth that to God which the *Scripture* is clear against; I say, it doth take the heart off from the righteousness of the *Lord Jesus*, or the eyeing of that, and causeth it to divert into it self, and present its own Faith to God. Secondly, Every man that will believe to be justified, and go to God, and say, *Lord justify me*, he must have an evidence that he hath Faith, for how else can he present that as the matter of his righteousness? Now Millions of Souls cannot do this, they were in a poor case if they should be put to it.

‘ T H E *Apostle* saith, *it was of Faith that it might be sure*. If Justification had been founded on the *act* of Faith, it had been as sure on works as faith; for that faith that draws out an *act* of love, is as apt to fail as that *act* of love. But here is no uncertainty, while I believe to be justified by the righteousness of *Christ*; but my faith is swallowed up there; though I may doubt of my faith relying on him, yet I have a sure object; I have a sure matter to represent to God for me, whereas if believing was that I had to represent to God to be justified by, suppose my faith fail me, I have not a sure matter of righteousness to represent to God.

‘ T H E very object Faith believes on is a contradiction to this, that the *act* of Faith should be the matter of my Justification.

Yet further—‘ *Q.* Is not faith an *act*? It's true, it is in a *Grammatical* signification an *act*, but in the sense in the true real import of it, it is meerly passive: Faith doth not give any thing to God as Charity and Love doth, but it only suffers God to be good to it; it takes in that

‘ Salvation which grace would bestow upon it; my Brethren, the hands of all other graces are working hands, but the hands of faith are meerly receiving hands; now saith the *Apostle*, *Not to him that worketh, but believeth*: So that this faith, as it believeth to Salvation, it is not reckoned a worker, nor doth it look upon it self as such, but a meer receiver, a meer emptiness, a meer first matter and chaos, the form whereof is grace, if I may so allude; no grace could have been chosen in the heart of man, suitable thus to the grace that giveth, and to the gift it self, as this grace of Faith is.

‘ A N D there is nothing in Man that answers the promise; for this grace hath put it self out into promises; as the original lies in the heart of God, to he hath made out a Copy out of himself in the promises, and nothing answers this but faith.

See but the very places that our *Author* quotes out of Dr. *Crisp*, and thou wilt find that this is his plain, yea, literal as well as inclusive Sense of the whole of that of Faith, as *pag.* 85, 440. 595. compare with our *Author*, p. 8, 9. and be thine own Judge therein, as to the Wretchedness of his Forged Charge against him. Further says Dr. *Goodwin*,

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Mark it well Reader, That— ' In Christ as a common person, and as a pattern of us, we may be said to have done what Jesus Christ did or doth, or what befalleth him ; and we are reckoned by God to have done it : My Brethren, this is one of the greatest hinges of the Gospel— That way of the *Arminians* doth exceedingly detract from the love of God, (*viz.*) to make him a lover of Mankind; and that that is a thing out of the consideration whereof he gave his Son, and that he loves them in common, and loves them indefinitely, and if they believe so, God will then shew love to them. Again, But you will answer me, how can this be, that we should be children of Wrath, and yet that God should love us, and out of that Love call us, and yet the Love be the same? If they will answer me another question, I will answer that ; and that is this, How was Jesus Christ beloved, and a curse at the same time? Do but answer me, how were they in *Rom. 11.* enemies and beloved at the same time? Whether did not God actually and really lay the sins of us all upon Christ, who yet at the same time was without sin? And again, Was not Christ, when on the Cross really made sin? and yet now he is in Heaven, he is without sin, even in that very respect wherein before, when on Earth, he was Sin. Was not Jesus Christ once made sin in a true real sense? Certainly he was; And is not now Jesus Christ without sin in the same sense? So the Apostle saith: Now then answerably, we may be enemies, and yet loved of God: We may be children of Wrath, and condemned already, in respect of that we stand in, and afterwards saved as truly, as once Jesus Christ was made Sin: He will appear the second time without sin, saith the Apostle, *Heb. 9. 28.* Is there such an alteration made in Christ's condition, and a real one? Certainly there may be the like in ours, in *2 Cor. 5. ult.* the parallel is exact, *Him did God make to be sin for us, that knew no sin, that we might be made the righteousness of God in him.* As on Christ's part there was a time when God laid all our sins upon Christ, and then another time, in which he took all our sins off from him, when he had satisfied for them; so on ours, there is a time when God doth lay the righteousness of Jesus Christ upon us, and takes off that state of wrath that we were in in our own persons; And as it were absurd to say, (as some) that our sins are translated upon Christ then, when we believe; so that then we were made the righteousness of God in him, before we are called and believe, in that sense, that the Apostle there speaks: The parallel then lies in this, That as there was a time when God laid our sins on Christ, made him sin, which was on the Cross, when also at the same time he was personally without sin; so there is a time, when God accounts personally to us Christ's righteousness. And again, as there succeeded a time, when Christ that was made sin, and remained under it for a while, is without sin (as now for ever he is) so there was a time, when we, who are now justified, were not justified, but were sinners and children of wrath, and that truly before God, as truly as that now we are saved before God. And that is certainly to me the meaning of that in, *Rom. 8. 4. The righteousness of the Law is fulfilled in us.* Do we fulfil the righteousness of the Law? No, but as it was fulfilled in and by Jesus Christ before; so the same being applied unto us, when we believe, is said to be fulfilled in us, that is, is made good in us, as we may so express it; in that discharge of his, we, as considered in him, are made the righteousness of God.

But you will say, how are we saved in Christ, and justified in Christ, upon believing, when we were justified from our sins in Christ when he rose, &c. and had sin taken off from him, did not he repent us then?

ADAM's instance will clear all; were not all Mankind condemned in Adam? Yet no man is condemned in his own person till he is born, yet representatively in Adam all died: so it is here, so far as we take Christ as a common person representing us, what was done in him, was done for us in him; and so from eternity, before Christ died, we were saved in him in that sense, according to the grace which was given in Christ before the World began, saith he, in *2 Tim. 1. 9.* Christ himself purchas'd it, with a reserve till we believe and repent, or else we are not to have the benefit of his death. The Bond lay in God the Father's

Dr. Goodwin on
the Eph. part 2d.
p. 215. &—
p. 145.

p. 295, 296, 297.

hand till we should come in to him for it. I do not know that the Scripture useth the word *saved from everlasting*, but only that the grace was given us in Christ, and that Christ died representatively, but when we come to exist in our own persons, then it is applied to us, and we are saved in our own persons by that grace, which once made Jesus Christ a *common person* for us.

NOW *our Author* drawing towards a conclusion of this his charge, p. 10. brings in his clinching Argumentative Inference, which questionless he takes to be a very *doubtful one*: Namely, 'That if a Man be justified before he believes, then he is not justified by faith; that is a plain case, says he. It is so indeed; however, I exceedingly doubt whether in this *our Author*, it be not an amphibious, prevaricating and *Delphian Oracle Case*. And to put the matter beyond dispute, consider *Reader*, That to be justified doth not only import, but irresistibly presuppose an actual, as distinguished from a personally possessed interest in such a righteousness as that wherein God may, *salva justitia*, and that not in a remote meritorious, but immediate and substantial sense, without the least interfering with the infinite, unlimited, footless Justice and Holiness of his Divine Nature, whence this Righteousness is reckoned the Righteousness of God, received by Faith; or the compleat and perfect demands of the Law; whence it is also, that Christ, as being made under the same, is accounted in an immediate sense, THE LORD OUR RIGHTEOUSNESS; (the latter being a full revealed Transcript of the former) or can groundedly and positively in his very act of justification, without any manner of reserves, pronounce us just (and that not in a bare meritorious, and as such subservient sense of the same, the *Diverting Kettledrum* of these our *Spiritual Dragoons*, to stave us off from our diligent attendance upon the *Carbado's* and traduced *Martyrs* and *Witnesses* of our blessed Jesus, in their distinct, as well as materially faithful Testimonies concerning him) from and in such a Righteousness, as actually, adequately, and materially corresponds with the forementioned Perfections of God, both in his Nature and Law; for as possession, properly such, gives no man a juridical Title unto that wherewith he enters by possession, so neither does Faith, which is in this case, at most a meer possessing grace, entitle even an elect Vessel unto any one of the least of the promises in the whole of Scripture; but it is his juridical forensick (though founded in grace) relation unto, and interest in this Righteousness that gives him an undoubted Title and Right unto his justification, and all that is consequential of the same; hence it is that Faith follows, and that in two respects:

1. AS a manifestaring or evidencing Instrument, with all it's Adjuncts, Concomitants and Subsequents, whence it is, that Christ as the Author and Finisher of the same, becomes the Wisdom of God unto such a Soul.

2. AS an uniting, applying, clothing, grace-conveying, heart-renewing and fruit-bearing instrument, and that in all the vigorous exercitious aSings thereof, both objectively and subjectively; whence it is also, that Christ as the Author and Finisher of the said Faith, becomes the Power of God unto such a Soul: but all this is merely the fruit of a previous Title, otherwise God could not be just in justifying, neither could his elect ones be justly reckoned upon as Sons, but rather Bastards or Impostors. But all this blunder in *our Author*, as in the close of this Charge, p. 10, 11. is no more but to bring in the Vertues and Graces of the Spirit, as the matter of our Justifying Righteousness, provided that Faith as an Instrument, will but eye and betake it self unto the Righteousness of Christ, and engage the Soul to rest wholly upon the same, in the bare merits thereof, for it's Justification before, and Acceptation with the Lord.

Projicit ampullas, & sesquipedalia verba. Hor: .

II. HIS *Second Charge*, p. 11. is, That the *Doctor* ' Asserts and Defends that Do-
 ' *ctin* which is the bane of all *godly Fear and Dread*, of all *suspicion*
 ' of our selves, of *Spiritual Watchfulness*, and a *way and manner* *benedi-* Crispianif. *unmak'd.*
 ' *our*; which yet are *Graces and Duties* much commended in Holy p. 11
 ' *Scripture*, and greatly practis'd by the *Servants of God*. This false
 imputation of his, is managed with the same scurrilous and lying Spirit, and to the same
 ends that his former and subsequent ones, are produced for, against the *Dr.* As

1. THAT he never gives thee an account, upon what grounds it is, that the *Dr.* urges
 this or the other discrepant sentence, that he, for his own vile ends, does continually through-
 out his *Pamphlet* quote.

2. NEITHER does he declare for what ends and from what principles (as tending
 thereunto, together with their uses and advantages, as assigned unto them of the Lord, in
 their proper places) it is that the *Dr.* speaks for or against, both duties and graces. As for
 instance, He tells us, That the *Dr.* ' a bold and fearless man laughs at such silly creatures
 ' as *fear and distrust* their having Faith or no; and being regenerated
 ' and sanctified or no; and withal that he merrily brings in such an Crispianif. *unmak'd.*
 ' one complaining thus, *I have neglected the Day of my Visitation, I had* p. 11:
 ' *once the Opportunity, the presence of the Spirit of God; Alas! My*
 ' *fear is, that that was the Day of God's Grace to me, and now there is no more hope left for me.*
 ' And thereupon concludes, Which words (as you'll find) he speaks in way of *Mockery*:
 ' And in several other places you will find him deriding such *whining timorous Christians* as
 these, representing them as Persons of shallow Understandings, and of a Temper, nor
 becoming the Gospel. What Ground he hath received for this frontless, and wretched
 Branch of this part of his Charge, let the very place from whence he cites it, determine
 p. 345. where speaking of *God's laying Iniquity upon Christ*, that it is so entirely his own
 Act, that none of our Duties, be they the best that we can perform, can have any Hand
 therein. Therefore I shall be the more large, in transcribing the *Doctor*, even in this Page,
 and that which follows, that thou mayst apparently discern into the villainous Treachery of
 this *Author*, and justly guess thereby at the base ends in the same. The *Doctor* speaking
 from those words in *Isa. chap. 53. 6.* that our Sins are already laid on *Christ*, tells us;
 ' It should therefore serve to put the People of God upon the Admiration of the great love
 ' of God (seeing it is only the Lord that layeth Iniquity upon *Christ*)
 ' to give unto the Lord the Praise of the Glory of his Grace. Oh! *Dr. Crisp's Works.*
 ' let nothing go away with that, seeing none but the Lord doth the Vol. II. Pag. 345.
 ' thing!

' And to this end, Beloved, the Lord must open your Eyes, that you may see. It is he
 ' alone that doth it; but till you see it, what ever you may think of your selves, you will
 ' sanctifie to Nets and Drags instead of them. If Righteousness seem to be the casting of
 ' burthens in Spirit, then Righteousness shall be, and will be exalted above measure. From
 ' whence proceeds these strange Expressions, *Oh the Omnipotency of Fasting and Prayer, and*
 ' *Repentance!* What is this but to give the Glory of the Lord to our services, as if they
 ' discharge us of our Sins, when it is the Lord only that doth discharge us of them? But I
 must hasten.

' THERE is another observable Passage in these words, more observable indeed than
 ' heeded by the most of them, and that is to be taken from the circumstance of Time, *when*
 ' *the Lord laid Iniquity upon Christ* The Text saith, *The Lord hath laid on him the Iniquity of*
 ' *us all.* Satan knows well enough of what great consequence this Circumstance of Time
 ' is, both to the Manifestation of the Glory of God's Grace, and to the establishment of
 ' the Comforts of God's People, and therefore he hath raised a foul Dust to misguide poor
 ' Wretches, that they may not lay hold upon this Circumstance, and the Comfort that will

‘ flow from it. The Text saith not, The Lord *doth* lay Iniquity on him, or the Lord *will* lay Iniquity on him, much less that the time is overslipped now, and the Lord will not lay Iniquity upon him.

‘ *Satan* is very busie with tender ignorant Hearts, either to perswade them that the Work is now a doing, or the Work hereafter shall be done, but yet is not done, or the time is overslipped, it might have been done, if Men had not neglected the Opportunity, but now it is too late, it is never to be done.

‘ The last of these hath troubled the Hearts of many People, whence comes these expressions: I have neglected the day of my Visitation, saith one, I have neglected the Opportunity, the Presence of the Spirit of God, my fear is, that was the day of God’s Grace to me, but I have let it slip, and now there is no more Hope left for me; but Beloved, let the evident Word of the Lord himself be your guide, and know, that every thing that is spoken contrary to the Mind of the Lord, revealed in his Word, is but the natural Fruit of the Father of Lies, who is a Lier from the beginning. The Lord *hath laid* Iniquity upon Christ: Hath he done it already, and is it now to be done? Nay, hath he done it already, and doth he revoke it, and will not suffer it to be done? The point then briefly is this. *THIS Gracious Act of the Lord’s laying Iniquity upon Christ, is not now, or hereafter to be done, much less a thing he never wills, but it is a thing the Lord hath already done.*

‘ EVERY School-boy will be able to tell you that this Expression (*hath laid*) imports the time past, the word being in the *Preter-Perfect* Tense; it is not in the *Present* Tense, nor in the *Future* Tense, *the Lord will lay*, but in the *Preter-perfect* Tense, *the Lord hath done it*, it is an *Act* past.

NOW, Reader, be thy own Judge or desire no Clandestine, or surreptitious and forced Subscriptions from thee; whether Doctrins, Graces and Duties, are not owned by the *Doctor*, provided they be kept within their prescribed limits, out of, and from which our *Author*, would for a base self-justiciary end divert them, and therefore

Crispianism Un- summons us “ to listen to what the Infallible Scripture of Truth says, *mask’d.* p. 11, 12, (though for vile and infallible ends, as by him produced) ‘ from *Prov.* 13, 14. 28. 14. *I Cor.* 16. 13. *Heb.* 3. 12. *Phil.* 2. 12. *Heb.* 4. 1: *R.m.* 11.

‘ 12: 5. See *v. 1.* 4. *Heb.* 12. 28, 29. But ask him, do any of these Texts tell us that a Fear and Dread of God, or any other Duty, or Qualification in our Souls, contribute in the least to a laying of Sin upon Christ, which ought first to have been proved, had he dealt either in a way of reverential awe towards God, or due Respect and Regard towards Man? But we shall find enough of this as we go on.

As to the Third Charge.

Crispianism Un- III. THAT, “ He hath imbib’d the Principles and Doctrin of this *An-*
mask’d. p. 15. ‘ *thor*, *viz.* the *Doctor’s*, (says our *Author*) cannot pray. And for this quotes him, p. 370. thus, ‘ When People pray for any Grace (omit- ting what Intervenes, *viz.* ‘ that God hath pised over to Men) all their Prayer is, that

‘ God would manifest, &c. not regarding either what goes before, or

Dr. Crisp’s Works, ‘ after; therefore I shall transcribe the substance of the same.

Vol. II. p. 370. ‘ WELL then, if you pray in Faith, that your Sins are forgiven, up- on this Ground, (*i. e.* our Sins being already laid on Christ) because

‘ God hath made this Grant, and you find it upon Record, then it seems your Sins were for- given you before your Prayer was made: You will say, *God hath granted this before, and*

‘ *now you pray to God that he would make good that Grant to you which he hath granted before,*

‘ Beloved, what is this more than to make that evident to your Understandings, and to give you the knowledge of that which he hath before granted, that you may have the Comfort

‘ of it? I refer the Reader to the place it self, for our *Author’s* Refutation, both in the matter, and design of his Treacherous Charges.

NOW,

NO-W, from whence he runs to his old *Arminian* inference, that
 ' If any Man believes this; it is impossible he should give himself to Pray- *Crispianism Un-*
 ' er, and be frequent and ardent in his Address to Heaven: For *mask'd*, p. 15.
 ' what should he pray for, when there is no obtaining any good at all by
 ' it? And thereupon tells us, that to pray for the Forgiveness of Sins is needless; and to en-
 force his malicious Charge, very wretchedly quotes several Texts of
 Scripture; as *Psal.* 65. 2. — 34. 17. — 50. 15. — 69. 33. — 145. 18, 19. *Page* 16, 17.
Prov. 15. 29, *Exod.* 32. 11, 14. *Josh.* 10. 12, 13, 14. *1 Sam.* 7. 9.

' *1 Kin* 17. 1. — 18, 28. — 42. 45. *2 Chron.* 20. 5, 22. *Isa.* 37. 15, 37. *Jonas* 2. 1. 10. *2 Cor.*
 12. 8. The *Doctor* still speaking, (which our *Author* never regards in any of his Charges)
 that our Sins are already laid on Christ, therein referring unto a Gracious Act of the Father,
 as well as compleat underraking of the Son, and that it is by Prayer we come to receive the
 full manifestative and applicatory Testimony of the same unto our Souls, and now to put
 Pr yer, Graces of the Spirit, or any other Duty in the room, and place thereof, is not only
 useless and unbeneficial, but also derogatory unto the Glory of God. Therefore he lays down
 his objections and answers in the following words, in the Page whence our *Author* cites
 him — ' Some object and say, *Christ puts us upon Prayer, and in Prayer that God would*
 ' forgive us our Trespases; *How can our Iniquities be laid upon Christ already, when we are to*
 ' pray that *God would forgive them to us? It is a vain thing for us to pray*
 ' to God to forgive them, when they were long ago forgiven. *Dr. Crisp's Work;*

' I answer, They were reckoned to Christ long before we pray for the *Vol. II. p. 359.*
 ' forgiveness of our sins, and yet we do well in the Praying for the forgive-
 ' ness of them. We have a common answer known to all, There is a twofold forgiveness
 ' of sins, a forgiveness of sins in Heaven, and forgiveness of sins in the Consciences of Men.
 ' Forgiveness of sins in Heaven is that which is acted by God alone: For forgiveness of sins in
 ' the Consciences of Men is the manifestation of God's former act. So then to pray for the
 ' forgiveness of our sins, is no more but to pray that God would manifest to us that God
 ' hath forgiven our sins, and that it may be clear that God hath forgiven our sins before we do
 ' pray for the forgiveness of them: And that Prayer is grounded upon God's act before-hand
 ' made.

' Consider this one thing, I would ask this of you, you that pray for forgiveness of your
 ' sins, do you pray in Faith, or do you not? If you pray not in Faith, mark what the Apo-
 ' stle *James* saith, *He that prayeth, let him pray in Faith, nothing doubting; He that wavereth,*
 ' *let him not think he shall obtain anything at the hands of the Lord:* Beloved, your Prayers
 ' stink and are abominable in the Nostrils of God if you do not pray in Faith. Well, you
 ' pray in Faith you will say; if you pray in Faith, if you pray for the forgiveness of sin in
 ' Faith, what is the ground of your Faith? If you do believe, you have
 ' a ground for your Faith. You will say, the Grant and Word of God is *Page* 370.
 ' the ground of your Faith. Well, if the Grant of God be the ground of
 ' your believing, then the Grant hath a being before your Faith, and so consequently before
 ' your prayer is made.

And do we not know that we ought to pray for the Fall of *Babylon*, and that from this
 ground, That she is fallen already in the irreversible determination of God, *Rev.* 14. 8. And
 though she be not yet actually fallen, must we not therefore pray for her fall? Unless we
 can bring God's Decrees and irrevocable Purposes actually to depend upon our own Duties
 and Prayers, This is our *Author's* constant practice, That he would assign more to our Duties
 and Graces (nay, so displace them, that they are neither Duties indeed nor Graces, for the
 obtaining of this or the other benefit and mercy) than unto God himself, as the express and
 fixedly donor of them, even before we ask them, upon which it is indeed, that both our re-
 questing disposition, receptive and improving ability wholly depends. Hence it is, (under
 which he betakes himself as unto a forlorn refuge, p. 16.) That, if so, how can we pray for
 the *hallowing of God's Name*, or that *his Kingdom should come*; whereas, if both of the same
 had not been absolutely determined of God, the matter of Prayers enjoyed of Christ upon
 his Disciples, would have been wholly in vain, so the same as to the forgiveness of sins or

trespasses, he quotes, p. 256, out of the Dr's Treatise, (which I cannot find, though the substance of the place has been cited already —) And further proceeds in his quotation from p. 351. *That the Dr. is an enemy to Prayer*, whose citation, and the Dr's end therein I shall lay before thee. Thus much he quotes out of him, and annexes it barely unto an act of duty, not regarding wherefore or for what ends the same was spoken; which take as follows:—

Beloved Christ became our Surety. God accepted of him for our Debt, he clasp'd Christ in Goal, as I may so say, for the debt; God took every Farthing that he could demand of us; he is now reconciled unto us, he hath acknowledged satisfaction, it is upon Record; And

now shall he come upon them again with fresh wrath, for whom Christ hath done all this? Shall he charge the debt upon them again? He hath forgotten the Death of Christ it seems, if this be true. Therefore know thus much, that it is against the Death of Christ; it is the making of it of none effect; it makes the coming of Christ to be in vain, to say that the wrath of God will break out upon *Believers* (*mark the word*) if they commit such and such sins. And for this that I have said, (*Now our Proceeding Author comes in*) if any man can produce one Scripture against it; if any man can shew in all the Book of God, that it is any otherwise than I have delivered, for my part, I shall be of another mind, and willingly recant my opinion. *But leaves out what follows.*) But I see the Scripture runs wholly in this strain, and is so full is nothing as in this, that God hath generally discharged the sins of Believers. Oh then take heed of falling

p. 351.

into that error of the *Papists*, that say, that God hath taken away the sin, but not the wrath of God due to sin; that he hath forgiven our sins, but not the punishment of sin. But I beseech you consider, that as our sins were then upon Christ, he was so bruised for our iniquity, that by his stripes we are healed, and the chastisement of our peace was so upon him, that he being chastised for our sins, there is nothing else but peace belongs to us: And the chastisement of our sins was so upon him, that he beheld the travail of his Soul, and was satisfied.

NOW, *Reader*, thou mayst see who this *Author* is, and what also his design is, and his false representation of the *Doctor*, merely because he adorns Duties and Graces in a *Papist* and *meritorius* sense: This is the plain *Grammar*, as latently radical, of all his virulency against him.

As to the Fourth Charge.

IV. HE tells us, that:— 'The Doctrine contained in these Sermons, strikes at all Godly Sorrow, Contrition, Humiliation, Confession, and Lamenting of sin, and Repenting of it, and renders them useless and insignificant in the Life of a Christian.' Now what Warrant he hath had for this his bold assertion, a plain, unminced and uncurtailed quotation of the *Dr.* will fully

satisfie; and also discover unto thee, and therein, not only our *Author's* false and disingenuous proceedings with the *Dr.* but the ends for which he doth so, as also the Principles by which he is acted in the same. I must confess unto thee, *Reader*, before we go any further, That unless this *Author*, according to the complex account that this his *Treatise* gives of him, be a *ROGERUS L'ESTRANGE REDIVIVUS*, or as genuine a Spawn dropt from him in one sense or another, as possibly can be imagined, I am wholly at a loss to find him out: And for this observe, p. 19. where he cites the *Dr.* p. 317, 319, 320. where he never regards in any one of them the distinct, yea verbally expressed ends of the *Dr.* therein. 'Suppose there be a sin committed, it may be more scandalous than ordinary; which sin perad-

venture to sense wounds the Spirit; the Question now is, What it is that must or doth aid the Spirit of such an one? of the sting and of the guilt of this or such like transgressor committed?

What doth discharge the soul of such a sin? (*Now our Author comes in*) Usually it is taught amongst us, by those which would be accounted the great

effe

* *est* Protestants, and the greatest haters of Popery, that the proportion of Repentance, and
 * Tears, and Sorrow, and of Fastings; I say, the proportion of these answerable to the
 * latitude and height of such transgressions, this is that gives ease, this takes away the bur-
 * then, this lays the Soul at rest and quiets it. (*But he wholly disregards what follows, namely,*)
 * Therefore when a Soul hath Transgressed, if it be tender, moist or almost all the pangs
 * of it are after extraordinary enlargements in bitterness and heaviness, and mourning, and
 * melting, and tears, these are accounted they that wash away Iniquity. But beloved, let
 * me tell you, it is impossible that all the righteousness of men, though it were more perfect
 * than it can be, should lay one iniquity, or any of the least circumstance of one iniquity
 * upon Christ. If a Man could weep his heart out, if his heart could melt like Wax, and
 * dissolve into Water, and gush out Rivers of Tears for sin, all this could not carry away the
 * least dram of the filthiness of sin from such a Soul unto Christ: nor unload the Soul of
 * any sin to load Christ with it. And is not all this true? can any of our Duties cause
 * God to lay sins upon Christ? Doth not herein lye the secret, yea radical difference (as to
 * what our Author would basely insinuate both in the matter and manner, and that very dis-
 * tortively from what it is that the Dr. asserts the same) between the Protestant and Popish
 * Doctrin. See *Hos.* 8. 13. compar'd with the *Marginal Reading*, Where the Lord's charge,
 * even against a professing People, is not their rejecting of his Sacrifice, but a postponing of
 * it unto their own, and thereby assigning the merits of all their acceptance both in pardoning
 * and justifying Grace unto the Sacrifice of the Lord, provided that their own believing, repen-
 * ting, &c. have but a precedent, or at least a mixed interest therein; but what the con-
 * sequence thereof was is evident, even a total disappointment of them, not only in their
 * hopes and expectations, but also that, That which they seem'd to have, or thought they
 * had, would prove but an emptiness or a Lie unto them, in that they should find themselves
 * but in *Egypt* still, *i. e.* neither changed in their state or nature. He further cites him, leav-
 * ing out a part of the Objection, and Answer also, whence he picks his Charge, wherein
 * thou may'st yet further see into the Orthodoxy of the Doctor, together with the Jesuitical de-
 * sign of our Author, As— ' *Obj.* But some will say, *Though our performances*
 * * do not lay our iniquities upon Christ, yet they do prevail with God, and Dr. Crispi's *Work*,
 * * move God with pity towards us, and stir up God to take our iniquities off Vol. II. *Serm.* 6.
 * * from us, and lay them upon Christ. (Now our Author comes in) God p 319.
 * * cannot but melt, will some say, to see the tears of his People, and the bitterness
 * * of their Spirits, and their crying, and their earnestness, and their sorrows, These cannot but prevail
 * * with him to have compassion on them.

To which he replies in these words, ' I know this is the general conceit of too many in
 * the World; But beloved, let me tell you, there is nothing in all the Creatures in the World,
 * that hath the least prevalency with the Lord let them do what they can; all our Prayers, all
 * our Tears, all our Fastings, all our Mournings, all our Reluctancy, and fighting against
 * our Corruptions, they move God, not a jot to lay our sins upon Christ.

But he leaves out what immediately follows, wherein the Doctor explains himself thus:
 * God is moved only from himself. If they move God, what must they move him
 * to? If God be moved at any thing, he is moved according to the nature of the thing
 * that is done; If the nature of the thing produce evil effects, God must be moved to do
 * evil to Men; if good effects, if there be good in the things, they move him to Good:
 * Now I ask, is there good or evil in any thing Men do? When they have sinned, they
 * pray, and they confess, and they mourn, and they fast, is there evil or good in these look-
 * ed upon in their own nature? No Man can deny, but that there is abundance of Iniquity
 * in the best Performances a Man doth, and God is of purer Eyes than to behold Iniquity.
 * That which must move God to do good, must have a goodness in it self; all the motive
 * therefore in the Lord is simply himself. Now doth the Doctor contradict himself at all in
 * any of this? Let him that runs both read and judge. These proceedings in the manner
 * of them, may allusively be applied unto what old Jacob charges upon his Sons, *Simeon* and
 * *Levi*, *viz.* That they made him even to sink in the Land, (*i. e.*) under a pretence of esta-
 * blishing

stablishing an Ordinance of God, which was Circumcision; they had deceitfully and villainously, but gratified their own Lusts by the same: Thus it is in reference to Reformation, when Persons so cry up Holiness (which is an indispensable Qualification, as well as mark of a Child of God) yet so as to de throne what is of a higher nature, both in kind and degree, they are (as experience all along informs us) enforced to betake themselves to such visibly-pitiful subterfuges, and wretched Prevarications in the Prosecution of their designs therein, that even Holiness and Reformation themselves, have become nauseous to them about us; yea, such has been their methods and measures in their seeming endeavours, after a promoting of them, as that they are so far from being truly expressive of the same, both in their nature and kind, as that indeed if practically attended unto, would prove destructive unto the very receipt dictates of the Light of Nature it self, and that in the common moral operation of the same: Where it is, that true Holiness in the universal nature thereof, is not only so little regarded by, and appearing in most of their followers, but also become a meer fancy, and but a by-word unto those who expressly prefer Morality unto Grace, by denying unto them any essential difference in the same. These things indeed, both in their Principles and Practices, are the very Achans of our Israel, and though they have put a stop in some measure unto the Camp of real Reformation in its more apparent progressiveness therein; yet I am satisfied that God is in this very day of Controversie, a leading all such Abettors of them so into the Valley of Decision, as will manifest that his grand contest with them is not so much their espousing, but appropriating, even of his own truths, his Silver, Gold, and pleasant things, definitive of the Graces wrought by, and Duties enabled unto by his own Spirit, unto their own Temple; all which, however black they may seem for the present, yet are absolute Tokens of God's being nigh at hand, and that with a purposed design to decide the matter in dispute, for his summoning of them thereunto, is, (as is evident) but in order to his speedy appearance, *Jeh.* 3. 5, 11, 12 compare *v.* 1, 14. for God will remember *Amalek*, for standing in the way of *Israel*, and that with a dreadful obliterating remembrance, *1 Sam.* 15. 2. 3. yea, by how much the more he suffers these his pretended Prophets, and that with a seeming temporary Success, to be acted by a lying Spirit, the speedier, and more total will be both their Disappointment and Ruin, *1 Kir.* 22. 19. &c. It is no small dignifying mark of the Hand of Providence in its permissive operation or Wheel, that the Man of Sin should be suffered to assume unto himself (notwithstanding all his so long-continued lying, impudent and bloody Villanies) the Title of, *His Holiness*, and not the *Lord his Righteousness*, in the former of which it is, that not only his professed, but also practical Adherents (who would by no means own him in the bulk or gross) as in the former, so in these our days, hope in a material Sense to be justified before God, though by a *Salvo*, for fear of the worst, meritoriously for Christ's Righteousness (as the *Quakers* assigning unto the Spirit, what indeed is not his undertaken Office) in which it is that, not only his professed, but also practical Adherents, as in our day hope in a material sense, to be justified before God, though meritoriously by the Righteousness of Christ, according to the stated fundamental and more established *Decrees* and *Canons* of their Councils, especially that of *Trent*, an exact Copy whereof we have flying about our Ears in various *Pamphlets* against Dr. *Crisp*, or rather his *Doctrin*, which is the *Scripture-Doctrin of Justification*.

As to the Fifth Charge.

V. THOUGH thou wilt find (*Reader*) that as this our *Author*, throughout the whole of his Treatise, doth not only (notwithstanding all his fair pretences) and that under this Head of his Charge, in a more particular manner reject the Righteousness of Christ, as to its proper and individual matter (wherein it is absolutely distinct from a bare meritorious and subservient Acceptation of the same, *p.* 27. wherein view our *Author*) and Precedency therein in God's Act of Justifying the elect by the Imputation thereof unto their Act of believing, but also that there is no essential difference between Morality & Grace, as the spring

this or the other duty, both in the objective and subjective operation of the same, together with the different advantages, arising from them; for because that God, as the God of nature, having sent by *Jonah* Tenders of Mercy unto the *Ninevites*, upon their Repentance, which they closing with in the moral discharge of the same, he thereupon spares them. Our *Author*, p. 26. Therefore it is (*I say in his Judgment*) that all true Believers in their Addresses unto God for this or the other Mercy in this or the other duty; if they de throne themselves, either as proceeding from, or tending to an exaltation of a self-Righteousness to self-end, and therein would cause them to neglect the main end, for which they are design'd of God, viz. the Glory of his great Name, and that in his own way, and by an entire leading them unto a naked Resting and Dependance upon Christ and his Righteousness, for the Acceptation both of their Persons and Performances with God, and also their Reception from him, of this or the other Mercy, as their needs require; why then they must be termed *Antinomians*, and when he and his *fraternity* have thus clothed them with the *Skins* of their own created *Beasts*, They fall a baiting them with as much virulency, as possibly can spring from a complearely grown malice, intermingled with as equal a proportion of Deceitfulness and Impudence. This is the very case before us, for the clearing of which, let the *Doctor* speak for himself, and that from the very places our *Author* fetches against him, p. 20. He quotes the *Doctor*, p. 140. to say, that— A Man gets nothing by all the Righteousness he performs. And he tells us, that he enlarges upon this in his usual scoffing Language, and that with a design to cast away all Duties. Whereas indeed it is but part of an *Objection*, which the *Doctor* lays down and answers; that is to say, where *self* is brought into the room of, or exalted above the Righteousness of Christ, all such Actions or Doings will be

of no value. As thus, *Obj* But some may say peradventure, *This is a Dr. Crisp's Works,*
way to overthrow all Righteousness at one clap. What! all that ever a Man Vol. I. Ser. 9.
doth, though he doth it never so spiritually, though never so exactly, to no purpose, Pag. 140.
and in vain! Doth a Man get nothing by all the Righteousness he performs?

(Here our *Author* comes in, and leaves out what follows) *Then we had as good sit still, and do nothing at all, will some say.*

Ans. This is carnal reasoning indeed; look but into the ground of this Argument, and it will discover nothing but the selfishness of the person that makes it. I dare be bold to say, that that person that will do no righteousness, but simply for his own sake; who if he should know beforehand, that this *Righteousness* will get him nothing, will therefore sit still and do nothing; I dare be bold to say, he had as good sit still indeed, and do nothing: He serves himself, not God; and though he doth perform righteousness never so exactly, if he serves himself, God will never reckon that he serves him. When *Self* is eyed, we can never serve God; when, if our Commodity and Advantage be not in the thing, we will sit still. And is not this a truth? But yet further our *Author*

p. 21. he quotes the *Dr.* p. 136. *To fast sin out, to pray it out, to mourn it out, this is that which must bring you tidings; but leaves out, This is that which must bring you a discharge of your sins. And so goes on in his Charge* *Dr. Crisp's Works,*
without regarding what follows, viz. Beloved, let me deal plainly Vol. I. Ser. 9.
and freely with you, They that do put deliverance from Sin and p. 136.

Wrath upon the spiritual performances of that *Righteousness* which the Law doth command of them, they do put that *Righteousness* in the room and place of the *Righteousness* of God, they do make it as great an Idol as can be, for they do make that *Righteousness* to be that, which *God's Righteousness* only is. I speak not against the doing of any *Righteousness* according to the will of God revealed: Let that Mouth be for ever stopped, that shall be opened to blame the Law that is holy, just and good, or shall be a means to discourage People from walking in the Commandments of God blameless. Now who is the greater *Scoffer* at Religion, or the things of God? he that prefers the righteousness of Christ unto his own righteousness, may safely determine between this our *Author* and the *Doctor*. But he tells us, *ibid.* from the *Dr.* p. 235. *That if a Soul*

under a full Sail, fill'd with a stiff Gale of the Spirit, &c. *That the Dr. therein speaks rudely and prophanely, as deviding the assistance of the Holy Spirit.* But he leaves out his end therein as follows, viz. *But under favour, the attributing of such efficacy to this Righteousness, though thus assisted by Christ's Spirit, is more than is meet, though Christ be explicitly owned as the Author of such assistance; the righteousness so assisted hath no efficacy at all to obtain any thing of the Lord, but rather an efficacy to hasten and multiply wrath, in that it multiplies sin.*

T H E righteousness with which we come to God, though we bring with it the Water of the Spirit of Christ, to wash away our old dung, yet there is such filth in the Vessel of our present righteous actions, that the action doth but add dung to dung, instead of washing dung away. Again, our *Author, p. 22. quotes the Dr. p. 150.* The sum of which (he tells us) is, That neither Prayer, nor Humiliation, nor Repentance, nor any other Duties whatsoever, though they be done most sincerely, fervently and zealously, though the persons that do them be helped by the Holy Spirit therein, are means of procuring any Blessing from God. They never prevent any Evil or Danger, they cannot divert God's Wrath and Displeasure, they conduce not one jot to our peace and joy of Mind, to our comfortable Walking; they afford us no hopes of the Forgiveness of Sin, and the Favour and Love of God, and (as you shall hear afterwards) they cannot be made use of as Signs and Tokens of the goodness of our condition. Now hear what the Dr. says — The Scripture is marvelous plentiful in this, that no Believer for whom Christ died, should have the least thought in his heart of promoting or advancing himself; or any end of his own, by doing what he doth. And though as People may think, here is a marvellous discouragement to Persons, to do what God calls them to do, when they shall have nothing for it: I answer, when there is a spirit of ingenuity (as you know there is even in the World) they shall be as industrious to glorifie God, and do good to Men, as if they did it for themselves. They shall do as much for good already bestowed, as if they were to procure it by their own doing.

Secondly, I answer, there can be no discouragement at all unto the performance of any thing God calls for at your hands, though you get nothing in the World by what you do, I say, there is no discouragement, because you cannot propound or intend to your selves any possible gain by Duty; But that, whatever it is, that is a Spur and Encouragement unto Duty, is already freely and graciously provided for you to your hand; that all your industry could not compass and bring in, either so certainly, or so plentifully as the very grace of God, before the performance of any Duty hath provided and established that good for you.

In the close of this Charge, p. 28, 29. *Our Author unravels* (like the old Journey-Man-Taylor) the whole of his twisted and forced *Sarcasms* against the Dr. though under this pretence, as if he contradicted himself, whereas indeed it is no more than his assigning unto Graces and Duties their proper places, both as to the spring, exercise, uses and ends of the same, which our *Author* hath as great a regard unto as the *Turk* himself, whence it evidently appears, that our *Author's* zeal in this cause, is but the very self-same, both as to the matter and end thereof, as that of the *Jews* mentioned by the Apostle Paul, Rom. 9. 31, 32. chap. 20. 2, 3, 4.

From hence he flies to his *Sixth Charge*:

VI. That the *Author* should deny, *That we ought to make any use of our Graces as Marks, Tokens, or Evidences of our State of Salvation.* *Author. p. 29.* This fallshood will soon be detected from the very places whence he partially cites the seeming matter of his miserable invective against him; for with our *Author*, unless the Graces of the Spirit be allowed as the very matter of our Righteousness, and that in, though not for which (that being transferred over

to the merits of the Righteousness of Christ, as abstracted from the real, actual or substantial Matter of the same) we must be justified before God, *Antinomianism* is presently set on foot; as will appear from the way of his procedure, in his quoting the *Doctor*, pag. 106, 432, 445, 462. Vol. 3. Ser. 3. 447, 453, 463, 469.

The *Doctor*, in the whole of what our *Author* quotes of him, declares, that what-ever Marks or Signs we may have of Grace, yet if they proceed not from our actual Interest in Christ and his Righteousness, they will prove but deceitful, there being that in Morality (which as the common Herb in the Field, hath a very nigh resemblance unto that in the Garden) that bears a close comparative likeness with that of Grace. Unto which places, *ut prius*, that he quotes of the *Doctor*, I refer the *Reader* for his solution. Only to avoid a further Tedioufness, I shall recite one passage of the *Doctors* in reference to this Charge, whereunto many scores might be added. And that from p. 457. speaking from *Rom.* 10. 2, 3, 4: says he, ' Observe it well, here is a Zeal, that is, an earnestness of Spirit, and this Zeal was after God, so then it was a Zeal, wherein they sought God and his Glory, not in an indirect way neither, nor in a corrupt way Dr. Crisp's Works, of their own devising; but it was a Zeal exercised in the Righteousness Vol. II. Ser. 13. according to the Law of God himself, for so much is intimated when it Page. 457. is said, that Christ is the end of the Law: And yet for all this, saith the *Apostle*, though they had this Zeal of God according to the Will of God in his Law; yet notwithstanding, they submitted not themselves to the Righteousness of God. So then there may be a singleness of Heart to the Lord, and for the Glory of God, and a walking in Obedience to the Will of God revealed in his Law; yet notwithstanding there may be no portion in Christ, but a withstanding of Christ, and not a submitting to his Righteousness. Thus he deals with the *Doctor* all along; that when and where-ever he finds him degrading or depressing of Graces and Duties from an Usurpation or unscriptural Assent, he snatches out, to present before us the bare Expressions themselves, without a candid Discovery unto us of the *Doctors* Design therein, as to the reference they have to the genuine Matter of his Discourse thereupon.

As to the Seventh Charge.

VII. He tells us, that ' Another position of this our *Author*, (*i. e.* the *Doctor*) is, ' That God is not angry with any elect Person, before or after he is converted. If we tell Believers, saith he, That except they perform such and such Duties, Crisp. Unmask'd, except they walk thus and thus Holyly, and do these and these Works, they shall come under Wrath, at least God will be angry with them; what do we in this but abuse the Scriptures? These are his very words, saith our *Author*, from p. 559. so they are indeed; but not wholly his words, nor sense, which are as follows: ' If they should rise them, and make them to believe, being Believers; for of those I speak, if they commit these and these Sins, they shall be damned, and so come under the wrath of God. Then comes our *Author* in with his Charge before-cited, leaving out also what follows, as that we undo all that Christ hath done, we injure and wrong the Believers themselves, we tell that God he lies to his Face; for if we tell Believers, that except they do these and these good Works, they shall come under the Wrath of God, what is this but to tell God he lies, and to bring the Faithful under a Covenant of Works? Look into the 54th of *Isaiah*, ver. the 9th, and you shall see how it is a belying of God, to say, that Believers may come under Wrath and Damnation, except they do thus and thus. Further he quotes the *Doctor*, p. 363, 364. very partially, omitting what introduces the same; namely, that some conclude, that ' Elect Persons are in a damnable estate, in the time they walk in excess of Riot, before they are called. Where the *Doctor*, speaking of the nature of Election, he wholly omits his purpose therein, and therefore also he leaves out what immediately follows, which he knew would have overthrow'n his design, *viz.* ' It is true, such an Elect Person, not called, is never able

Dr. Crisp's Works, Vol. II. Sermon. 9. Page. 364.

to know individually of himself, that he is such an one that God hath nothing to charge upon him, because, till calling, God gives not unto Persons to believe; and it is only believing that is evidence to Men of things not seen. Things that are not seen, are hidden and secret, and shall not be known: I mean, the things of God's Love to Men shall not be known to particular Men, till they do believe; but considering their real condition, the Lord hath not one sin to charge upon an elect Person; from the first moment of conception, till the last minute of his Life, there is not so much as Original Sin to be laid on him; and the Ground is, The Lord hath laid it on Christ already: He did lay sins on him. When did he lay them on him? When did he pay the first price of them? Now, suppose this Person uncalled commits Iniquity, and that this Iniquity is charged upon him; seeing that his Iniquities are laid upon Christ already, how comes it to pass that they are charged upon this elect Person again? How come they to be translated from Christ again, and laid upon this Person? Once they were laid upon Christ, it must be confessed. For the Blood of Christ cleanseth us from all sins, 1 Joh. 1. 7. saith the Apostle; and by one Sacrifice he hath perfected for ever them that are Sanctified, Heb. 10. 14. Was there by one Act of Christ the expiation of Sin, and all at once, that are committed from the beginning of the World to the end thereof, how comes it to pass, that this and that Sin should be charged upon the Elect Persons, when they were laid upon Christ long before? He did by that one Act of his expiate all our Sins, or did not: If he did not expiate them fully, then he did not save to the utmost all them that come to God by him. But if he did, then all Iniquity is vanished and gone, he did extract it out, as some Plaister of excellent Virtue, doth extract out the Venom of a plague-sore: So Christ, by once offering up himself, did take away and evaporate all the Sins of the Elect at once. Again our Author, to level his secret Arminian stroke against Election here, as formerly against the Doctrine of Justification in the material Righteousness thereof, he defiles and pollutes (if possible) even Scripture it self, and would like a bold Impostor, for it to speak for him, and against its Divine Author; and in order hereunto he cites Eph. 2. 13. chap. 1. 1. chap. 2. 2, 12, 13, 14, 15, 16. chap. 2. 3. John 3. 36. and from hence concludes, Observe it, Before they were converted they were Strangers and Aliens, they were without Christ, without God, without Hope, they were at Enmity with the Father and the Son, and there was no more to be laid to their charge at that time, than to the glorified Saints above? When they were without Christ, in the time of their Unregeneracy, and living in all Excess of Riot, were they not only in God's Favour, but as much as the Saints in Glory? How then was Christ their Peace? How is it said they were reconciled? v. 16. Reconciliation supposes falling out, it implies being at enmity. Those who are now reconciled, and made Friends, were once Strangers and Enemies; and were they at that very time Favourites of God, yea, as great Favourites as the blessed glorified Spirits? Who hath the Confidence to say this but Dr. Crisp? And who hath a Heart to believe it but one that disbelieves the plain Testimony of Holy Scripture? Hence observe, Reader, the Doctor, having spoken of Election apart, and therein insidiously noted, That as such, it is a Doctrinal Truth, wherein the irrefragable safety, and unerring security of all such comprehended therein, doth radically lie, and this arising from a distinguishing love in God, whence a further free act of his Grace towards them did spring and that in sending his only begotten Son into the World as their representative Head, charged with their Sin to remove the same, upon the performance of which (inferred from the word upon the Cross, It is finished.) a door, passage or entrance was made or laid open (without the least impeachment of any of the Attributes of God) for the actual conveying, in a way of Application by faith, that Reconciliation, Life and Peace, that God had in store for them from all Eternity, therefore said to be in Christ, reconciling them unto himself, even before they become by faith reconciled unto him, for it is not Faith that gives a being unto this Reconciliation in God, no nor yet the Blood of Christ himself, though it make way to the uttermost for the communication of the same, without which

it would have been for ever hid even from the *Elect*, but receives it, which the Apostle expressly declares to be the very Ministry given unto him and others, and adds hereunto the reason thereof (the so much despised fundamental truth this day) by way of encouragement to bring poor sinners in (*Dr. Crisp's own method*) *for he hath made him to be sin for us, who knew no sin, that we might be made the Righteousness of God in him, 2 Cor. 5. 18, 19, 20, 21.* Now doth it follow, that because the *Elect*, during their state of total unbelief, are *Aliens* and *Strangers* unto these great Mysteries, that therefore God should not know them as being in Christ, as a publick Person, and as such, through him be reconciled unto them? *2 Tim. 2. 19.* Or have any of the *Elect* any more by Faith in their actual possession, than what they had through Grace an irreversible Title unto *from all Eternity*? *Tit. 1. 1, 2.* But our *Author* tells us (of which he seems to be very fond by his bandying of it backwards and forwards against the *Dr.*) That, *Because, whilst even the Elect are in a state of Nature, they are the Children of Wrath, and also, that they that believe not, the wrath of God abideth on them, therefore they cannot be as much the Favourites of Heaven, as the Saints now in Glory are.* I beseech thee, *Reader*, mark it well, and a very ordinary capacity will introduce thee not only into the fallacy of his proceedings, but the *Arminian* rottenness of his *Hypothesis* lurking under the same. From whence is it that they come to be translated out of a state of Nature into that of Grace? or to be actually removed from an obnoxiousness unto, and an eternal abiding under the Wrath spoken of? (which indeed is the portion of *Reprobates*, amongst which *Hypocrites* and *Duble-Dealers*, especially if *Professors*, and those of them with a witness indeed, who would, under a pretence of Holiness, carry on their sinister ends by those ways and means which are absolutely inconsistent with the same.) I say, is it from themselves, or from God? If the former, then we are not deceived in these *our Adversaries*, but know where they are; if they say the latter, then it is evident that their own *Concessions* must give their *Affortions* the Lie; for it is either in the ability of the *Elect* to discern into, and also change both the state of their Persons, and frame of their Natures; or, it wholly lies in God, and that both as to his Will and Power therein: But in our *Author's* sense, there is nothing but wrath in God against them all whilst in unbelief; what then in God must be the motive to remove this unbelief, for a justly provoked wrath, in my apprehension, would scarcely be moved to step one step to work that in man which must remove and annihilate it self, and indeed it were unreasonable to expect it. Therefore certainly it appears to me, That this *Unbelief*, which in it self exposes to the wrath of God, must be removed by its contrary, which is *Faith*. and this is wrought by the mighty operation of God. Now whether this proceeds from Love, even the very same the Saints in Glory are undisturbedly filled with, and consequently *Reconciliation* in all the fruits of the same, the former being the root-cause of the latter, let the *Learned Athenian Club* determine, in the next of their most admirably unintelligible *Debates*.

Observe *Reader*, that Scripture, *Exod. 34. 5, 7.* *And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty, visiting the iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the third and to the fourth Generation.* Where the Lord proclaiming his Name to be, *The Lord God merciful and gracious, long-suffering &c.* yet declares, *That he will by no means clear the guilty:* Now one would think according to our *Neonomian Scheme*, That this is highly incongruous; for who can be more properly the object of this grace than the guilty? And yet the Lord will not pardon these, though he pronounces himself to be *a God forgiving iniquity, transgression and sin;* who then will he pardon? Why the Text infers, those that are clear from guilt; but where shall he find them? since the most holy that ever was or shall be on Earth, never yet was *without sin;* nay, he charges *even his Angels with folly.* It is only his *Elect* and *Redeemed* ones that he will pardon, and that because he hath provided for them such a righteousness and price to cover their nakedness, and pay off their scores, That though they be guilty in themselves, and that as considered in their natural state, and *Covenant-relation* unto *Adam*, together with the corrupt defilements of their Natures thereupon, and so lies obnoxious unto Divine Wrath and Vengeance, yet he, freely of his grace, justifies, pardons and acquits them, as being in Christ,

though ungodly in themselves, and thereupon effectually renews and sanctifies them, *Rom.* 3. 24, 25, 26. *chap.* 4. 5. *John* 17. 6. compar'd with *v.* 17. *Ezek.* 16. 8, 9. *Mal.* 4. 2. And hence it is, that he sees no spot in his Spouse, nor iniquity in Jacob. Hence it is also, that the Lord before he makes thus known himself unto Moses in this his gracious, and yet mysterious Proclamation, doth not only change his covenant station, by putting him upon a rock, but also covers him with a compleat, unspotted, and yet external Righteousness, by his putting of him into a Cleft of the said Rock, as not willing that Christ, who indeed was figured out by that Rock, should become a pedestal for Moses, to stand upon before God in his own inherent righteousness of Faith, Repentance and Sincerity, but he must be clothed with, or put on Christ, in his own Righteousness, even his actual obedience unto the preceptive and sanction-part of the Law, and that in the solid matter, and not meritorious or consequential effects of the same, *Phil.* 3. 9.

Let me further tell thee, Reader, and by then thou hast thoroughly search'd into the consonancy of Scripture, thou wilt certainly find it so, That as on the one hand no one's holiness, though of the right kind, can or ever did produce the least dram or particle of the Love of God, so neither will it in the perfection of it's degree, in Glory it self, when without all spot or blemish, prove or appear to be the matter wherein their justified estate doth consist. Nay, take the very merits of Christ themselves, properly and distinctly as such, and they will not subserve to unscriptural an end, for though the King's Daughter be all glorious within, in the real and true renovation of her Nature here, whilst upon Earth, and unspotted perfection thereof in Glory, yet that which gives her admittance into, and an eternal standing before God, is her clothing or covering, not the former, which is indeed but a result of the latter, and that not in a remote meritorious sense, but material and substantial interesting of her in, and investing of her with that Gold of Ophir, or Garment wrought of Gold, which is the Righteousness of the Saints, *Psa.* 45. 9, 13. *Rev.* 19. 8.

THIS appears from the nature and manner of Christ's proceedings on his juridical Throne at the day of Judgment, *Matth.* 25. 31, &c. (A Text our Adversaries so impertinently urge to prove, that inherent righteousness is the matter in which, though for the merits of the Righteousness of Christ, all that shall be saved, are justified, or pronounced judiciously just before God) wherein it is evident, That the whole of the eternal Counsels of God, concerning Mankind in the Judgment committed by the Father unto the Son are demonstratively set forth in the very form of Christ's proceedings on that day, and that to the stopping of the Mouths of Angels, Men and Devils, together with the Manifestations of the faithfulness of Christ in the discharge of his Mediator Office, by bringing about the full and undeniable accomplishment of the aforesaid Counsels, not only in the very matter, but order, and regular course, and manner of the same. In short, the whole of the transactions of that day will appear to be (as sententially declar'd by Christ) a perfect Epitomized Transcript of the secret of God's Covenant, As

1. THE Doctrine of Election, wherein God's eternal purpose of Love towards a certain number of the Lump or Mass of Mankind, without any regard unto, by way of motive or foresight of their believing or justified state, fully appears, therefore called Sheep (separate the Sheep from the Goats) even before they were so much as actually changed in their state, *v.* 32. comp. *John* 10. 16.

2. THE Doctrine of Justification, is made manifest in Christ's setting them on his right hand, or changing their station, which precedes his owning any of their works, *v.* 33. comp. *Rom.* 8. 5.

3. THE Doctrine of Regeneration, attested unto in the fruits of the same, even good works from a gracious principle to a right end, and their self-denial thereupon, *v.* 35, 36, 37, 38, 39, 40. *Rev.* 14. 13. Their works follow, but go not before them, compare *Matth.* 7. 22. *Luke* 13. 26.

4. ALL this is apparently founded upon their being blessed of the Father; but when was that? Even then when he had prepared a Kingdom for them, and that from the Foundation of the World, *v.* 24. comp. *2 Tim.* 1. 9. whereupon it is, that the blessed Son resigns up his Mediator Office and Kingdom unto the Father, together with the trust committed unto him, *1 Cor.* 15. 24. *Heb.* 2. 13. whereby God becomes All in All. Where

now is room for boasting, ye pitiful Hucksters in Divinity? Where are you *causa sine qua non*s, your *Conditions, Causes and Prerequisites*?

B U T we must attend our *Author*, who quotes the *Dr.* p 15. ' Though a Believer, after he be a Believer, doth sin often, yet God no longer stands offended and displeas'd with him, when he hath once received Christ. And hence he gives what he thinks to be the *Dr's* reason; on which our *Model* fixes his mistake, but perfectly leaves out the bottom-ground thereof, by which our *Author* gives us some *Socinian* glimmerings; more of which both as to the matter and clearness, we may see in his next *Charge*, for *ibid.* here he tells us, ' His reason is, because if Christ bore our Iniquities, he also bore the displeasure of God for them; and though God be displeas'd at sin in Believers, and hates and abhors it, yet he is not offended with the Persons of Believers, who commit that sin, because they are justified. Now compare this with what he leaves out in the same *Page*, unquoted from the *Dr.* as follows, whence thou mayst have a little view of *Socinus's* Face, though pictur'd or shadow'd forth in what our *Author* says, but somewhat side-ways—' And (saith the *Dr.*) unto them, God saith, *Anger is not in me, Isa.* 27. 4. And *Isa.* 53. amongst many other notable expressions of God's being well pleas'd towards poor Sinners through Christ: He saith, he was wounded for their transgressions; you have this admirable expression of the effect of his wounding, *He shall see the Travel of his Soul*, that is, towards the latter end of the *Chapter*, *And he shall be satisfied; satisfied* here, is as much as *pacified*, they are all one; The *Travel* of the Soul of Christ makes God such amends for the sinfulness of all Believers, that he can no longer stand offended and displeas'd with them. If God doth remain offended with them, there is yet some of their sinfulness remaining to be taken away, that this offence also may be taken away. All their sins must be taken away from them, and all offences will be removed from them. But except God will be offended, where there is no cause to be offended, (which is *Elophemy* to speak) he will not be offended with Believers. For I say he hath no cause to be offended with a Believer, because he doth not find the sin of the Believer to be the Believer's own sin, but he finds it the sin of Christ: *He was made sin for us, God laid the Iniquity of us all upon him: The Blood of Christ cleanseth us from all Sin: He bore our sins in his body on the Tree.* And if he bear our sins, he must bear the displeasure for them; nay, if he did bear the displeasure, the indignation of the Lord; and if he did bear the indignation of the Lord, either he did bear all, or but part; if he did not bear all the indignation of the Lord, then he doth not save to the uttermost those that come to God by him, as in the seventh *Chapter* to the *Hebrews*, he is said to do; I say, not to the uttermost, because here is some offence, some indignation left behind, and for lack of taking of this indignation upon himself, it lights and falls upon Believers. So that, either you must say, Christ is an imperfect Saviour, and hath left some scattering of wrath behind, that will light upon the head of the Believer; or else you will say, he is a perfect Saviour, and takes away all displeasure of God; then there remains none of it upon the Person of the Believer. Beloved, for my part, I understand not what clouds are in the Mind and Judgment of other men: To me it seems, there is no truth more abundantly cleared in all the Scripture, than this one truth of the transacting of our sins, and consequently the offence or God for this Sin, that it is wholly laid upon the back of Christ. and so a poor soul hath rest from the indignation of God, as Christ doth take the burthen off from his shoulders. There is a two-fold burthen; first in sin it self, and the second burthen is the indignation of God for it. Who can bear this indignation of his? Christ alone, and he hath born it.

N O W from hence thou mayst observe no small little of our *Author's* Treachery, and what *Arminianism*, as well as *Socinianism* lodges in the same, notwithstanding his seemingly fair acknowledgments of *commutative imputation of Sin and Righteousness between Christ and a Believer.* The *Dr.* as we have heard, positively as well as warrantably declares, That God cannot be displeas'd with the person of a believing Sinner in a proper, vindictive or legally penal sense, because that his sins were laid upon Christ, and that he also bore actually in the

Dr. Crisp's Works,
Vol. I. Ser. 2. pag.
15.— Quoted by
Crispian unmask'd.
page 37.

Dr. Crisp's Works,
Vol. I. Ser. 2. p. 15

Dr. Crisp's Works
Vol. I. Ser. 2. p. 16

room of such, even God's displeasure against the same. Therefore, says our Author, ut supra. That because Christ bore our iniquities, he also bore the displeasure of God for them, which he takes to be a mistaken ground for the Dr. to fix his Assertion upon, Note

1. THAT in our Author's sense the displeasure of God against the very person of a Believer, and that for sin even in a penal sense, abides with God whilst the said Believer is in this mortal state, not the best of Believers being without the same, during their abode in the flesh; whence it shrewdly follows, That when they are completely sanctified and freed from all the indwellings of sin, then and not till then are they got from under God's vindictive and punitive displeasure against their persons for the same. This with our Author's good leave, I take not only to be his Cryptical reserve, but downright Arminianism, as growing in the Soil of a Self-justiciary. Therefore he tells us, page 37. How we are to understand God's charging of sin upon a justified person, That it shall not be his endless peril, his utter destruction; but it seems it carries and procures that displeasure from God against even the person of a Believer, that is the same in kind with an endless peril, and utter destruction; from which displeasure in the everlasting continuance of the same (though not nature thereof during this Life) the person of a Believer may be fully secured in a state of perfect Holiness; But

2. Most abandoned Sir! Methink you swell, and that most rankly too of the Cask of Socinianism, like your Foxes, Fitchets, and such sort of Vermin, though very reclusely lodged from the Eye, yet their nasty scent usually betrays them; for is it possible, That Christ can be look'd upon as a proper Sacrifice for sin, and not as undergoing the full displeasure of God against, as well as punishment from God for the same? And if so, where would this punishment be, or what would it signifie? This is to make but a meer sham, Metaphorous appearance, or gulling Cheat of the infinite Sufferings of the blessed Jesus, and thereby to despoil him of his Glory, even of that Baptism that he was in a strait; till he was Baptized with the same; nay, let me tell this Author by the way, That take away the displeasure of God against sin, or such as are in their Persons juridically charged with the same (from which he would acquit Christ in his Representative undertaking, and yet load a Believer withal) and I will readily undergo the punishment thereof.

By the way, observe this as a true Mark and Token of both an Arminian and Socinian; that if they can but be secured from punishment, they do not much value either the Good Will or Displeasure of God. This seems to be the secret Nursery of all their irregular Proceedings, both in frotness of Spirit, looseness of Life, and prevarication in Doctrin, together with their treacherous management of Authors; for so long as they think that Christ hath taken away the sin only in the punishment thereof, they little set by (Self being secured thro' the same) what becomes either of the Favour or Displeasency of God towards them, unless they can procure the former in their own way, unto which Christ shall give them a more assistance, they are very regardless, until the appearance of a Death's-head drive them to their Tutissimum est, &c.—Verbum Sat serient.

Take this that follows in a familiar comparison, as a short, yet full Scheme of the Neoplatonist Heresie, touching the Doctrin of Justification, yea, the whole Body of that Divinity included in the definition given therein of the Covenant of Grace: That as a Surety on the behalf of another, Compounds for his Debt, by cancelling the Bond, as to its immediate Relation between the Creditor and Debtor, in translating over the Charge unto himself by his undertaking for the payment thereof, after the way of a Bristol-Bargain, unto which the said Surety enables him by a provision of all Implemental materials, together with his directive advice, continued Presence, and recursive Assistanes upon failures, till the poor Debtor, by vertue of the same at the end of his Seventh Year of Jubilee, receives his complete discharge, which he (as absolutely disowning all abilities in himself to compass the same) fully ascribes, and that justly as well as thankfully, in the whole of it, unto the meritorious responsibility of undiscerned kindness, and constant actual supplies from his merciful Spouser and Undertaker. Thus in their sense Christ becomes our Surety. Now our Author, Ibid. comes to his Journey-man-

Taylor's unstitching concessions, tho' not half so honestly, yet as boobishly as possibly can be,—Here we most readily grant, that those who are justified clear from the Imputation of all sin, according to some Scriptures he quotes, 1 Job. 1. 7. 1 Pet. 2. 24. Rom. 8. 1, 33. But hereupon arises

Crispi. Unmskd, pag. 37.

two Questions, notwithstanding this his *Armini Socinian* Grant, as to the ends and circumstances attending the same. As,

Quest. 1. *Whether or no any one yet was, or ever shall be truly justified without a previous judicial Title unto, and interest in such a Righteousness (and that without a present Work of Grace within him) as may constitute him compleatly just as to the matter thereof, and also render and make it appear, that God is infinitely just in the Justification of such a one?*

Quest. 2. *Whether this Concession of our Author, as to the Imputation of all Sin unto Christ, and yet reserving even that thereof, which is Hell it self, unto a true Believer; That in his Sufferings, and Afflictions, he undergoes the very Displeasure of God, and Christ only the punishment, be in the least consistent with Truth, common Sense, or solid Peace and Comfort? Our Author laying a greater Burthen upon the Believer in this his Concession, than upon Christ himself.*

But further he tells us in the *Eighth Charge*.

VIII. *That this reminds him of another assertion of the Doctor's, viz. p. 39. as a natural consequent of his former position. And so it is as natural indeed as our Author's Proceedings against him, the former defending Truth with Truth, the latter seeking to undermine the same by a continued Multiplication of one treachery on the back of the other. Before we come to a precise consideration of his quotations, note these three things:*

1. That when he cites the *Doctor* for saying, *That no Believer is punished or afflicted for sin*, he hides from thee his not only inferential, but also literal explanation of the same. p. 38, 39.

2. That when he is forced to speak, even the *Doctor's* words, (as not being able to avoid the same (no more than *Balaam* could avoid his *Prophecy*) when in his consciousness appears like the *Devil's* of old, in their owning of *Christ*;) which are fully expressive of his meaning against what our *Author* ascribes out of him as the matter of his accusation against him; he would cast the imputation of Weakness and Fallacy upon him, merely to make way for the reception of his invidious and ungrounded stroke against him, and thereupon gives us such a disquisitive explication of the matter in hand, as roundly bespeaks himself to be both a Fool & Cheat. p. 40.

3. That in his Concessions, even from his quotation of Scriptures themselves, he unravels the whole, and thereby subscribes unto the *Doctor*. yea, confirms him against all his false Impeachments. This Charge being much of the same nature with the former (which our *Author* himself confesses) I shall contract my self as briefly as I can in my remarks upon the same.

THE first the *Doctor* himself confirms, and that in every place, from whence our *Author* quotes him, p. 17. 2. 170. 248. In all which places the *Doctor* asserts two things.

1. That all the Afflictions and Troubles that befall a Believer, cannot expiate or satisfy for the least Sin.

2. That God in his punishing of a Believer doth it not in a proper vindicative sense, as juridically charged with Sin, to drive him from Sin: All which our *Author* doth as much as possible to shew from thy Sight as possibly he can, as knowing, that had he done otherwise, he must with his own Pen, have overthrown, and cast out the whole of this his invidious enterprise; for proof of which, take the following Quotations.

Christ is a way to take away the effect of God's displeasure; Christ is the only way to take it away. *Shall I give the Fruit of my Body?* saith the Prophet, *Micah*

6. 7. *for the sin of my Soul; a Thousand Rams, or Ten Thousand Rivers of Oyl?* No, alas! this will not buy out the penance of one Sin, when he Dr. *Crisp's Works*, Vol. I. Sermon 2.

hath sinned; it is all too mean a price; there must be a better to take away that Wrath; that is, the heavy punishment of God from a Believer. Page 17, 18.

I say, a better price than this, not a dearer price to us poor Men, but yet a more dear and acceptable price unto God, a price in its nature Infinite and Invaluable, but of this price, not a Farthing goes out of our purse; there is the greatness. *Christ is a way to take away all Wrath, in respect of the heavy hand of God, which is the Fruit of Man's sin.*

IN brief, Beloved, the sum plainly is this, *Christ is the Way from Wrath* (Now our *Author's* Charge comes in, as it lies in this Parenthesis, *That God doth never punish any Believer after he is a Believer; for sin*.) I say, God doth not punish him for sin. This seems to be a hard Proposition to many; but give me leave to clear what I say, and so according to the clear evidence of truth, reject or receive what I deliver to you. In *His* 52. c. a Chapter of most admirable Excellency, to set forth the wonderful incomprehensible benefit of

Christ: Observe it, He was wounded for our Transgressions, mark the punishment, He was bruised for our Iniquities; the Chastisement of our Peace was upon him; and by his stripes we are healed. Now beloved, I will ask but this Question; Are the Wounds of Christ, part only of our punishment? Or are they the whole of our punishment? The Bruisings of Christ, were they to be part of the punishment our sins deserved? If they were but part, we must bear the rest our selves; but then we must be Co-Saviours with Christ, Co-bearers of Indignation and Wrath, *Isa. 63. 3. He hath troden the Wine-press alone*, saith the Text; he looked for some that might help, and wondered, and there was none, *v. 5.* No Creature in the World was able to be a helper with him.

I speak of Believers only, they do not bear one lash of that deserved Wrath that is poured out for sin, not one lash nor stroke; Christ trod it alone himself. Yea, but you will say unto me, *Doth not God afflict his Children and Believers?* All the World seeth and knoweth he doth; therefore why speak you against this? Beloved, give me leave to ask you, Is there not a great deal of difference between God's afflicting of Believers, and God's punishing of Believers for sin? (*Here our Author comes in*)

Quest. *Are not the afflictions of Believers for their sins?*

I Answer. No; Afflictions are unto Believers from sin, but not for sin: What is the meaning of that will you say? This, God in afflicting of Believers, doth not intend to punish them, as now laying on them the desert of their sin; for that is laid upon Christ; but he doth afflict them in part to be a help to preserve them from sin, &c.

It may be in affliction, and when the Rod of God is fallen upon thee, Dr. Crisp's Works, thy heart will be ready to raise such thoughts as these in thee: *Now God Vol. I Ser. 2 p. 170. will be even with me: now shall I smart for my transgressions.* (Thus far our Author) But know this, that as that instant, when God brings Afflictions upon thee, he doth not remember any sin of thine; they are not in his thoughts towards thee; for the Text saith, not only of the present instant, that God doth not remember them; but of the future also, nay, of the everlasting future: *Your sins, and your iniquities, I will remember no more.*

I beseech you, consider this one thing, you that think that God doth plague and punish you, being Believers, for such and such sins of yours, and say Doth not God now remember these sins of mine? Doth God punish such and such sins in others, and take vengeance for them, and doth he not remember them? Doth God use to do things hand over head? Doth God lay his Rod and his Scourge upon them, and never think of the cause of it? And if these Afflictions be the Judgment of God for these sins, certainly God must remember these sins, and so know them as *Movives* and provocations, to inflict such Vengeance upon them, and if God doth punish them for them, certainly God doth now remember them: And what of all this? Is it a Truth that God hath spoken. *Your iniquities, and your sins will I remember no more?* Then surely, whatsoever things befall the Children of God, are not punishments for sin. they are not remembrances of sin, the Lord must be true and faithful in his Covenant; and therefore, if Men shall cavil against this Free-Grace of God, yet let me request this of you. Let the evidence of the Holy Ghost prevail with your Spirits, that if any Creature in Heaven or Earth, Men or Angels, shall endeavour to contradict this, let them be accounted as they deserve. Let all give way to this Truth; if any thing in the World can make it appear to the contrary, then let it go away with it: But if the Spirit of God doth speak it so clearly, that nothing can be objected against it; let not any thing cause thee to live in so much darkness and uncomfortableness, as thou must do, till thou receive this Grace of the Lord.

Now, Reader, Be thine own Judge, and thou wilt find that this Author, even in this his particular dealing with the Dr. would overthrow two main Pillars of our Religion, as

1. The compleat satisfaction of Christ, as it respects sin in the full demerits of the same.

2. The Grace of God himself in the free and full sovereign application thereof unto *Elect* Sinners:

See Dr. Owen on *Heb. 12. 6. Vol. IV.*

1. That love is antecedent unto chastening; he chastens whom he loves; so it is with any Father, he hath first the love of a Father before he chasten his Son; whatever therefore

is the same materially with the chastisement of children, if it be where the *Love of Adoption*, doth not precede, is punishment (*mark here Reader*) The love therefore here intended, is the love of Adoption, that is, the love of Benevolence, whereby he makes men his children, and his love of complacency in them when they are fo.

2. Chastising is an effect of his love. It is not only consequential unto it, but springs from it, wherefore there is nothing properly pœnal in the chastisements of Believers: punishment proceeds from love unto Justice, not from love unto the person punished. Chastisement is from love to the person chastised, though mixed with displeasure against his sin. Note here, *Reader*, with an especial Note, That the person of a Believer is not displeas'd with, though under the chastisement, nor punishment, of the Lord for sin. Therefore the said *Dr.* further tells us, on v. 9, 10. 'That the especial end of God in Divine Chastisements is, that he may make us partakers of his holiness. And on v. the 11th. he further sheweth the benefit of chastisements; And is not all this *Dr. Crisp's* own Assertion, that it is not for sin in a pœnal sense, but from sin, that God afflicts his People, or that he is displeas'd with their persons, whilst he doth afflict them.

The second thing noted in this Charge, is in Page 40. where *our Author* gives us the *Dr's* reason why God doth not afflict or punish any Believer for sin; namely, because *Christ bore all the punishment due to sin; and if he bore all, we can bear none: God would not punish Christ and Believers too.* (And he endeavours to invalidate it by as notable a *Socinian distinction*, saving the blockishness of it. page 40. as most I have met with. 'This seems (says he) to be a plausible reason, but it hath no solid Foundation. It is indeed a meer Fallacy, which I prove thus; To argue after this manner, *Christ bore all Punishment due to Sin, therefore Believers have none to bear*, is sophistical, because the antecedent Proposition speaks not of the same being of punishment that the consequent Proposition speaks of. The one speaks of bearing punishment, as that punishment was a full satisfaction to God for sin, but the other speaks of bearing punishment as 'tis the desert of sin. Now thinking he hath come off with Flying Colours, he tells us, *Here is a vast difference between these two.* And indeed there is, but not in *our Author's* sense, as I humbly conceive. 'It seems therefore, (says he) that there is a bearing of punishment, as a full satisfaction to God for sin, this *Christ bore*; but there is also (says he.) another bearing of punishment, and that as 'tis the desert of sin; this the sinner bears. He further tells us, that it is no good consequence to say, *That if Christ bore all the sufferings due to sin, then we must bear none.* This might pass for a pretty Quibble, were there not so much as thou wilt find of hellish Blasphemy lodged in it; for what of punishment for sin did *Christ* undergo, if the full, compleat desert thereof was not laid upon him? And if this was not inflicted upon him to the very uttermost, that an infinitely Divine Hand of offended Justice could exact, how was God or Justice satisfied? But *Sir*, we ken your meaning very well, That Sin was not the meritorious, but impulsive cause of the Death of *Christ*; which in plain terms, is to assign no more unto his Death, but what is incident unto Nature, upon its dissolution; and therefore he pleas'd to take home your sottish, as well as wicked distinction to your self: It is reckoned upon you as being *reprobate Silver*, and what will by no means pass amongst the *Shekels of the Sanctuary*. And notwithstanding his subsequent paring of this his Assertion, so as to take off its more apparent rough-hewedness, which in the substance thereof doth more than once drop from him; it is for no other end than that it may with the more undiscernedness pass off like poison in a Glass of Wine.

The third thing in this Charge is, The Scriptures he produces against the *Doctor*, which evidently make for him; as 'Lev. 26. 18, 24, 28. Ex. Crisp. Unmask'd, 9. 13. Lam. 3. 30. Anos 3. 2. 1 Cor. 11. 30, 31, 32. Ija. 27. 9. Not one P. 41, 42, 43, 44. of these Texts bespeaks God's displeasure against the Persons of Believers, or his bringing Afflictions upon them in a penally-vindicative sense, some expressing warnings, some duties actually clos'd with, as stirr'd up thereunto by them, some duties to be engaged in and under them, some gracious effects from and thorow them. And that of the *Corinthians* is but the same with that of *Uzzah*, and King *Josiah*: now will any one say, that this proceeds from God's looking upon those of them that were true Believers, as not having their Sins in the full desert as well as punishment of them upon *Christ*; for which it is that the

Doctor expresses himself in those curtail'd Quotations that our *Author* brings against him. See *Dr. Owen* on *Heb.* 12. 6, 7, 8, 9, 10, 11. And now our *Author*, after all his pitiful stuff, tells us, p. 45. ' That he will not here nicely dispute about the Nature of punishment, &c.

AS to the *Ninth Charge*.

Crisp. Unmask'd, IX. He tells us, that — ' It is not only asserted by him, (i. e. the *Doctor*) that *God is not offended or displeas'd with Believers*, much less punisheth them for their Sins; but he holds likewise, that *God is not pleas'd*

' with any of their *Graces and Duties*, or whatever good thing they do, although these proceed from the Holy Spirit, the Author of all Goodness. Now, should our *Author* have but his mind, by a just rule of consequence, the Spirit of God must take place of the *Mediator*, and the *Graces and Duties of Believers* stand in the very room, and stead of the *Righteousness of Christ*. This will appear evidently from the places whence he fetches the matter of his Poissen against the *Doctor*, or rather the Truths that the *Doctor* asserts: As, — ' A

' Man would think that the *Apostle* contradicted himself; works have *Dr. Crisp's Works*, — nothing to do in Man's Salvation, or move God to save; *Not of Works*, *Vol. II. Ser. 6. p. 321.* saith he, but of *Grace*; yet saith the *Apostle*, *You are created and ordained to good Works*; these stand well together. The *Apostle Paul* tells

' *Titus*, that Men should study good Works, for these are profitable unto Men: A Man serves his Generation, while he walketh in good Works, and he doth good too to them, among whom he lives. A Man serves not himself in all the good Works he doth; for the Lord Christ hath fully served his turn already; either we must make our Performance *Christ's*, or else we must disclaim them. What a *Pride and Arrogance* is this, either Men will rule the Roast, or else they will not abide in the House! As every Man hath his Office in a Family, so every thing in Man has his Office: Good Works have very necessary Offices in the Family, but they were never ordained to be *Christ's*, much less to be *God's*. When *Christ* was tempted by the *Pharisees* about Tribute, he makes this reply; Give unto *Cæsar* the things that are *Cæsar's*, and unto *God* the things that are *God's*. Let not the Righteousness of an encroach upon God, to take *God's Work* upon his self; I tell you, Beloved, we know not the evil of these vain Imaginations. Should the Lord deal with you according to your own Hearts, that as your Performances could lay sins upon *Christ*, and discharge you, so you should be discharged, when would you ever lay them upon him, when (alack) instead of laying old Sins upon *Christ*, by new performance, you do but add new sins to old; all our Righteousness is but renovation of new transgression to the old. For all our Righteousness, saith the Lord by the Prophet *Ezekiel*, even all our Righteousnesses, he speaks of every particular, they are as filthy Rags, and a menstruous Cloth. Is this the way to ease a Man of his Sin, to throw dirt anew in the Face of God? Is this a way for a Traytor to get the King's Pardon, to come into the King's Presence, and throw Poison in the King's Face? There is not one Righteous Action a Man doth perform, but he doth therein anew throw Dirt in the Face of God by that Action of his, because Sin, (as the Wise-man saith) is abomination to the Lord. Who knows the Errors of his Life, and the Multitude of his failings in the best Righteousness he doth? Man's Righteousness may serve the turn of Men, but it will never serve God's Turn. Tho' there be failing in our Righteousness, yet it may be profitable to Men, but as there are failings in it, the Eyes of God cannot away with it.

Now let me add this unto what the *Dr.* says, That were our inward righteousness unspottedly perfect, even in this life, yet I will be bound to clear and maintain, and that from the full distinct tenure and scope of the *Covenant of Grace*; That for the same, neither would our persons be accepted with, as justified before God, no nor any of our duties, either in whole or in part be regarded by him; for take but that righteousness away for which this worthy *Dr.* so well pleads, both as to its matter and use, and this our *Author* together, with the rest of his dissembling Tribe, would wholly subvert (unless it be from a meritorious station which they are pleas'd to assign unto it for fear of the worst) and there is not the most glorified Saint in Heaven, but would soon turn *Apollate*; for this is their clothing; it is herein, as well as heron their eternal Station lies: This is the Robe in which God beholds them, they become dress'd with him, and he well-pleas'd with them, without which, even their holiness (where-

by they are qualified to take in the Glory of God, and also to rejoice in him) would soon be blasted, dwindled away, and come to nothing, nay, eternal wrath would seize upon them. *Phil. 3. 9. Malachi 4. 2. Zach. 3. 2, 3, 4. Gen. 3. 7, 21. Rev. 3. 18. ch. 4. 4. ch. 7. 9, 13. chap. 15. 6. ch. 19. 8, 14.* This was the constant joy of him, that was counted a Man after God's own Heart, *Psal. 71. 16:* Herein his Spirit was perpetually exercised. Nay, it is the very property or distinguishing character of the new Creature, especially the leading Member thereof, to eye this, to bring this nigh, to see that the Soul be clothed clad with, and wrapt in the same, unto this the Winding-blairs of the Temple, even the Promises, as they are in Christ, do lead us, and the more we ascend by Faith; the more shall we see the Glory of God, experimentally know interest in him, and be dispirited of proud self, *That God in Christ may be All in All, Rom. 1. 17. 1 Cor. 1. 29, 30, 31.*

Again, our Author quotes the Doctor. — The Apostle Paul complains, That even he when he would do Good, Evil was present with him, thro' the Law in his Members, rebelling against the Law of his Mind, which makes him cry out of himself bitterly against all he did: *O wretched Man that I am, who shall deliver me from this body of Death? (Rom. 7. 21, 23, 24.)* By this Body of Death, he must needs mean altogether, because he doth not fly to good Works as a refuge against the evil, but to Christ alone, as a Refuge against all. *I thank God (saith he then) through Jesus Christ our Lord, ver. 25.* so then in respect of the inseparable Communicative, poysonfulness of the Ingredients of our Corruptions, mingling themselves with the best Righteousness of the best Men, both they and their Righteousness are but lofs and dung, and are filthy Rags, and must be so counted: Some then may object, *If it be so, we ought to refrain from doing Righteousness, we must refrain from Dung.*

*Dr. Crisp's Works,
Vol. II. Serm. 1.
Pag. 232, 234.*

I answer, that it follows not; but therefore we must refrain from glorying in, or stroaking our selves for our Righteous Doings, and rather take shame to our selves when we have done, and so glory in the Lord. Though good works done by us are but dung in themselves, and in God's Eye, yet must we be careful to maintain good Works, for they are profitable to Men, *Tit. 3. 8.* though but Lofs and Dung. *David, Psal. 16. 2, 3.* confesseth that his Goodness extendeth not to God, yet for all this he refrains not, because it could extend to the Saints that are upon Earth, and to the excellent in whom was his delight. It is no good Plea; That because a Man cannot be wholly clean, therefore he will be more filthy than needs. You will not like it, that because your Children cannot come from School without some dirt, in the cleanest way; that therefore they shall wallow like Swine over Head and Ears in Dirt..

Others will say, *God often shews his Approbation of good Works, which he could not do, if they were all Dung.*

I answer, that whatsoever is not of Faith is Sin; but as to the Believer, all things are clean. *(Here comes our Author)* So through our Faith in Christ, the whole Filth and Dung, of our Works is extracted by Christ; and he presenting the same, purged by himself alone they became accepted with God, *Rev. 3. 4.* — But simply the works themselves, as done, tho' never so well, are abhorred of God, and Christ never takes them to purge till we our selves willingly renounce them by counting them Lofs and Dung; and that acceptance procured by Christ, imports only a liking God takes to them, no Efficacy at all they have with him.

Again, But you will say again, *Christ makes our Righteousness to be accepted, he makes it pleasing and acceptable, by purging away all the Filth that is in it, and then it may prevail with God to lay our Iniquities upon Christ.*

*Dr. Crisp's Works,
Vol. II. Serm. 6.
Pag. 322, 323.*

I answer *(Here our Author comes in with his Charge)* It is true, Christ doth purge away all the filthiness, both of Righteousness and Unrighteousness in Believers; but he doth not purge away the filthiness of their Righteousness, (that this Righteousness may prevail with God to lay Iniquity upon Christ) but then, that Righteousness may be accepted in the Beloved, as Services. Himself was without spot of the least Sin, yet he takes not away the Iniquity, by laying it upon the himself; and if our Righteousness be made compleat, by his taking away the Filth of it, and putting his own perfection on it;

it is not to that end that Iniquities may be laid upon Christ by it, but that it may be accepted in way of service.

I should go yet one step higher, and let you know, that as it is the Lord alone that lays iniquity upon Christ, so not only all our performances are unable to lay iniquity upon Christ; but even our *Faith and Believing* it self doth not lay iniquity upon Christ: Ye may easily perceive, Beloved, what I drive at in all this Discourse, namely, to strip the Creature stark naked, to leave it shiftless, and unable any way to help it self; that all the help that the Creature doth receive, may appear to be of the Free-Grace of God meerly, without the Creature's concurrence in it. I say therefore, it is not the *Faith* of Believers that doth lay their iniquities upon Christ. Suppose thou hast committed many sins, and thy sins are apparent and plain; thou wouldst be rid of these transgressions, and hear of them no more; what is the way? *Works are not of power to do it;* you will say, *But Faith is able to discharge the soul, and quit it from all transgressions, and lay them upon Christ.* But I must tell you, albeit God hath given many glorious fruits and effects to Faith, and made it instrumental of much excellent and abundant consolation to his People, yet hath he not honoured Faith with this, that it should lay iniquity on Christ, or move God to do it.

Now thou mayst see, *Reader*, wherein the fallacy of our *Doeg*, or *malicious Author* does ly; for that which he lays as the foundation of this his *Ninth Charge* against the *Dr.* he quotes from p. 322. where the *Dr.* speaking of the best of Man's Righteousness, that it will not serve God's turn, as the matter of our Justification before him, he presently diverts the same from the *Dr.*'s literal exprefs sense and meaning therein, *That God is not therefore pleased with any of the Graces or Duties of his People:* A most ungrounded, impudent falsehood! But this is the manner of the Man throughout the whole of his Treatise, and now that the *Dr.* declares, which way they become of use unto us, and acceptable with God; namely, by Christ's purging and extracting out of them the filth that does attend them, and so presenting them to the Father, and that, when this is done, yet none of this is that for which God is prevailed with to lay sin upon Christ; He tells us, that *Truth had at last got such a forcible prevalency upon the Dr.* That he recants what he before had said, and wishal, that the latter is a vain surmise in the *Dr.* against some that would be accounted the greatest Protestants, viz. *That Christ doth not purge away the filthiness of their Righteousness, that this Righteousness may prevail with God to lay iniquity upon Christ.* But their not only pitiful *causa sine qua non*, as previous unto God's imputation of Righteousness in order unto Justification fully demonstrates, that there were just grounds for this gracious *Dr.*'s surmises, even in his day, as well as now; but also that Faith, Repentance, and Sincerity is the very matter of the same, though the merit thereof lies in Christ.

It is no wonder therefore, that our *Author* is so much concerned that the *Dr.*'s Book is got into so many hands, wherein and whereby both his, together with the vile Treachery; as well as Doctrins and Practices of others, are so evidently brought to light. And I am fully satisfied, that the more they engage in this work, the more they will not only labour in the fire, but vomit out their own shame, if there were any amongst them.

Now we come to his *Tenth and Last Charge*, wherein he telleth us, That

X. And Lastly, another wild Position which these *Sermons* maintain is this, *That All is done from Eternity, and so nothing is to be done now.* He often tells his Auditors, *Your Business is done to your hand already:* Therefore there is no need of *Crispi. unno. 3d. . .* begging for Faith, or any other Grace, or for Forgiveness of Sin, or *p. 50, 51.* any other spiritual Privilege. These are all granted already, and not to be done now. He frequently inculcates this, and in one whole *Sermon* together insists upon it, viz. *That God's pardoning sinners, and justifying the ungodly, are not now, or hereafter to be done; they are not present or future, but were dispatched long ago, even from Eternity.* Whence he infers, that we must not look for Remission of Sins, or Justification in this Life; we are not to be concerned in any such thing now, we need not be solicitous about it, for it is past and over: All is done from Eternity.

Now thou mayst observe herein, the Method our *Author* takes in his dealings with the *Dr.* and that in every one of his *Ten Charges* against him, not one of them excepted; As

1. When he lays down any one of them all against the *Dr.* he fixes upon some discrepant, dragg'd Sentence or Position of his, and thereon lays his load of *Invelitives*, by most false and violent inferences, endeavouring to suit it (by forcing it to speak what it never was designed for) to the nature of that Charge he is more immediately upon. But then

2. Finding by the *Dr's* Explanation of the said Position or Sentence, That his, *viz.* our *Author's* Treachery would more openly appear, he reserves the said explanation or explanation of the same unto the latter end of every one of his Chages, that thereby he might the more undiscernedly represent him as an *Impostor*, *Recanter*, and one *inconsistent with himself*: Having put before a quite contrary construction upon it (meerly to blind the eyes of his *Reader*) to what the *Dr.* produces it for. Thus having clapt his own sense to what he has partially pickt out of the *Dr's* work, he runs and fetches what the *Dr.* urges to clear and prove the same both by Scripture and Argument to render him the vilest cheat, and most unglorious Person imaginable. This I will be bound to make good even to our *Author's* Face, if he dares openly appear in this Cause. As for instance, he quotes the *Dr.* *ut supra*, Vol. II. *Serm.* 8. *viz.* That God's pardoning sinners, and justifying the ungodly are not now or hereafter to be done, &c. And thereupon our *Author* fixed his virulent sense, *ut prius* ' that we must not look for Remission of Sins, or Justification in this Life, &c. but retains the *Dr's* own explanation of them for another Charge against him, even that of *Fallacy* and *Recantation*, thus dividing betwixt the *Dr's* Position and Explanations he would make way for the fixing of *Herese* upon him on the one hand, and of *Double-dealing* and *Deceitfulness* on the other.

Therefore I shall quote what our *Author* himself scatteringly cites out of the *Dr.* for the fore-mentioned ends, and then let the *Reader* determine; as *Auth.* — ' That God's pardoning Sinners and justifying the ungodly, are not now or hereafter to be done, they are not present or future, but were dispatched long ago, Quoted in *Crispian's*.
' even from Eternity. God had all this at once in his eye, and hav- *Unmask'd.* p. 51, 52.
' ing this Platform before him, as if all were then in being, he sets
' down his own Act of his Royal Assent, that for every such Person as he had chosen, and
' for every such Transgression that should be committed at such and such a time, by such
' and such Persons, he would accept of such a Christ, whom he would fit to bear their
' Transgressions — As the Elect were in the Eye of the Lord, before they had a real Exi-
' stence and Being, so all their iniquities were laid on Christ from Eternity: But it must needs
' be granted, that the particular Application of this Grace to Persons, that the Lord hath
' laid mine iniquities, and thine iniquities upon Christ individually, must needs be in
' time.

Now what grounds had our *Author* to deal so wretchedly false with the *Doctor*, as he doth? as to say, That there is no need of begging for Faith, or any other Grace, or Forgiveness of Sin, or any other spiritual Priviledge, &c. this being prefixed to one part of his curtailed branch against the *Doctor*, and to usher in another part of the same, which is the *Doctor's* Explanation of the former part, he tells us, — That it fell from the *Doctor's* own Lips and Pen ' by chance, and that here you see he expresses it as a *future thing*, that God would accept of Christ. And then for the third part of his *quotation*, he tells us, That He (i.e. the *Doctor*) ' at length submits to this, which is the real Truth, but which he had boggled at so long, ' and that indeed this is his way very often; he takes a great deal of pains to rear up a ' Notion, and then of a sudden pulls it down again. Thus our *Author*, like a cunning *Sophister*, to divert his *Reader* from attending upon him in his vileness, and manner of his Proceedings as conscious to himself of what he had done, (like a Thief on the pursuit of an *Hue and Cry*, leaves his theft with another) would charge them upon the *Doctor*. This is not only the *Jesuits* Method to divide and rule, but also the practical dexterity of the *Atheist* to undermine the Scripture, endeavouring to make of it a meer self-contradiction: What Peace such Courses are like to be productive of one day, I think it were well our *Author* did in time consider. Thus he deals with the *Doctor* in the remainder of his Charge, p. 56, 57, 58. &c. wherein, by endeavouring to unmask others, who fully, plainly, soundly and honestly, as in their proper colours appear in their Writings, he drops down the Vizard of his

his own Face, verifying the old Maxim, *That there never yet was cheat, but sooner or latter proved an open exposed Fool.* Unto the Reader's farther Satisfaction, as to our Author's Treachery herein I shall refer him to an impartial disquisition, and comparing of both Books together; which by then he has done, he will soon be able to determine, on whose side the Scales turn; for there is not one of those Authors he brings against the Doctor, whose Treatises I am acquainted with, but fully speak of him, both as to Election, Justification, Graces and Duties, which I could with ease make to appear, were it my present work so to do; only this let me add, That amongst the many scores of black characters that he gives the Doctor, I know not one of them (as far as I have been informed either) by Teachers or Authors, Men, both of sound Matter and excellent Spirits, to be in a State of Reprobation, as deriding the new Birth, (*and the like, &c.*) a special Mark of the Son of the Bond-woman, Gen 21. 9. compare Gal. 4. 29, 30. And yet, that the Doctor in our Author's Judgment, together with his Prefaces, should be a good Man, and in Heaven, is to me a perfect Riddle, unless the measures they take here be from their own allowed deceitful practices here, and yet can retain confident hopes of Glory hereafter.

*Lye not, but let thy Heart be true to God,
Thy Mouth to it, thy Actions to them both,
Cowards tell Lies, and those that fear the Red,
The stormy working Soul spits Lies and Froth.
Dare to be true, nothing can need a Lye,
A fault, which needs it most, grows two thereby.*

Herbert's Poems, pag. 3.

*Roma, vale, vidi, satis est vidisse; revertar,
Cum Cæno, meretrix, scurra, cincedus ero.*

GREAT Carbanad'd Crisp! What's now thy Crown,
And was thy Glory, here is trampled down.
Here is no Synagouge, (alass!) for thee,
Since Christ alone gave Eyes, and made thee see.
Hadst thou but own'd some sub-celestial Cause,
Heaven mix'd with Earth by some Creation-Laws;
A Ground-Work, cut of Nature for Free-Grace,
As of her kind, Her Mysteries to place,
And in a Logical Phlebotomy
Let out thy Notions by Philosophy,
Thou hadst been crown'd for thy Divinity.
But 'tis too late, since thou hast scap't the Fire,
And yet dost live unsing'd in thy Attire.
Free from Chaldean Scent, and rather more
Enlarg'd than cramp'd from what thou wast before:
Pass on Jehovah's Test, let England know
Who are her Worthies, Shibboleth, and who
Pronounce Sibboleth.—Want of this lisp,
With some impairs thy Credit, Gracious Crisp!
Whilst others hunger, thirst, and pant for more
Of that, whereof thou hast an Ocean-store.

T. Edwards.

Richard Baxter, the eminent divine and nonconformist,
was a most voluminous writer, & his works are sufficient
to make a library of themselves. Above 145 distinct treatises
of his composition have been reckoned; of which four were
folios, 73 quartos, 49 octavos and 19 in twelves & twenty fours
besides single sheets. In the reign of James 2^d, he was com-
mitted prisoner to the King's Bench, by a warrant from the
villainous Judge Jeffries, who treated this ^{worthy} man at his trial in
the most brutal manner, & reproach'd him with having written
not a load of books "every one as full of sedition and treason
as an egg is full of meat."

J. W.



