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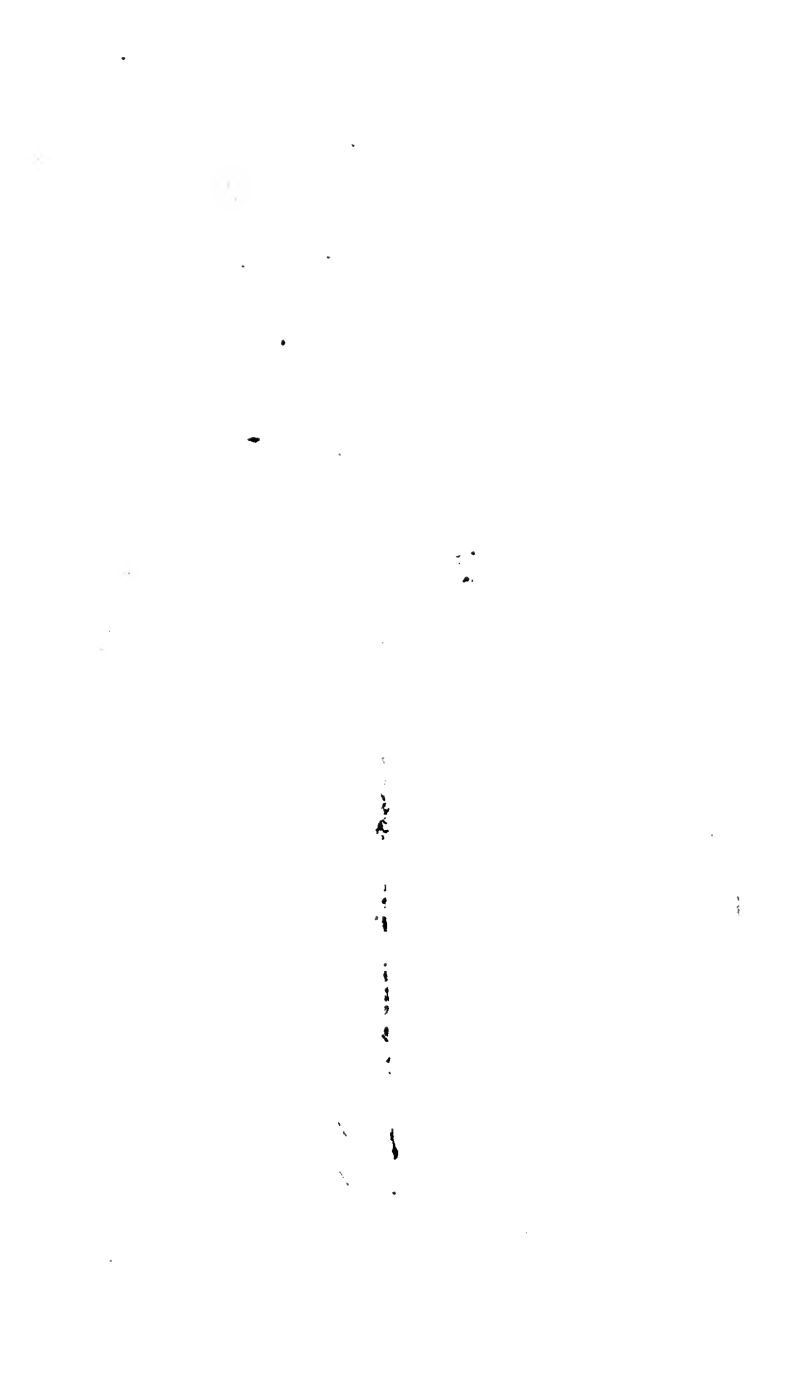
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DISCOURSES

ON SEVERAL

Important Subjects.

By the Late REVEREND

DANIEL WILLIAMS, D. D.

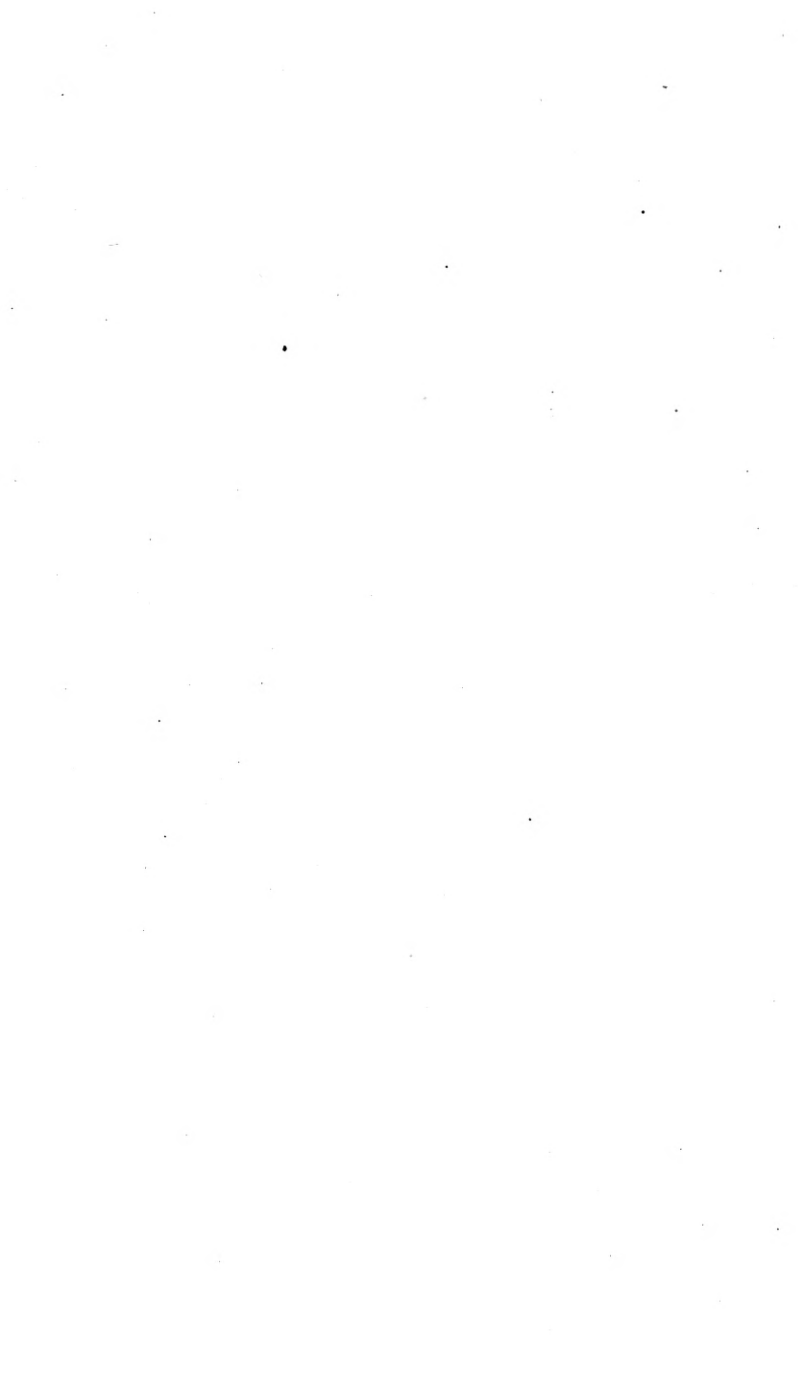
Published singly by HIMSELF, and now collected
by the Appointment of his Will.

V O L. III.

L O N D O N :

Printed by JAMES WAUGH, at the *Turk's Head*,
in *Lombard-Street*.

M D C C L.





ADVERTISEMENT.



WO Volumes of Discourses by the late Dr. WILLIAMS having been published in the Year 1738, the rest of his Pieces are collected here, and his whole Works completed in Three Volumes more.

IF any thing more be necessary to explain the occasion and design of the several *Controversial Treatises* contained in these Volumes, besides what is said of the Author and his writings in the *Account of his Life and Character* prefixed to the first Volume ; a particular account is given by Mr.

Advertisement.

*Nelson**, of the Motives that induced our Author to engage in the *Antinomian Controversy*, of his Method in the management of this Dispute, and of the Success that followed it in putting a stop to those pernicious Errors, in which he was convinced that the Essentials of *Christianity* were struck at, together with the Aptitude of an *Evangelical Ministry* for promoting practical Holiness.

IT is not to revive this Controversy, that these several Treatises are now reprinted, but in compliance with the Directions of the Author's Will; not without hopes, that the Importance of the Points debated here, and the Clearness and Strength of Argument with which they are treated, will secure them a candid Reception, and so engage the serious Perusal, as to
conduce

* See Mr. *Nelson's* Life of Bishop *Bull*, pag. 259,—276.

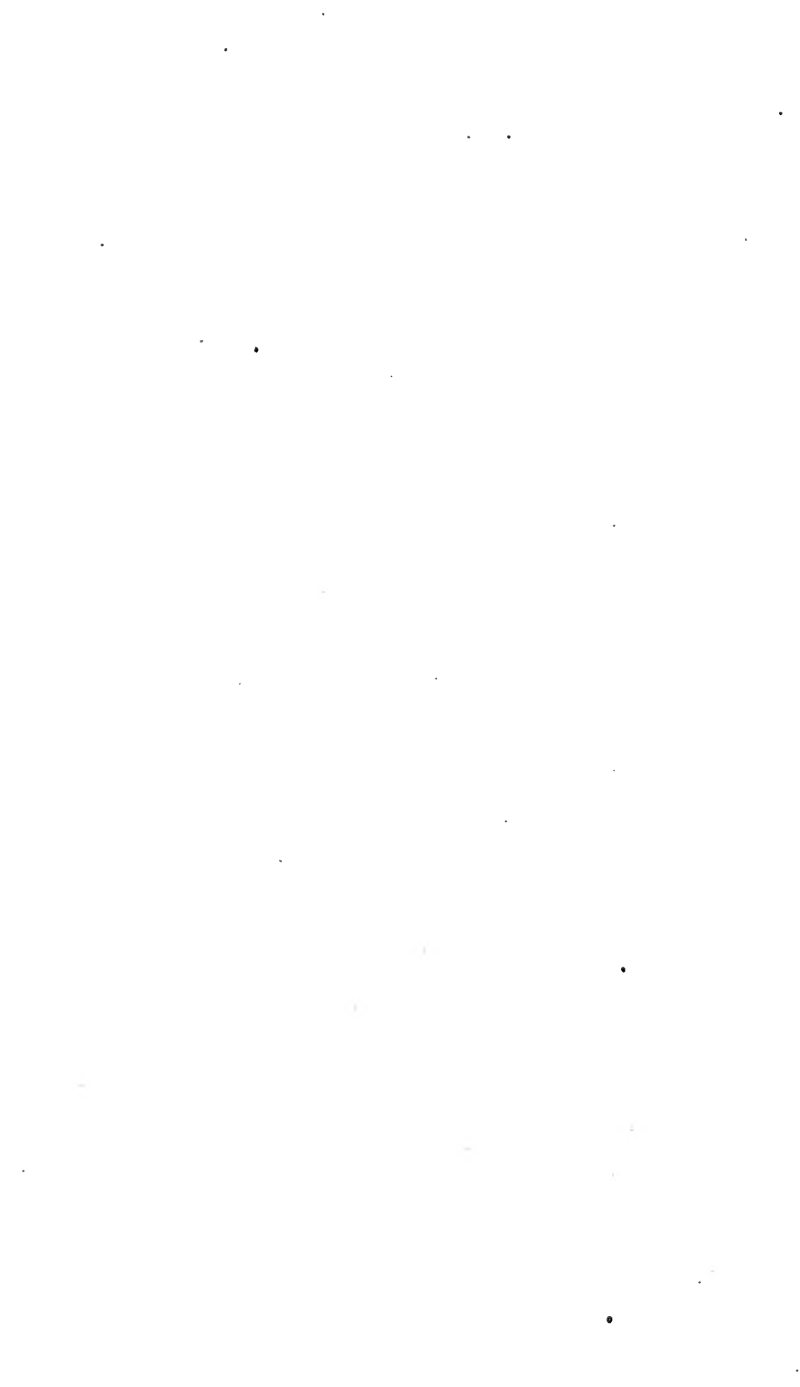
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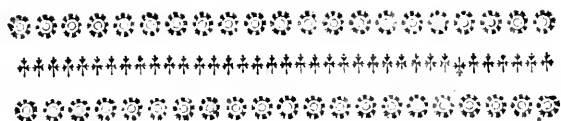
conduce to the Establishment of those into whose hands they fall.

SOME other *Practical Discourses* are added here to those that make up the Two former Volumes : And at the end of the last Volume is annexed his *Funeral Sermon* preached by Dr. EVANS ; together with a *Catalogue* of all his Works in the order of time in which they were published.



T H E





THE
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OF THE
THIRD VOLUME.

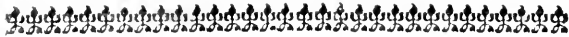
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19. A DEFENCE of *Gospel-Truth*; in Reply to Mr. *Chauncy*. 1693. Pag. 275.

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G O S P E L - T R U T H

STATED and VINDICATED:

Wherein some of

Dr. *CRISP*'s Opinions

Are Considered:

And the O P P O S I T E T R U T H S

A R E

Plainly Stated and Confirmed.

To which is added

A large POSTSCRIPT, for clearing sundry
T R U T H S objected against, &c.





WE whose names are subscribed, do judge that our reverend brother hath, in all that is material, fully and rightly stated the *truths* and *errors*, mentioned as such in the following treatise: And do account he hath in this work done considerable service to the church of Christ: Adding our prayers, that these labours of his may, as we hope they will, by the blessing of God upon them, be a means for reclaiming those that have been misled into such dangerous opinions, and for establishing those that waver in any of these *truths*.

| | |
|----------------------------|----------------------------|
| <i>William Bates,</i> | <i>Richard Stretton,</i> |
| <i>John How,</i> | <i>John Quick,</i> |
| <i>Vincent Alsop,</i> | <i>Samuel Slater,</i> |
| <i>William Lorimer,</i> | <i>Abraham Hume,</i> |
| <i>Edward Lawrence,</i> | <i>Nicholas Blakey,</i> |
| <i>Richard Mayo,</i> | <i>John Reignolds,</i> |
| <i>John Showers,</i> | <i>Nathaniel Taylor,</i> |
| <i>Thomas Kentish Jun.</i> | <i>Nathaniel Oldfield.</i> |


These are added in the second edition :

| | |
|-------------------------|----------------------|
| <i>George Hammond,</i> | <i>John Starkey,</i> |
| <i>William Wickens,</i> | <i>Henry Godman,</i> |
| <i>Richard Bures,</i> | <i>Thomas Miles,</i> |
| | <i>William</i> |

| | |
|------------------------------|-------------------------|
| <i>William Ratkband,</i> | <i>Lewis Calendrin,</i> |
| <i>Samuel Stancliffe,</i> | <i>Joseph Read,</i> |
| <i>Thomas Doolittle Sen.</i> | <i>Mat. Silvester</i> |
| <i>Robert Ferguson,</i> | <i>Daniel Burges,</i> |
| <i>John Jeames Sen.</i> | <i>Daniel Evans,</i> |
| <i>Robert Franklin,</i> | <i>Samuel Pomfret,</i> |
| <i>Thomas Kentish Sen.</i> | <i>John Long,</i> |
| <i>Obadiah Hughes,</i> | <i>Marma. Roberts,</i> |
| <i>Thomas Reynolds,</i> | <i>Timothy Rogers,</i> |
| <i>Daniel Alexander,</i> | <i>Elijah Barton,</i> |
| <i>Nathaniel Stevens,</i> | <i>Samuel Stephens,</i> |
| <i>Samuel Moreland,</i> | <i>Joseph Kentish,</i> |
| <i>Thomas Saunders,</i> | <i>Edmund Calamy.</i> |

I have by me near as many more worthy names, such as *Mr. Woodhouse, Mr. Robinson, Mr. Hallet, Mr. Boyse, &c.* who have approved of this work. But I think this number sufficient to convince the world, that the *Presbyterian* ministers at least espouse not the *Antinomian* dotages: Yea, I am credibly informed, that the most learned country ministers of the *Congregational* persuasion disallow the errors here opposed, and are amazed at such of their brethren in this city, as are displeas'd with this book,

T O T H E
R E A D E R.

 *Dislike of contention hath long restrained my engaging in this work, tho' oft sollicitated thereto by several worthy ministers. Peace is the blessing which I chearfully pursue; and is, with the truth, what I propose in this very endeavour.*

I am convinced, after frequent prayers, and serious thoughts, that the revival of these errors, must not only exclude that ministry as legal, which is most apt in its nature, and by Christ's ordination, to convert souls, and secure the practical power of religion; but also renders unity among Christians a thing impossible. Every sermon will be matter of debate, and mutual censures of the severest kind are unavoidable; while one side justly press the terms of the gospel, under its promises and threats, for which they are accused as enemies to Christ and grace; and the other side ignorantly set up the name of Christ, and free grace, against the government of Christ, and the rule of judgment.

I believe, many abettors of these mistakes, are honestly zealous for the honour of free grace, but have not light sufficient to see how God hath provided for this, in his rectoral

distribution of benefits by a gospel-rule. By this pretence, Antinomianism so corrupted Germany; it bid fair to overthrow church and state in New-England; and by its stroke at the vitals of religion, it alarm'd most of the pulpits in England. Many of our ablest pens were engaged against these errors; as Mr. Gataker, Mr. Rutherford, Anthony Burgess, the provincial Synod at London; with very many others, whose labours God was pleas'd to bless to the stopping of the attempts of Dr. Crisp, (by name oppos'd by the foresaid divines,) Salimarth, Denne, Eaton, Hobson, &c. To the grief of such as perceive the tendency of these principles, we are engaged in a new opposition, or must betray the truth as it is in Jesus.

*I believe, many abettors of these notions, have grace to preserve their minds and practices from their influence: But they ought to consider, that the generality of mankind have no such antidote; and themselves need not fortify their own temptations, nor lose the defence which the wisdom of God hath provided against remissness in duty, and sinful backslidings. Who can wonder at the security of sinners, the mistaking the motion of sensible passions for conversion, and the general abatement of exact and humble walking? when so many affirm, "Sins are not to be
" feared, as doing any hurt, even when the
" most flagitious are committed: Grace and
" koi-*

“holiness cannot do us the least good: God
 “bath no more to lay to the charge of the
 “wickedest man, if he be elected, than he
 “bath to lay to the charge of a saint in glo-
 “ry: The Elect are not governed by fear
 “or hope; for the laws of Christ have no
 “promises nor threats to rule them by; nor
 “are they under the impressions of rewards
 “or punishments, as motives to duty, or pre-
 “servatives against sin, &c.”

In this present testimony to the truth of
 the gospel, I have studied plainness; and to
 that end oft repeated the same things in my
 concessions, to prevent the mistakes of the less
 intelligent, though I could not think it fit to
 insist anew upon all. To the best of my know-
 ledge, I have in nothing misrepresented Dr.
 Crisp's opinion, nor mistaken his sense: For
 most of them he oft studiously pleadeth; of
 each I could multiply proofs; and all of them
 be necessary for his scheme, though not con-
 sistent with all his other occasional expressi-
 ons. His scheme is this; “That by God's
 “mere electing decree, all saving blessings
 “are by divine obligation made ours, and no-
 “thing more is needful to our title to these
 “blessings. That on the cross, all the sins
 “of the Elect were transferred to Christ,
 “and ceased ever after to be their sins.
 “That at the first moment of conception, a
 “Title to all those decreed blessings is person-
 “ally applied to the Elect, and they invested
 “actu-

“ actually therein. Hence the Elect have
 “ nothing to do, in order to an interest in
 “ any of these blessings; nor ought they to
 “ intend the least good to themselves in what
 “ they do: Sin can do them no harm, be-
 “ cause it is none of theirs; nor can God
 “ afflict them for any sin.” And all the
 rest of his opinions follow in a chain, to the
 dethroning of Christ, enervating his laws
 and pleadings, obstructing the great designs
 of redemption, opposing the very scope of the
 gospel, and the ministry of Christ and his pro-
 phets and apostles.

The Doctor had not entertained these opi-
 nions, if he had considered, that God's electing
 decree is no legal grant, nor a formal promise
 to us: The decree includes the means and the
 end, willing the first, in order to the last;
 and as it puts nothing in present being, so it
 harrs not God, as a governour, to fix a con-
 nexion between benefits and duties by his re-
 vealed will. So, if the Doctor had animad-
 verted, that Christ's sufferings were the foun-
 dation of our pardon, but not formally our
 pardon: For them our sins are forgiven,
 when ever they be forgiven; without them, sin
 cannot be forgiven; and they were endured,
 that the sins of all the Elect, when believers,
 should be forgiven: But yet they are not for-
 given immediately upon, nor merely by his
 enduring those sufferings; but there were, by
 divine appointment to interpose, a gospel-pro-
 mise

mise of pardon; the work of the Spirit, for a conformity to the rule of the promise in the person to be pardoned; and a judicial act of pardon by that promise, on the person thus conformed to the rule thereof.

To clear this point, consider,

1. *The law is sometimes taken for the preceptive part of God's will, with the sanction of the covenant of works. In this covenant, life was promised to sinless obedience; and death was threatened against every sin, without admitting repentance to forgiveness. Upon the fall, life is impossible by the law with this sanction: And hence, to preach it to sinners as a way of blessedness, is sinful and vain; and no saving benefit is dispensed to any of us by this rule.*

2. *The gospel includes the moral preceptive part of the first law, with some additional precepts, which suppose our apostate state; as faith in an atoning Saviour, and repentance for sin. These could not be enjoined as duties on innocent man, by a rule of happiness and misery; nor could they be necessary to his right to life, because they would suppose him a sinner. The gospel is taken in a large sense, when I say, it includes all the moral precepts; but yet the gospel doth so, and they are the commands of Christ as redeemer, (to whom all judgment is committed,) as well as the law of the creator.*

3. *The gospel hath another sanction to the*
pre-

To the Reader.

preceptive part of the law, than the covenant of works had. Though nothing be abated in the rule of sin and duty, yet blessings are promised to lower degrees of duty; and a continuance in a state of death, with a barr to the blessing, are not threatned against every degree of sin, as the covenant of works did. Can any doubt this to be the grace of the gospel-promise? Doth it promise life to all men, however vile and impenitent they be? Or doth it threaten damnation, or a continuance of it, on any true, penitent, believing, godly man, because he is imperfect? This change of the sanction supposeth the death of Christ, and his honouring the law by his perfect obedience; wherein God hath provided for his own glory, while he promiseth life, by forgiveness, to imperfect man; and yet he insists on some degree of obedience, to which of his mere grace he enableth us. This the covenant of redemption secures to the Elect, tho' the grant therein is pleadable only by Christ, as the stipulating party for us; and our personal claim depends on the gospel-covenant, whereof Christ is mediator.

4. This gospel-sanction determines as certain a rule of happiness and misery, as the law of works did, though it be not the same. For while it promiseth pardon to all believing, repenting sinners, and declares a barr to pardon to the impenitent rejecters of Christ and gospel grace; it fixeth true repentance,
and

and faith unfeigned, to be the 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. Hence the use of faith, holiness, &c. to these benefits, is not from their conformity to the precept, but their conformity to the rule of the promise: Our applying Christ's righteousness, and relying on it, wou'd no more justify us, than our sincere holiness wou'd save us, were it not for this gospel-promise, that God will justify, for Christ's sake, all such as believe.

5. *Hence, by gospel-grace, there is a great difference between perfect faith, and utter unbelief; between sincere holiness, and formal prophaneness or wickedness; true love to God, and prevailing enmity; imperfect spiritual duties, and rebellious neglects, &c. By the law of works, nothing was holiness, but what was perfectly so, &c. But read the Bible, if thou doubtest whether there is not a true faith, holiness, love, &c. which be short of perfection.*

6. *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. As upon a view of his guests,*
he

he cast out him that had not on the wedding-garment, viz. true uniting faith; so he judicially determined, 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,) had true faith; and not a mere profession. As by keeping out the foolish virgins, for not having oyl in their lamps, viz. the spirit of grace, and persevering holiness; so by admitting the wise virgins, he judicially declared, they had a spirit of grace, and persevering holiness. 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 rect-or? 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.

With respect to what's above declared, the gospel is called a law of faith, a 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. And the main of our ministry consisteth in pressing men to answer the rule of the gospel-promises; and dissuading men from those things, which the gospel threatens shall hinder their interest in all, or any
of

of its benefits; with an aggravation of their misery, if they be final rejecters of its grace. We call men to be reconciled to God, upon which we know God will be at peace with them.

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. And I exclude not this righteousness, when I affirm, that the righteousness of God, Phil. iii. 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. The grace of God is hereby stated as free, as is consistent with his government, and judicial rectoral distribution of rewards and punishments: And none need the riches of grace more than I.

Reader, note, that in this book I still speak of the adult, and not of infants. When I say, The difference is not; I state my own concessions, and mean not that the Doctor is in all these of my mind. Thou must expect to take up my full sense, by a view of several chapters, and not only one; because sundry chapters refer to the same points, more or less: And forget not, that though the Doctor oft in his book speaks to men, as believers; yet every thing is true of the Elect, viz. They
 have

To the Reader.

have as much a title to all saving blessings, only they do not know it. *This was his judgment.*

I have carefully avoided any reflexion on Reverend Dr. Crisp, whom I believe a holy man; and abstained exposing many things according to the advantage offered, if by any means this book may become useful to such as most need it. That the father of lights would lead us into all truth and love, is the prayer of thy servant in the gospel,

*London,
May 4,
1692.*

D. Williams.



GOSPEL-TRUTH

STATED and VINDICATED.

CHAP. I.

*Of the State of the Elect before
effectual Calling.*

TRUTH.



It is certain CHAP.
from God's de- I.
cree of electi-
on, that the E-
lect shall in

time be justified, adopted, and saved in the way God hath appointed; and the whole meritorious cause and price of justification, adoption, and eternal life, were perfect, when Christ finished the work of satisfaction. Nevertheless, the Elect remain children of wrath, and subject to condemnation, till they are effectually called by the operation of the Spirit.

ERROR.

CHAP. ERROR. The Elect are at no time

I. of their lives under the wrath of God; nor
 are they subject to condemnation, if they
 should die before they believe; yea, when
 they are under the dominion of sin, and
 in the practice of the grossest villainies,
 they are as much the sons of God, and justi-
 fied, as the very saints in glory.

Proved that this is Dr. Crisp's opinion.

Pag. 363,
364.

THE DOCTOR tells us, *It is thought by some, that in case such a person should happen to die before God call him to grace, and give to him to believe, that person had been damned; and that Elect persons are in a damnable estate in the time they walk in excess of riot, before they are called. Let me speak freely to you, and tell you; that the Lord hath no more to lay to the charge of an Elect person, yet in the height of iniquity, and in the excess of riot, and committing all the abominations that can be committed; I say even then, when an Elect person runs such a course, the Lord hath no more to lay to that person's charge, than God hath to lay to the charge of a believer: Nay, God hath no more to lay to the charge of such a person, than he hath to lay to the charge of a saint triumphant in glory.---The Elect of God, they are the heirs of God; and as they are heirs, so the first being of them puts them into the right of inheritance, and there is no time but such a person is a child of God. And this is a*

Pag. 368.

prin-

principle he oft asserts, and labours to
prove, pag. 354, 355, 365, 577, 578,
579. CHAP.
I.

BUT the readers will object, Sure he meaneth no more, than that the Elect are sure to be justified and adopted, and that Christ hath fully merited it for them; but not that they are actually justified and adopted before they are called. *Answer.* The Doctor frequently endeavours to prove, that we are actually justified before we are born, before we are baptized, before we believe, before we are converted; and reduceth the sum of his thoughts, pag. 374. in these words, *But when did the Lord do this? viz. justify us* He answers, *He did it from eternity, in respect of obligation; but in respect of execution, he did it when Christ was on the cross; and in respect of application, he doth it while children are in the womb:* And then shews, that they do mistake, who judge that God applies the pardon of sin at the time of conversion. In other places, he saith, *We are actually justified, &c.*

Wherein the difference is not.

THE difference is not, (1.) Whether God hath eternally decreed, that certain persons freely elected by him, shall certainly be justified and adopted. (2.) Nor whether these Elect persons are the objects of God's love of good-will, even while
C they

CHAP. they are finners. (3.) Nor whether God
 I. continues his gracious purpose of doing
 them good in his appointed ways, notwithstanding their provocations. (4.) Nor whether Christ hath made full atonement for sin, and merited eternal life for the Elect, which shall be in God's time and way applied; and that he left nothing to be done by us in a way of atonement and merit. (5.) Nor whether there be not a great difference between an Elect sinner and others, as to what they shall be in time. All these I affirm.

Whercin the real difference is.

(1.) WHETHER the Elect, while uncalled, are actually pardon'd and adopted to life. This the Doctor affirmeth, and I deny.
 (2.) Whether the Elect, while dead in sin and unbelief, are children of wrath, condemned by the law, and not justified by the promise. This I affirm, and the Doctor denies.

The truth confirmed.

1. THE Scriptures expressly declare the Elect, before they be effectually called, to be *children of wrath*, Eph. ii. 2, 3. *Enemies*, Col. i. 21. *which were not my people, and not beloved*. Rom. ix. 25.

2. THE Gospel bars all unbelievers and dead finners from pardon and adoption, and denounceth the continuance of condemnation

demnation against them, limiting its benefits to such as believe. Joh. iii. 18. *He that believeth not, is condemned.* Ver. 36. *The wrath of God abideth on him.* 1 Cor. xvi. 22. *If any man love not the Lord Jesus, let him be anathema.* 1 Cor. vi. 11. *And such were some of you, but you are justified.*

CHAP.

I.

3. IF it were not so, neither the Spirit nor the word of God have any influence in the saving of sinners, which so oft they are affirmed to have. This is plain; for these influence on our persons in time, and therefore suppose us in no state of salvation before. See Tit. iii. 5. *He saved us by the washing of regeneration, and renewing of the Holy Ghost.* Joh. v. 34. *These things I say, that you may be saved.* 2 Thes. ii. 10. *They received not the love of the truth, that they might be saved.* Jam. i. 21. *Receive the word, which is able to save.* But the want of the Gospel would be no damage, if we be heirs in the womb; we should be freed from wrath, if we never heard it.

4. GOSPEL benefits imply, that there is a time, when we are actually guilty and miserable. There could be no *forgiveness*, if we were not guilty. They were at enmity, of whom the apostle saith, *now hath he reconciled.* If men were always sons, they would not be said in time to be *adopted*, nor to *pass from death to life.*

Rom. iv.

7.

Col. ii.

12.

6 *Of the state of the Elect*

CHAP. 5. THE Doctor may as well infer, we are sanctified, and possessed of heaven in the womb: For God hath elected us to these, as well as to pardon; and Christ merited these also.

Rom. viii. 30. READER, dost thou not find God *justifies* none but whom he *calleth*? Would there be such *joy in heaven* at the *conversion* of a sinner, if they be pardoned and safe before? How much is our ministry or concern for souls debased, if all that we can prevail with are actually pardoned? Who 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.—Lest they should be converted, and I should heal them; and the like:* These sound strange, if matters are so perfected before they be born.

Luk. xv. 7, 10.

Ezek. xxxiii. 11.

Testimonies.

Confess. Chap. x. article, 1. THE *Assembly at Westminster*, and the *congregational Elders at the Savoy*, are both fully of this mind: “All those whom God hath predestinated to life, he is pleased in his appointed and accepted time, effectually to call by his word and Spirit, *out of that state of sin and death*, in which they are by nature, to grace and salvation by Jesus Christ, by enlightning their minds, and taking away the heart of stone, &c.” Both also say, “God did from eternity, decree to
“ justify

Chap. xi. a. 4.

“ justify all the Elect, and Christ did in CHAP.
 “ the fulness of time die for their sins, and I.
 “ rise again for their justification; never-
 “ theless they are *not* justified, *untill* the
 “ holy Spirit doth in due time actually
 “ apply Christ unto them.” None that
 have read the *Assembly’s lesser catechism*,
 but will see, that the time the Spirit applies
 Christ, is in our effectual calling.

THE reverend Dr. Owen is as express, Treat. of Justification, pag. 305.
 and saith, *Notwithstanding the full, plenary satisfaction of Christ, 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; they are obnoxious unto, and under the curse of the law.*

SEE more of this point, in *Chap. xi.* and *xii.* wherein I speak of union and justification.

The grounds of the Doctor’s mistake.

THE DOCTOR mistakes the nature of God’s decree. Because a decree ascertains a thing shall in time be, therefore he thinks it gives a thing a present subjective being. Because *Jacob* was an Elect person, or the object of electing love in the womb; therefore he was then actually a pardoned and adopted person: 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 too: Tho’ the Scripture be express, that it’s they who *receive Christ*,

CHAP. which only have power to become the
 I. *sons of God*; Joh. i. 12. and *ye are the*
 ~~~~~ *children of God by faith.* Gal. iii. 26.

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## C H A P. II.

### *Of God's laying Sins on Christ.*

CHAP. *TRUTH.* **T**HOUGH our sins  
 II. 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 me-
 diator, to bear the punishment of our ini-
 quities; and he did bear those punishments
 to the full satisfaction of justice, and to our
 actual remission when we believe; never-
 theless, 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, &c.

ERROR. 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 their real filthiness and
 loathsomeness; yea so, that Christ was
 really the blasphemer, murderer, and sin-
 ner, and so accounted by the Father.

Proved that this is Dr. Crisp's opinion. CHAP.

THE DOCTOR tells us, *It's iniquity it self* II.
that the Lord laid upon Christ; not only our
punishment, but our very sin, &c. This
transaſtion of our ſins to Chriſt, is a real act;
our ſins ſo became Chriſt's, that he ſtood the Pag. 312.
ſinner in our ſtead, and we diſcharged.

Obj. BUT he may mean no more than the puniſhment? A. No, he chuſeth as expreſs words as poſſible, to ſhew it's the ſin it ſelf. He ſaith, *It's the iniquity it ſelf,* Pag. 270.
that the Lord hath laid upon Chriſt: I mean, it is the fault of the tranſgreſſion it ſelf, &c. To ſpeak more plainly; *haſt thou been an idolater, haſt thou been a blaſphemer, haſt thou been a murtherer, an adulterer, a thief, a liar, or a drunkard? If thou haſt part in the Lord, all theſe tranſgreſſions of thine become aſtually the tranſgreſſions of Chriſt.—Nor are we ſo compleatly ſinful, but Chriſt, being made ſin, was as compleatly ſinful as we; &c.—and God himſelf did account* Pag. 268.
him among the number of tranſgreſſors. Pag. 286. he ſpends time to prove, *that our very ſins were tranſacted on Chriſt; yea, ſome ſermons have this title, Sins tranſacted really on Chriſt.*

Obj. BUT may not he mean, only that they were imputed as to the guilt? A. No, he ſaith, *The loathſomneſs, abominableneſs, and hatefulneſs of rebellion, is laid upon Chriſt's back: He bears the ſin, as well as the ſhame and blame.* He

CHAP. endeavours to prove, pag. 270,—273. 280,
 II. 281. *it's the sin opposed to guilt: And, for
 that objection, that the Lord lays on Christ the
 guilt and punishment, but not simply the sin it
 self, he saith, for ought I see, it is a simple
 objection. Yea, he affirms, pag. 272. that
 to say, that God did lay the guilt of sin, but
 not the sin it self, is contrary to Scripture.*
 And, pag. 286, 292. *denies an imputation,
 that is not a real transacting of the sin: And,
 pag. 274. he represents this by these Si-
 milies; The bloody coat of a deer-stealer is fol-
 lowed by the blood hound; and stolen goods
 taken by the friend of the thief, are found
 with him, and not with the thief. He saith,
 pag. 328. God makes Christ as very a
 sinner as the creature himself was; and pag.
 409. God laid upon him, the felony of thieves,
 the murders of murderers, &c.*

Wherein the difference is not.

THE difference is not, (1.) Whether Christ bare the punishment of our sins. (2.) Nor whether Christ bare the guilt of our sins; which is that respect of sin to the threatening of the law, whereby there is an obligation to bear the punishment. (3.) Nor whether Christ was esteemed by men a transgressor, and arraigned as such. (4.) Nor whether, what Christ suffered, was not as effectual to put away sin, as if our very sin had been transacted on him. All these I affirm.

The real difference.

THE real difference lies in these things, (1.) Whether sin it self, as to its filth and fault, was transacted on Christ. This the Doctor affirms, and I deny. (2.) Whether Christ was made and accounted by the Father, the very transgressor, the adulterer, the blasphemer, &c. This the Doctor affirms, and I deny.

The truth confirmed.

1. 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; 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.

2. 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, as an obligation to punishment according to the terms of the covenant of redemption, did what was sufficient to this end, and all that was needful. All that endangered us, was the threatening of the law; that which was destructive to the offender, was the punishment included in that threat. Hence Christ, by the Father's appoint-

CHAP. pointment obliging himself to suffer, and
 II. actually suffering what he was obliged to;
 and this upon an agreement, that for his
 sufferings we should be released; where is
 the need of more? The obliquity of the
 fact, as against the precept, shall not hurt,
 where the sanction of the law is answered;
 and he that suffers as a sponsor for another,
 need not sustain in himself the filthiness of
 the crime, to make him capable of giving
 satisfaction. See Gen. xlv. 33. and Philem.
 ver. 18.

Act. ii.
31.

Heb. vii.
26.

3. THIS transacting of the filthiness of
 our sins on Christ, is blasphemous. He
 that took care his body should not *see cor-
 ruption*, would much more abhor to take
 in our pollution, to need (as the Doctor
 says) a *breathing it out*. He was *holy,
 harmless, undefiled, and separate from sin-
 ners*. It was condescension enough, that he
 agreed to be treated as a sinner; but how
 odious is it, to load him with sin it self?
 to spit that in his face, which the worst
 of men abused him with? And it would
 justify his persecutors who punished him,
 if that he was really the person the Doctor's
 principle represents him.

4. HAD he been accounted, by the Fa-
 ther, the very transgressor, his atonement
 had been unavailable to us. The person
 esteemed a sinner was incapable of atone-
 ing; he that must redeem us was to be *the
 just* for the unjust. Whilst offering himself

1 Pet. iii.
18:

a sacrifice, he must be accounted innocent and blameless; *an offering without spot*: All the typical sacrifices were to be clean. Let none say, he must have no sins of his own; for if the filthiness of our sins is transferred on him, they are as much *his own* as if they had been originally his; and the Doctor saith, *they made Christ odious to the Father*; and more he had not been, if the sin had been committed by himself.

5. Christ then suffered for his own sins, and not for ours. This is plain: For by the Doctor's notion, they ceased to be our sins before he suffered, and they became his own; for they were laid on him before he suffered for them; yea, before he was obliged to suffer for them. This *laying of sins on him*, was that without which (the Doctor saith, pag. 294.) he could not justly be put to suffer. But surely none can doubt, but it was the punishment of *our sins* was laid on Christ, and *not his own*. Heb. vii. 27.

Testimonies.

Let us hear the judgment of the *Assembly*. If you see their *confession*, in enumerating the instances of Christ's humiliation, they speak nothing of this; though it was far the greatest, if it were true; as Dr. Crisp observes, pag. 380. And in the *larger catechism*, to the Question, *How doth Christ execute the office of a priest?* they answer,

Chap. viii.
a. 4.

fwer,

CHAP. Iwer, *In his once offering up himself, without spot, to God, to be a reconciliation for the sins of his people.* Surely *without spot* is very opposite to his having all sin and filth.

Dr. Owen, in his *Treatise of Justification*, vindicates the reformed from what he calls a *horrid* consequence, *viz. That Christ was a sinner*; (which was objected, pag. 283.) and tells us, "that the guilt of sin is an external respect of it, with respect to the sanction of the law only; this is separable from sin, and this alone was imputed to Christ." And he at large proves, that this imputation of guilt to Christ, is the meaning of Christ's being *made sin* for us: *He laid on him the iniquities of us all.* And, pag. 511. he saith, "The imputation of sin to Christ, did not carry along with it *any* of the filth or pollution of sin, to be communicated to him by transfusion; a thing impossible: So that *no* denomination can thence arise, which should include in it any respect to them; a thought hereof is impious, and dishonourable to the Son of God." And then he next infers, that Christ could not be called an idolater, adulterer, &c.---Reader, thou mayst in other places find Dr. Owen as positive against Dr. *Cripp* in this, as words can express.

The ground of Dr. Crisp's mistake.

He seems to speak of sin as a positive material thing, and doth not distinguish between God's laying our sins on Christ as a physical act, and as a moral act; and seems not to apprehend what the true notion of imputing a thing to another in law, in criminal cases, is. Hence, because laying a material burthen on a shoulder, is putting that very burthen there, he thinks God took our very sins and placed them on Christ: Whereas God's laying our sins on Christ, is a moral act of God, as a rector; *i. e.* he agreed and appointed, that Christ should in his person stand obliged to bear the punishment of our sins, that we might obtain pardon; and that punishment was actually laid upon him, and suffered by him. Hence also, because a man bound in a bond for money becomes a debtor; therefore he thinks, because Christ suffered to save the idolater, or blasphemer, therefore Christ must be the very idolater and blasphemer: Whereas Christ's paying our debts was a satisfaction for criminals, not a payment of money: And yet it's plain, that if I were bound for money for one, that by drunkenness wasts his estate, my being bound to pay the money, doth not argue that I was the drunkard, or must by the creditors be so accounted, when I make the payment. Because Christ was

made

CHAP. *made sin*, that is, an offering or sacrifice for
 II. sin; therefore he thinks, our very sin was
 ~~~~~ on him, and he made filthy, To add no  
 more, Because men wickedly arraigned  
 him as a blasphemer, therefore the Doctor  
 thinks, he was so indeed, and in God's  
 account.

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## C H A P. III.

*Of the Discharge of the Elect  
 from Sins upon their being laid  
 on Christ.*

CHAP. III. *TRUTH.* **T**HE atonement made  
 ~~~~~ by Christ, by the ap-  
 pointment of God, is that, for which alone
 the Elect are pardoned, when it is applied
 to them. But the Elect are not immedi-
 ately pardoned upon Christ's being appoint-
 ed to suffer for them, nor as soon as the a-
 tonement was made; nor is that act of
 laying sins on Christ, God's forgiving-
 act, by which we are personally dis-
 charged.

ERROR. 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.

Proved that this is Dr. Crisp's opinion.

THIS is so much the declared opinion of the Doctor, that it runs, as a line, through all his discourses; and is the foundation he builds most upon. Pag. 298. *I say, all the weight, and all the burthen, and all the very sin it self, is long ago laid upon Christ; and that laying of it upon him, is a full discharge, and a general release and acquittance unto thee; that there is not any one sin now to be charged upon thee.* (See pag. 375, 281, 285.) And hence he shews, that the Elect are justified before they do believe; otherwise, till such believing, the person of the Elect doth bear his own transgression, and is chargeable for his own transgressions. Pag. 616, 617. See more Ch. ix.

Wherein the difference is not.

THE difference is not, (1.) Whether Christ made a full atonement for sin. (2.) Nor whether that shall in time be applied to the Elect for their actual remission, as the effect of it. (3.) Nor whether we be so far released thereupon, as that God can demand no atonement from any who shall submit to the gospel-way of the application of it. (4.) Nor whether the law be answered, and God's honour so vindicated thereby, that the sins of men cannot hinder an offer and promise of forgiveness and life. (5.) Nor whether, when we

CHAP. we are pardoned, the whole meritorious
 III. cause of pardon be that atonement; and
 ~~~~~ what is required of sinners is only a meet-  
 ness to receive the effects of it. (6.) Nor  
 whether this atonement was the only way  
 of forgiveness, which we can apprehend.  
 All these I affirm.

*The real difference.*


THE real difference is, (1.) Whether the Elect were actually discharged of all their sins at the time that Christ made atonement. This the Doctor affirms; and I deny. (2.) Whether that very act of God's laying sins upon Christ, on the cross, be the discharge of the Elect from all sin. This the Doctor affirms, and I deny.

*The truth confirmed.*

THE first point of difference thou mayst find handled in Chap. i. ix. xi. xii. The last I do refer to in this Chapter, *viz.* that the very act of laying sin on Christ upon the Cross, is not the actual immediate discharge of the Elect from sin.

1. IT was not the will or purpose of God or Christ, that the laying of our sins on Christ should be the immediate discharge of the Elect. I suppose thou wilt grant, that if it was not the will of God or Christ, that this should discharge them; then it did not discharge them. And it's plain, God did not will it should be so:

For

For we have a full account, that it is the CHAP.  
Elect when he is a believer, that is to be III.  
discharged. *This is the will of him that*   
*sent me, that every one which seeth the Son,* John vi.  
*and believeth on him, may have everlasting* 40.  
*life.* The decree it self adjusted this order :  
*Elect according to the fore-knowledge of God* i Pet. i. 2.  
*the Father, through the sanctification of the*  
*Spirit unto obedience, and sprinkling of the*  
*blood of Christ.* This is further evidenced  
elsewhere; even in all such places, as are  
produced to prove that faith and repen-  
tance are required to our actual remission,  
and that declare the impenitent and unbe-  
lieving to be unpardoned: For we cannot  
suppose, that Christ's revealed will in his  
word is repugnant to his purpose when  
dying; or that he should add other requi-  
sites to the pardon of the Elect, if they  
were immediately pardoned on his death.

2. THIS overthrows the whole scheme  
so wisely contrived for the distribution of  
the effects of his death. Things are so ad-  
justed, that forgiving the Elect should be  
an effect of Christ's kingly office, as well  
as of his priestly office: *He is exalted to be a* Acts v.  
*prince, and a saviour, to give repentance,* 31.  
*and remission of sins.* The Holy Ghost is to  
influence in the application of Christ's me-  
rits for forgiveness: *But you are washed, but* i Cor: vi:  
*you are sanctified, but you are justified, in* 11.  
*the name of the Lord Jesus, and by the Spi-  
rit of our God.* Hence the design of the

CHAP. gospel-ministry is to open mens eyes, and  
 III. turn them from darkness to light, and from  
 the power of Satan to God, that they may re-

ceive forgiveness of sins. It's a mercy received in this order; which is quite overturned, if the Elect be discharged when Christ died.

Acts. xxvi:  
 18.

3. By the opposite error, the Elect would have been discharged, if Christ had never risen again. For, if meer laying our sins on Christ did acquit the Elect, let Christ never have risen, we were rid of them, they ceased to be ours; and so could not condemn us, by returning upon our persons, tho' Christ had continued dead; yea, his continuing dead had been the surest release. Whereas we are said, to be begotten to a lively hope by Christ's resurrection; and to be saved thereby,

r Pet. i.  
 1.  
 1 Pet. iii:  
 21;

4. YEA, if taking sins off from the Elect, and laying them on Christ, was their discharge, they would be discharged before the sufferings and death of Christ. This appears; for they were laid on Christ before he suffered; and, according to the Doctor's scheme, were taken off us, to lay on Christ; and their being laid on Christ, made the sufferings of Christ to be just: From which it must follow, that the Elect were eased of their burthen before Christ suffered; yea, it would be easily proved, they were released tho' he had not suffered.

5. IF this error hold, the gospel-notion of forgiveness by the blood of Christ, is destroyed. Forgiveness denotes the person guilty; and it's a judicial act of God, as a rector, acting by the gospel-rule; and this supposeth the full and perfect atonement made by Christ, and the grant made in the virtue thereof. But, in the Doctor's opinion, the person is never guilty; for sins were laid on Christ before we were born, and therefore they were never upon us. A judicial act by a rule, there is none; for the gospel-grant of pardon, is not to the Elect, as elect; but as penitent believers: Neither is the atonement of Christ supposed to our forgiveness; for the Doctor owneth, that our sins being laid on Christ is before the making of the atonement; and without our sins lay on Christ, he could not justly be punished. So that, our discharge being a transferring of sin from us to Christ, and this being done before Christ made atonement, we are discharged, not for the atonement of Christ, nor by an act of forgiveness for the sake of this atonement. I need not add, that by this notion, Heathens may be in a pardoned state; and there's no need of the gospel, or knowledge of Christ, to bring them out of a state of wrath.

THOU hast read before, *Cb. i.* how the *Assembly*, and the *Elders* at the *Savoy* declare, We are not justified before the Spirit apply Christ to us in our effectual vocation. They both agree, that "God from eternity gave Christ a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified." Here thou seest, redemption and justification are distinct things; and the Elect are, in time, called before they be justified.

Confess.  
Chap. viii.  
a. 1.

IN the *Assembly's* larger *Catechism*, Quest. *What doth God require of us, that we may escape his wrath and curse due to us?* The *Assembly* answer, *That we may escape wrath, &c. he requireth of us, repentance towards God, and faith towards our Lord Jesus, and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation.* Here thou seest, that, 1. We may be, for a time, without the benefits of Christ's mediation. 2. That notwithstanding his mediation, we are under the curse and wrath, as still due to us for sin, till we repent and believe: For it's to escape these, God requires repentance and faith. 3. It's by means attended to, and operating on us, that the benefits of Christ's mediation are communicated for the removal of the curse and wrath. What can be more fully spoken against our being discharged when Christ suffered;



suffered; yea, or before we repent and believe? CHAP. III.

THE *Synod of New-England* condemn this speech. *viz.* *To say, we are justified by faith, is an unsafe speech: We must say we are justified by Christ.* The Synod tell us, “It is *no unsafe speech*: But on the contrary, to say a man is justified before faith, or without faith, is unsafe, as contrary to the language of the Scripture.” And they confute that as the *68th error, viz.* *Faith justifies an unbeliever*; that is, the faith that is in Christ justifies me that have no faith in my self. Pag. 17: 18. Pag. 13:

Dr. Owen saith, “But yet the act of God, in laying our sins on Christ, conveyed no actual right and title to us unto what he did and suffered: They are not immediately thereon, nor by virtue thereof *ours, or esteemed ours*; because God hath appointed somewhat else, not only antecedent thereunto, but as the *means* of it, unto his own glory.” Of Justif. pag. 306:

*The grounds of the Dr's. mistakes.*

BECAUSE it was God's act to appoint Christ to suffer for our sins, that we might in his way and time be discharged; therefore he thinks, we are immediately discharged by that act. Because Christ's atonement is the sole meritorious cause of forgiveness; therefore he thinks, God suspends not forgiveness, till he works any

CHAP. III. thing else in the soul, which he hath made requisite to our being forgiven; tho' not as any meritorious cause. Because the Scape-Goat carried their sins into the 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.

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## C H A P. IV.

*Of the Elect's ceasing to be Sinners, from the time their sins were laid on Christ.*

CHAP.  
IV.

**R**EADER, I shall premise, that I. MEN are sinners, or cease to be sinners, in several distinct respects. (1.) As to the filth and obliquity of sin: With respect to this, they are more or less sinners, according to the degree 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 are 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-

sancti-

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. CHAP.  
IV.

2. IN the whole scheme of the Doctor's principles, it's the Elect, as elect, who cease to be sinners: Therefore, when he speaks of a believer, he doth not mean, he was a sinner before he believed; for he states the time to be when Christ had our sins laid upon him, *viz.* on the cross. Having explained the title of this chapter, I proceed.

*TRUTH.* AN Elect person ceaseth not to be a sinner, upon the laying of our sins upon Christ; that is, he remains a sinner, as to the guilt, till he believes; (if adult.) He is a sinner, as to the filth of sin, till he be sanctified. He is a sinner, as to the charge of the sinful fact he commits, and that even after pardon and sanctification. Nevertheless, he is free from the curse, when he is pardoned; and shall be purged from all the filth of sin, when he is perfect in holiness. And tho' Christ did bear the punishment of our iniquity, yet it never was Christ's iniquity, but ours.

*ERROR.* THE Elect upon the death of Christ, ceased to be sinners; and, ever since, their sins are none of their sins, but they are the sins of Christ.

CHAP. Proved that this is Dr. Crisp's Opinion.

IV. THE DOCTOR puts this objection, *Must*

~  
Pag. 8: *not be reckoned to be a sinner, while he doth sin? A. I answer, No: Tho' he doth sin, yet he is not to be reckoned a sinner; but his sins are reckoned to be taken away from him, &c. A man doth sin against God; God reckons not his sin to be his; he reckons it Christ's, therefore he cannot reckon it his.*

Pag. 270. *This he endeavours to prove, If thou hast part in the Lord Christ, (which he thinks all the unbelieving Elect have,) all these transgressions of thine are become actually the transgressions of Christ, and so cease to be thine; and thou ceasest to be a transgressor, from that time they were laid upon Christ, to the last hour of thy life: So that now, thou art not an Idolater, thou art not a Thief, &c. thou art not a sinful Person,*

Pag. 271. *what sin soever thou committest. — So that, if you would speak of a sinner, supposing that person, of whom ye speak, to be a member of Christ (i. e. Elect,) you must not speak of what he manifests, but of what Christ was.*

*Wherein the Difference is not.*

THE difference is not, (1.) Whether the pardoned sinner shall be delivered from condemnation. (2.) Nor whether God, for Christ's sake, will deal with a pardoned sinner, as if he had not been a sinner. (3.) Nor whether forgiveness doth take away  
fin,

fin, as to its obligation to punishment. (4.) CHAP. IV.  
Nor whether the atonement of Christ, IV.  
when it's applied in its full Effects, will ~~~~~  
perfectly remove all punishment, and purge  
away all filth and defilement from the Elect.  
Each of these I affirm.

*The real Difference.*

(1.) WHETHER, because Christ obliged himself to bear the satisfactory punishment of our sins, did they therefore become the sins of Christ? This the Doctor affirms, and I deny: Of which I have spoken, *Chap. ii.*

(2.) Whether our sins were pardoned when Christ suffered on the cross? This the Doctor affirms, and I deny: Of this, see *Chap. i, iii, xii. &c.* (3.) Whether even they that are members of Christ, yet if they do sin, are they transgressors and sinners; and are the sins they commit, their sins? This the Doctor denies, and I affirm.

*The Truth proved.*

ONE would think this needed no proof, unless it were a doubt, whether a rational subject, transgressing the law of God, be a transgressor; or that he that doth a sinful fact, is a doer of it; or whether it be his sinful fact, who doth act it: And yet the point is included in these plain things. Need I to add,

I. CHRIST teacheth believers to pray for the pardon of sins as their own sins: *Forgive us our sins.* Luk. xi. 4. It would be  
vain

CHAP. vain to object, they pray for the manifesta-  
 IV. tion of pardon: For were it so, yet it's for  
 ~~~~~ our sins. It would sound strange to pray,  
 Forgive us the sins of Christ!

2. THE saints in Scripture, esteemed their sins to be their own sins, and themselves sinners, when they committed sin, or found its motions. *Though our iniquities testify against us*, Jer. xiv. 7. *As for our iniquities we know them*, Isa. lix. 12. *Take away mine iniquity*, Job vii. 21. *Lord, pardon my iniquity*, Ps. xxv. 11. Was it not his own sin that Peter wept for? And whose sin caused the incestuous man's sorrow? See 1 Joh. i. 9. *Confess our sins*.

3. GOD reckons mens sins to be their own: He reproveth them as theirs; he forgave them as theirs. 1 Joh. ii. 12. Jer. xxxiii. 8. Surely, the few things which God had against *Thyatira*, were the sins of that Church. Were they not *Laodicea's* sins, which God calls her to repent of? And whose sin was that, which *Paul* wished might not be laid to their charge who deserted him? 2 Tim. iv. 16.

4. MARK what will follow hence: No elect member of a church is justly censured for offences, and no christian criminal should be punished; for they are not the sinners; the sin is not theirs. A hundred such consequences naturally proceed from this error, which fully tends to render sin
 and

Rev. ii.
20.

Rev. iii.
19.

and finners innocent: Not to say what Popery is in it; as if justification did remove the filth of sin.

Testimonies.

WHATSOEVER I shall hereafter cite from the *Assembly* and *Elders* at the *Savoy*, to prove that God sees sin in believers, and what afflictions God brings on believers for sin, and the necessity of renewed pardon, will declare their full consent; and each of these heads prove the present truth: Of which see *Chap.* i, vi, xvii, xviii, xix.

THE Synod of *New England* condemn this as a blasphemous speech of their *Antinomians*; *If Christ will let me sin, let him look to it, upon his honour be it.* And also, *That if I be holy, I am never the better accepted of God; if I be unholy, I am never the worse, &c.*

Pag. 19.

Dr. *Owen* saith, “ To imagine such an imputation of our sins to Christ, as that thereon they should cease to be our sins, and become his absolutely, is to overthrow that which is affirmed; for on that supposition Christ would not suffer for our sins.” And a few lines after, he adds, “ No non-imputation of sin, as unto punishment, can free the person in whom it is, from being formally a sinner.”

Of Justif. Pag. 284.

CHAP.

The Grounds of the Dr's. Mistake.

IV.

HE thinks, because God removes our sins by pardon, so as to acquit us from Punishment; therefore our sins cease to be ours. Because a pardoned person is discharged from condemnation; therefore he thinks, that person is not to be denominated a sinner from the violation of the precept. Because Christ took upon him to make satisfaction for sin; therefore he thinks, no filth can cleave to the offender, nor he be a transgressor by the offence.

I need not warn thee, how the Doctor speaks of laying our sins on Christ, (*Pag. 339.*) and the actual forgiving them, as if they were the same thing; but they differ, as is manifest in *Chap. iii.*

C H A P. V.

Of the Time when our Sins were laid on Christ, and continued there.

CHAP.

TRUTH.

V.

THE obligation of suffering for our sins was upon Christ, from his undertaking the office of a mediator, to the moment wherein he finished his satisfactory atonement. The Punishment of our sins lay upon Christ, from

from the first moment, to the last of his CHAP.
state of humiliation. V.

ERROR. 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 his resurrection.

Proved that this is the Dr's. Opinion.

HE tells us, *Now there was a pitch* Pag. 356:
time, wherein God did serve execution
actually upon him; and that was, when God
did forsake this Son of his, when he called him
forth, and charged sin upon him. And,
Look upon the execution, or rather the Pag. 357.
serv'ing of the execution, that is, the actual
laying of iniquity upon Christ; this iniquity
was laid upon him at that instant, when he was
upon the cross, and God nailed the sins of men
to the cross of Christ; and from that time there Pag. 360.
was not one sin to be reckon'd, &c.

Wherein the Difference is not.

IT is not, whether God's withdrawing, and the death of Christ, were the very eminent compleating parts of Christ's propitiatory sufferings. This I affirm.

The real difference.

Whether our sins were not laid upon Christ (in a scripture sense,) before he was upon the cross; and whether, what he suffered before his crucifixion, were propitiatory sufferings for our sins. This the Doctor's Assertion opposeth, and I affirm.

CHAP.

The Truth confirmed.

V.

READER, Take with thee what hath
 been said *Chap. ii.* that the filth of sin was
 not laid on Christ; and it remains, that
 what I am to prove, is either, (1.) That
 Christ was under an obligation to bear the
 Punishment of sin before his crucifixion.
 Or, (2.) That he actually suffered some of
 the punishment of sin before his crucifixion.
 And can there be a necessity of saying much
 of either?

As to the *First*, Whatever proves a Co-
 venant of redemption, whatever grant was
 made of saving benefits to any fallen sinner,
 before the death of Christ, in trust of his
 executing what he had engaged; yea, all
 such expressions, as, *I come to do thy will,*
O God: For this cause I came unto this
hour; and the like, do prove that he was
 bound to the bearing of punishment as our
 sponsor, before he was on the cross.

Heb. x. 7.

As to the *Second*, I would only note, (1.)
 That the whole of his humiliation was a
 degree of his suffering for sin, and so a
 part of his satisfaction. His being made
 lower than the angels by being incarnate,
 his poverty, his temptations, his stoning,
 his reproaches, his whippings, his agony
 in the garden, his arraignment, his con-
 demnation, buffetings, spitting on him,
 being crowned with thorns, and many
 more; were they real sufferings or no? If
 they were punishments, what were they
 for,

for, except for sin? How could he otherwise be subject to them, any more than to death itself? (2.) The effects and fruits of satisfactory sufferings, are ascribed to several of his sufferings, besides his crucifixion.

For your sakes he became poor, that ye through his poverty might be rich: With his stripes we are healed; and fundry other places. Nay, to suppose any degree of suffering on Christ, and not our sins laid on Christ, even though in the Doctor's sense, would overturn the whole christian religion, and justify the Socinians.

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V.

2 Cor. viii.
9.
Ihn. liii. 5.

Testimonies.

THE *Assembly's* lesser Catechism, Q. *Wherein did Christ's humiliation consist?* A. *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. Thou seest, Christ's incarnation, or being born, and several other things before Christ's crucifixion, are parts of his humiliation.*

The Ground of the Doctor's Mistake.

Because the hidings of God's face, and especially the dying sacrifice of Christ, did so compleat and finish the work of satisfaction as the principal parts thereof; therefore he thinks, our sins were not laid on Christ till then.

C H A P. VI.

Of God's Separation from, and Abhorrence of Christ, while our Sins lay upon him.

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TRUTH. **T**HOUGH God testified his threatned indignation against sin, in the awful sufferings of Christ's soul and body in his agony, and suspended those delightful communications of the divine nature, to the human nature of Christ, as to their wonted degrees; yet God was never separated from Christ, much less during his body's lying in the grave; neither was the Father ever displeased with Christ, and far less did he abhor him, because of the filthiness of sin upon him.

E R R O R. Christ was on the account of the filthiness of sins, while they lay upon him, separated from God, odious to him, and even the object of God's abhorrence, and this to the time of his resurrection.

Proved that this is Dr. Crisp's opinion

Pag. 294.

HE saith, *Nay, from this I affirm, as Christ did bear our iniquity, so Christ for that iniquity was separated from God,*

and

turn forward 15 pages

led to the reward, according to the Gos- CHAP. pel-Rule : But we cannot justify one other VII. person by our being righteous; we are not righteous enough to save a Brother. Pf. xlix. 7:

[4.] *Though Christ be perfectly holy, yet his holiness is not so imputed to us, as that we are therefore perfectly holy.* This is evident : For,

1. HOLINESS refers to Sanctification, and not to Justification:

2. HOLINESS is a conformity to the precept, as describing what is sin and duty ; but it refers not to the sanction, which determines the reward and punishment : And so to be holy, and to be righteous, are distinct conceptions. Having premised these, it follows,

3. THAT to be perfect in holiness, while we are in our own persons imperfect, is impossible, ungrounded, and absurd.

(1.) IT'S *impossible*, being a contradiction. To be perfectly holy, and not perfectly holy at the same time, are inconsistent. If any doubt, whether they are imperfect in holiness, they are little acquainted with the law, or with themselves.

(2.) IT'S *ungrounded*. I know, 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,

CHAP. impunity and right to life, on the account
 VII. of Christ's Merits: But where hath God
 said, he will esteem the imperfect to be
 perfect, as to what he declares them im-
 perfect in? Or hath God ever said, we are
 thus perfect? He may deal with a sincere
 Christian (who is called *perfect*, in com-
 parison 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 per-
 fectly holy. The very union in marriage
 doth not transfer habitual qualifications
 from husband to wife. Is a foolish wife
 perfectly wise, because her husband is so?
 No, though she receives benefit by his
 wisdom.

(3.) IT'S *absurd*. Our restored holiness,
 is through the operation of the Spirit, and
 not by Transfusion. If the very holiness
 of Christ's person be in us, it is his increat-
 ed 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, though the same for
 kind may be. If we are *as holy as Christ*,
 what hinders us to be entitled to the same
 degrees of glory and honour as he? And
 all this being founded on the *change of per-
 son*

son between Christ and us, we may as well CHAP. say, we are *Christs*, even every Elect per- VII. son severally. And if our perfect holiness should be surmised from the union between Christ and Believers, that indeed would not be a *change of person*, but the making Christ and us *one natural person*. And then, on the same grounds 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 or Earth, and he doth all as we sinners do; we give what he gives, and he receives what we receive: Distinction of person is gone; Christ and we do nothing, and are nothing, as distinct persons. A thousand such things are unavoidable consequences. Nor again,

4. CAN this be reconciled to the scope of the Scriptures; wherein believers are called, *to grow up in Christ*, (Eph. iv. 15.) *to perfect holiness*, (2 Cor. vii. 1.) and *to grow in grace*. The defect of holiness is bewailed by all the Saints: *Oh wretched man that I am!* saith the Apostle; (Rom. vii. 24.) and *I press forward*, &c. (Phil. iii. 12, 14.) that is, Oh that I were as holy as Christ designed to make me, and as I shall be at the Resurrection! And the want and weakness of holiness, is oft reproved by God, even in his own children.

CHAP. [5.] THE *Fifth Head* to be proved, is,
 VII. *That Believers are not, as to holiness, without spot, blemish, &c.* Experience may convince of this: But I pass it by, as having occasion to speak to it in *Chap. xvi.*

Testimonies.

THE *Assembly's larger Catechism* puts this Question, *What is the communion in grace which the members of the invisible Church have with Christ?* They answer; “ Their partaking of the *virtue* of his
 “ mediation in their justification, adopti-
 “ on, sanctification, and whatever else in
 “ this life manifests their union with him.”

So that, in their judgement, it's the *virtue* of Christ's mediation operates on us, and not that the mediatorial righteousness is in

Chap. xi. us.—The *Elders* at the *Savoy* say, “ Those
 a. 1. “ whom God effectually calleth, he also
 “ freely justifieth; not by infusing righte-
 “ ousness into them, but by pardoning
 “ their sins, and by accounting and accept-
 “ ing their persons *as* righteous; not for
 “ any thing wrought in them, or done by
 “ them, but for Christ's sake alone, &c.
 “ by imputing Christ's active and passive
 “ obedience unto them.” The same say
 the *Assembly.* (Conf. *ch. xi. a. 1.*) Thou
 seest, it's Christ's righteousness is *imputed*
 for pardon, and not *infused*.—The *Elders*

Ch. xxviii. at the *Savoy* inform us also, “ All Saints
 a. 1. “ that are united to Christ, although they
 “ are

“ are not thereby made *one person* with CHAP. VII.
 “ him, have fellowship in his graces, suf-
 “ ferings, and glory, &c. and have commu-
 “ nion in each other’s gifts and graces.”

Thou findest, they judge we are not one person with Christ by our union; and it’s a fellowship, for our good, we have in Christ’s graces, glory, and sufferings; but they are in him, as the subject, and not in us. And again they declare, “ The law Chap. xix. a. 6.
 “ is useful to believers, to shew them the
 “ corruption of their natures and lives.”

It’s plain then, with them, we are not without spot or blemish.---The *Assembly*, (Conf. *cb. xxxii. a. 1.*) and the *Elders* at the *Savoy*, (*cb. xxxi. a. 1.*) agree, “ That
 “ it’s after death our Souls are made per-
 “ fect in holiness.”

ONE of the speeches condemned by the *New-England Synod*, was this; *If Christ be my Sanctification, what need I look to any thing else in my self to evidence my justification?* To which they answer; “ This posi- Pag. 20.
 “ tion is unsound, because it holds forth
 “ Christ to be my sanctification, so as that
 “ I need not look to any inherent holiness
 “ in my self; whereas Christ is said to be
 “ my sanctification, because he worketh
 “ sanctification in us.” And they observe it Pag. 63.
 as an error, “ That Christ is our sancti-
 “ fication, in the same sort as he is our
 “ justification.” They elsewhere condemn
 such as make Christ the subject of our graces.

CHAP. VII, *Of Justif.* Pag. 509. 510.

Dr. Owen disowns, "That it can be said we are as righteous as Christ:" And then asserts, "To say we are as righteous as Christ, 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: But this is *foolish* and *impious*; for notwithstanding our personal righteousness, we are sinful; he *knew no Sin*. And if the comparison be between Christ's personal inherent righteousness, and righteousness imputed to us; inhesion and imputation be things of divers kinds; and thus it is *fond*, and of no consequence: Christ was actively righteous, we are passively so, &c. The Righteousness of Christ, as it was his personally, was the Righteousness of the Son of God; in which respect it had in it self an infinite perfection and value: But it is imputed to us, *only* with respect to our personal want; not as it was satisfactory for all, but as our Souls stand in need of it, &c.— From the Imputation of the Righteousness of Christ, it follows *only*, that those to whom it is imputed are *redeemed* and *saved*, not at all that they are redeemers and saviours." And,

Pag. 242. "Imputation is not the transmission or transfusion of the righteousness of another (*viz.* Christ) into them that are to be justified, that they should become perfectly

‘fectly and inherently righteous thereby:
‘For it is impossible, that the righteousness
‘of one should be transfused into another,
‘to become his subjectively and inherent-
‘ly.” And the Doctor adds; “That the
‘righteousness of Christ is imputed to us, Pag. 243.
‘as to its effects, hath this sound sense;
‘namely, The effects of it are made ours,
‘by reason of that imputation: It is so im-
‘puted, so reckoned unto us of God, as
‘that he really communicates all the ef-
‘fects of it unto us.” (See pag. 310,
311.) What can be spoken more opposite-
ly to Dr. Crisp?

I MIGHT add Mr. Norton of New-Eng-
land, who tells us, ‘Though Christ obey- Orthod,
Evang.
Pag. 305.
‘ed the law formally, yet it’s not the for-
‘mal working of obedience, or doing of
‘the command, but the good, virtue, and
‘efficacy thereof that is imputed to the
‘Believer.” What heaps of testimonies
could I produce? But I confine myself to
these few.

The ground of the Doctor’s mistake.

BECAUSE Christ suffered in our stead,
that the fruit of his suffering might be our
deliverance from suffering, and our being
saved at last; therefore he thinks, there is
a change of person. Because we are made
the righteousness of God, that is, parta-
kers of forgiveness, and a right to life,
through Christ’s atonement for us, which
be mercies so eminently the contrivance

CHAP.
VII.

and gift of God; therefore he thinks, the very mediatorial righteousness of Christ is subjectively in us. Because we are accepted with God, for Christ's sake; therefore he thinks, we have the perfect cause of that acceptance, viz. all loveliness, in ourselves. Because the church is now without spot, so as for Christ's sake to be accepted, and not detested by God; and is, on the account of the beginnings of God's image, pleasing to Christ, and will hereafter be perfectly sanctified, without the least blemish, or any such thing; therefore he thinks, it's now without blemish or imperfection. Because Christ's perfect righteousness is a security for our pardon, and inviolable right to glory; therefore he thinks, we are as righteous as he, as to justification and sanctification too. Because Christ is *made of God to us, Wisdom, Sanctification, &c.* therefore he thinks, we are as holy as he; whereas the meaning of that place is, That Christ is appointed and given to enlighten, renew, and redeem us by his Merits, and by his Spirit: If this be not the sense of it, we are as wise as Christ; for he is *made to us Wisdom.*

Reader, Observe that the Doctor thinks, all these great things are true of every Elect person, while *in his Blood* and unregenerate state, as much as of any Believer, who indeed hath the privilege to know it.

C H A P. VIII.

Of the Conditionality of the
Covenant of Grace.

THIS being a point of great con-
cern, I shall premise an enquiry
into some particulars, for explaining the
subject of this Chapter.

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Q. 1. *What is the Covenant of Grace?*

A. (1.) IT is not the covenant of *redemption*, between the Father and Spirit as one Party, and the eternal Word, the Lord Jesus, as the other party. Were this covenant understood, I think many well-meaning people would be undeceived. In that covenant, all the causes of a man's salvation are adjusted and secured; all satisfaction and merit are on Christ, as his undertaking; yea, it's provided there, that the Elect shall obey the terms of life, and certainly possess salvation: Yea, as that covenant was not made *with* the Elect, though *for* the Elect; so they have nothing to do, as a condition of this covenant. And to this all the absolute promises and prophecies of Grace are reducible, they being a transcript hereof. This Dr. Owen makes to be a distinct covenant from the covenant of Grace: See his *Treatise of Justif.* pag. 268, 269.

(2.) BY

CHAP. (2.) BY *the Covenant of Grace*, I mean the
 VIII. Gospel-way that God hath ordained, to
 apply to sinners that salvation which is
 prepared by Christ, and which he will enable the Elect to comply with.

Q: 2. *What is intended by Condition?*

A. I SHALL answer in the Words of worthy Mr. *Flavel*, " An antecedent condition

Disc. of
 Errors,
 Pag. 248.

" on signifies no more, than an act of
 " ours ; which though it be neither perfect
 " in every degree, nor in the least meritorious
 " of the benefit conferred, nor performed in our
 " own natural strength ; yet, according to the
 " constitution of the covenant, it is required of us
 " in order to the blessings consequent thereupon,
 " by virtue of the promise : And consequently,
 " benefits and mercies granted in this order,
 " are and must be suspended by the donor,
 " or disposer of them, till it be performed. Such
 " a condition we affirm faith to be. "

SOME call this a *consequent condition* ; but they mean not consequent to the benefit promised, but consequent to Christ's undertaking to enable us to do it. *Reader*, I would have thee note, (1.) The conditions do not merit the blessings promised. (2.) The conditions are not uncertain ; for Christ hath undertaken that the Elect shall perform them. (3.) They are performed by Grace, and not by natural power. (4.) They are performed by men,
 and

and not by Christ, though it is by Christ CHAP. that any are enabled to perform them. It VIII. is not Christ repents, or believes in a Sa-
 viour, but men themselves. (5.) It's from God's will in the promise, that they are made to be conditions: He connected the benefits, and the duty. Though he chose conditions that were fit, yet their fitness would not have availed to our interest in the benefits, unless he had promised that they should so avail: A penitent believer had not been saved, but for the promise, though it's unlike a God to have saved any that were not such. (6.) These conditions are our duty by God's command; and not less so, by being made terms of the benefit of the Divine grant. (7.) The covenant, though conditional, is a disposition of Grace. 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 tryal; yea, the conditions are but a meetness to receive the blessings. (8.) The reason why we use the word *Condition*, is because it best suits with man's relation to God,
 in

CHAP. in his present dealings with us, as his sub-
 VIII. jects in tryal for eternity. Christ, as a
 priest, hath merited all; but as a king,
 or a *priest upon his Throne*, he dispenseth
 all. He enjoins the conditions, in order
 to the benefits: and makes the benefits
 Motives to our compliance with the con-
 ditions. He treats with men as his Subjects,
 whom he will now *rule*, and hereafter
judge. Now what word is so proper, to
 express the duties as enjoined means of
 benefits, as this word *conditions*? The word
conditions, is of the same nature as *terms*
 of the Gospel. There be few authors of
 note, even of any persuasion, but they
 make use of this word in my sense; as
Ames, Twiss, Rutherford, Hooker of New-
England, Norton, Preston, Owen, Synod
of New-England, the Assembly of Divines,
 &c. And I know none have reason to
 scruple it, except such as think, we are
 united to Christ, and justified before we
 are born. To such indeed all such terms
 are improper, because they deny God's
 dispensing of saving benefits in a way of
 Government.

Q. 3. *What is intended by the Benefits
 of the covenant,*

A. THE good things, or privileges,
 promised to such as by Grace are enabled
 to comply with the terms of the cove-
 nant, especially whatever is essential to our
 felicity.

Q. 4.

Q. 4. *Wherein do the conditions of the covenant of Grace, differ from conditions in the covenant of Innocency, or Works, as vulgarly called?* For both lie in doing something, though not the same thing, nor to the same ends.

A. (1.) THE conditions of the *covenant of Grace*, are performed by the Grace of Christ freely given to sinners. The conditions of the *covenant of innocency*, were performed by a strength due to, and inherent in, our innocent nature.

(2.) THE principal conditions of the *covenant of Grace*, express the guilt and misery of them that perform them. *Repentance* owns our filth and guilt, and *faith* in a Redeemer expresseth our sinful and lost state. Neither of these could have place in our legal righteousness, as being utterly inconsistent with an innocent condition: Nor can they have much room in Heaven, where we shall be perfect. Whereas the terms of the *covenant of works* implied nothing but innocency and happiness.

(3.) THE conditions of the *covenant of Grace* make us capable of no happiness except what Christ hath bought and prepared for us: His blood is the price of all. But the happiness granted to sinless obedience, was immediately from the Creator, and knew no atonement or mediator.

(4.) THE blessings promised on the conditions of the *covenant of Grace*, are merely of Grace. They be for another's sake, and
not

CHAP. not our own: They are given to such, as
 VIII. are condemned by the *covenant of works*,
 and that are still condemnable by the Law
 for the imperfection of the performed Gos-
 pel-conditions. Yea, it's *forgiveness*,
 Rom. iv. which renders these persons *blessed*: Where-
 7. as the sinless obedience of innocent *Adam*
 Rom. iv. made the *reward to be of debt*; which we, as
 4. being happy by pardon, must renounce.

(5.) THE use and interest of *Gospel-conditions*, is not from the conformity of them to the preceptive part of the law, (though in a degree there be that,) but from their conformity to the rule of the grace of the promise. The promise of pardon through Christ being to the penitent Believer, and no other; *repentance* and *faith* become necessary and useful conditions of this pardon, by the order of God in that gracious promise. But by the *covenant of works*, the meer work gave an interest in the reward, as it was obedience to the precept, by a sanction that had goodness, but no such grace in it.

ON these accounts, I shall never fear that the *conditionality of the covenant of Grace* should turn it into a *covenant of works*, till I see it proved, That God can promise, and apply no benefit purchased by Christ, to a poor sinner, upon the condition of any action he commands, and freely enableth the sinner to perform. The judgment day is past, and a state of tryal over, whenever this is proved. THESE

THESE things I have premised, that, if possible, I may remove the mistakes which govern the minds of some well-meaning people.

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VIII.

The Truth.

TRUTH. I shall express it in the words of the *Assembly*: “The Grace of God is
“ manifested in the Second Covenant, in
“ that he freely provideth, and offereth
“ to sinners a mediator, and life and sal-
“ vation by him; and requiring faith as
“ the *condition* to interest them in him,
“ promiseth and giveth his holy Spirit
“ to all his Elect, to work in them that
“ faith, with all other saving graces; and
“ to enable them unto all obedience, as
“ the evidence of the truth of their
“ faith and thankfulness to God, and
“ as the way which he hath appointed
“ them to Salvation.” See *larg. Catech.*
*Quest. How is the Grace of God mani-
fested in the Second Covenant?*

THOU canst not but observe, that the *Assembly* did judge, (1.) That though God had provided a mediator for sinners, yet they have no interest in him till they believe. (2.) That the covenant is conditional. They scruple not to call *faith*, the *condition* of our interest in Christ, and of salvation by him. (3.) That Christ and salvation are offered to all Sinners on the same condition, tho’ God effectually enable the Elect to obey the condition.

E R-

CHAP. VIII. *ERROR.* The *Covenant of Grace* hath no condition to be performed on Man's part, though in the strength of Christ: Neither is *Faith* it self the condition of this covenant; but all the saving Benefits of this covenant, are actually ours before we are born: Neither are we required so much as to believe, that we may come to have an interest in the benefits of the covenant.

Proved that this is Dr. Crisp's opinion.

Pag. 81. THE DOCTOR spends more than a sermon to prove this; and saith, *There is not any condition in this covenant: Mark what I say; I know I shall go against the strain of some, &c.—Observe, I pray you, and you*

Pag: 82. *shall plainly perceive, that man hath no tye upon him, to perform any thing whatsoever in the covenant, as a condition that must be observed on his part; and there is not one bond or obligation upon man, to the fulfilling of the covenant, or partaking of the benefits of it.—And putting this objection, Though*

Pag. 84. *works be not the condition of the covenant, yet we hope you will yield faith is the condition of the covenant: He answers, I must needs tell you directly, that faith is not the condition of the covenant.*

BUT the Reader may suppose the Doctor only means, there be no meritorious conditions. No, he excludes all things wrought by men, or in men, as necessary to

See journal 15 pages

and God was here separated from Christ, or CHAP. VI.
 else Christ spake untruth. On this the Pag. 295.
 Doctor puts an objection, *It may be this forsaking was but for a little moment. To this, says he, I answer, It was as long as sin was upon him: Had not Christ breathed out the sins of men that were upon him, he had never seen God again; he having taken sin upon him, he must unload himself of sin, before he can be brought near to God, &c. There was a separation and forsaking when Christ died, but at his rising there was a meeting again, a kind of renewing his Sonship.—Again, It is a higher expression of love, that Christ should bear the sins of men, than that he should be given to die for men, &c. Affliction is not contrary to the nature of God; God can smile upon persons when they are under the greatest scorn: &c. But where the Lord doth charge any sin, the Lord hath an abhorrence there.—He (also) shews, that for Christ to be a scorn; yea, for God to make him suffer the most accursed death of the cross, is far less than to make him sin: For all this may agree with the nature of God; but iniquity is the hatefullest thing in the world to God; where iniquity is found, a Toad is not so odious nor ugly to man, as that person is in the sight of God. —Again, All the hatefulness and loathsomness in our nature, is put upon Christ; he stands, as it were, the abhorred of the Father.* Pag. 408; Pag. 379; 380. Pag. 130.

Wherein the difference is not.

(1.) IT is not, whether the soul of Christ endured the effects of God's wrath against sin, and was amazed thereat, as well as at the importance of the work he was engaged in, and the enemies he was to encounter with, and the sacrifice he was to make, &c. (2.) Nor whether the divine nature suspended for a while on the Cross the delightful communications of it self, as to the *degrees* it was accustomed to emit to the humane nature of Christ. These with awe I freely affirm.

The real difference.

1. Whether Christ was separated from God. This the Doctor affirms, and I deny. 2. Whether Christ was at any time under God's abhorrence, or odious to him, because under the loathsomeness of Sin. This the Doctor affirms, and I deny; yea, not without detestation. 3. Whether Christ was thus, on the account of the filthiness of Sin upon him, separated from, and under the abhorrence of the Father, during his lying in the grave. This the Doctor affirms, and I deny it of that time, and any other, or else it would be true for the whole time of his humiliation.

The Truth confirmed.

1. THIS separation was impossible, because of the union between the divine and hu-

human nature of Christ in one person. CHAP. VI.
This union could not be dissolved, nor could all communications of comfort or strength from the divine nature be interrupted while the union remained. Yea, the human nature of Christ had never a personal subsistence of its own, but was assumed by the eternal Word, the second person, of one essence with the Father.

2. THE Father had promised constant supports to Christ in the whole of his undertakings and sufferings, and his comfortable presence with him. *Isa.* xlii. 1, 4, 6. *Isa.* l. 7, 8, 9.

3. THE Doctor, of all men, had the least reason to assert this separation, when he had so exceeded in telling us, pag. 379. *That the Divine nature is a kind of Soul to the humanity, consisting of Soul and Body, and is the form and strength of both, &c. The God-head gives life to Christ, and so all the sufficiency to bear iniquity proceeds from the Divine nature of Christ.* And, pag. 378. *Should iniquity be laid on the Human nature, and the Divine nature not support the Human nature, it would have sunk under Sin.* Reader, is it not strange, that after this, the Doctor should affirm a separation, and that for all the time when iniquity was upon Christ?

4. THE Lord Jesus could not be abhorred, or odious to God, for in him God was always *well pleased.* *Isa.* xlii. 1. *Mat.*

CHAP. xvii. 5. He was now yielding the highest act of obedience, and so there was at

VI.

least no cause of offence; yea, God *loved him for this*. *John* x. 17, 18. The person of the Son was *always God's delight*, from Eternity to Eternity, *Prov.* viii. 30. and could not but be so. Christ must have been as odious to himself as to the Father, for he is of the same holy essence. ---Reader, how horrid a sound must it have to a christian ear, to say, A Christ *odious* to God, *abhorred* by the Father; and that, because he was a loathsome, a detestable, an abominable and filthy sinner for a time? This point carries that aspect, that from regards for the Doctor, I will not insist on it, nor its necessary consequences; and yet upon this depend many of his positions.


5. CHRIST could not be thus separated from, and be, as it were, *the abhorred of the Lord*, while his body lay in the grave; for then his Soul could not *be in paradise*,

Luke

xxiii.

43.

as it was when his body was in the grave. Alas! how can any bear to think, that (as the Doctor affirms) *he never saw God's face all that while?* Where was he? Yea, what tormenting agitations of Soul must he be under, even after Death, in the unseen state? The *Papists* indeed tell us, he was *in Hell*; but they assign purposes more becoming Christ's being there, than the Doctor's position imports. It was the height of Hell, for Christ to be banished from God's face, and be under his very
wrath

wrath and abhorrence all that time, and his CHAP. mind tormented with the filth of *sin made* VI. *his*: He never would have been a Saviour  on terms so inconsistent with his person. But the whole notion is contrary to Scripture; for under the greatest abatements of comfort, he owns God's presence and relation: *My God, My God!* (Matth. xxvii. 46.) and just upon his loud Cry, he said, *Father, into thy hands I commit my Spirit*; Luk. xxiii. *and having said thus, he gave up the Ghost.* 46.

Was there a separation or abhorrence, when he thus addresseth himself to God, as *his God*, and *his Father*? Did he never come near God all that while, when either God received his Spirit, or rejected his prayer? which God never did reject: *Job. xi. 42. Me thou bearest always.* See *Pf. lxxix. 13, 14, 15, 17, 18. Pf. xxii. 18, 19, 20, 24.* and *Heb. v. 7. He was heard in that he feared*; which refers to this time.

Testimonies.

THE opinion I oppose, is such, that I will only instance the words of Dr. Owen. Of Justif. " There was no reason, why God should pag. 286. " hate Christ for his taking on him our " debt, and the payment of it: And suppose a person out of an heroick generosity of mind, an *αἰσχρογένητος* for another, " so as to answer for him with his " life; would the *most cruel tyrant* under " heaven, that should take away his life,

CHAP. "in that case hate him?" And then the
 VI. DoCTOR shews, "The word *Hate* signi-
 fies either an aversion or detestation of
 mind, or only a *will of punishment*: In
 the first sense, (saith he,) there was no
 ground why God should *hate Christ* on
 the imputation of guilt unto him: Sin
 inherent renders the Soul polluted, abo-
 minable, and the only object of Divine
 aversion; but Christ was *undefiled, &c.*"

The Grounds of the Doctor's mistake.

THE DOCTOR doth not distinguish be-
 tween the affection of wrath, and the ef-
 fects of wrath. Because God forsook
 Christ, as to the usual degrees of comfort,
 he thinks Christ was separated from God.
 Because he that is formally a sinner, is
 odious to God; therefore he thinks, Christ
 was odious to God, who had on him the
 punishment of sin, with the guilt, or obli-
 gation to bear this punishment, by his own
 consent; neither of which have any thing
 of the loathsomness of sin. I know not
 why he thinks, Christ came not near God,
 from the time of his death to his resurrec-
 tion; unless because of his conceit, that
 the loathsomness of sin being on him, God
 could not bear the sight of him *till he had*
sweat it out; a reason too horrid for me to
 say more to, and indeed inconsistent with the
 notion of a mediator for the sins of others.

C H A P. VII.

*Of the Change of Person between
Christ and the Elect, and their
being as Righteous as he.*

TRUTH. **T**HE 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 unto them, and pleadable by them for these uses, as if they had personally done and suffered what Christ did as a Mediator 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 betwixt them and Christ; neither are they as righteous as he, but there remain spots and blemishes in them, until Christ by his Spirit perfect that holiness begun in all true believers; which he will effect, before he brings them to heaven.

ERROR. Every believer (or Elect person) is as righteous as Christ, and there is a perfect change of person and condition be-

CHAP. twixt Christ and the Elect; he was what
 VII. we are, and we are what he is, viz. perfectly holy, and without spot or blemish.

Proved that this is Dr. Crisp's Opinion.

Pag. 270,
 271.

THE DOCTOR saith, *Mark it well, Christ himself is not so compleatly righteous, but we are as righteous as he; nor we so compleatly sinful, but Christ became, being made Sin, as compleatly sinful as we. Nay more, we are the same Righteousness, for we are made the righteousness of God; that very Sinfulness that we were, Christ is made that very Sinfulness before God. So that here is a direct change; Christ takes our persons and conditions, and stands in our stead; we take Christ's person and condition, and stand in his stead. What the Lord beheld Christ, that he beholds the members of Christ to be, &c. So that if you reckon well, you must always reckon yourselves in another's person, and*

Pag. 180.

that other in your person.—Again, God gives his Son Christ, &c. God gives the person of Christ to Men; as much as to say, God gives Christ to stand in the room of men, and man stands in the room of Christ. So that in giving Christ, God is pleased, as it were, to make a change; and all the loveliness the person of Christ hath, that is put upon us, and we are as lovely with him, even as the

Pag. 158.

Son himself. And, Here is a person in blood, in a loathsome condition; but for all this, as loathsome as the person is in himself, and in

his

his own Nature, yet here is Perfection of CHAP.
Beauty, &c.— On the account of this, he VII.
saith, *We appear before God perfect in ho-*
liness.— And, *Christ draws up and exhales* Pag. 428.
that impurity which men live in ; &c. and Pag. 419,
when men are without spot, and all fair, 420.
God falls in love with them, &c. The
Church hath no blemish at all, no imperfec-
tion. See more of this, in Chap. xi. *Of*
Union.

Wherein the difference is not.

1. IT is not, whether the mediatorial righteousness of Christ (habitual, active, and passive,) be a righteousness sufficient to, and designed for, the salvation of the Elect.

2. NOR whether our justification and all other benefits, when we are made partakers of them, be the fruits of this righteousness, as the only meritorious cause of them.

3. NOR whether Christ's sufferings and obedience were so in our stead, that God cannot exact from us any other Atonement for Sin, or meriting price of any gospel-blessings.

4. NOR whether Christ, by his righteousness, merited for all the Elect, that they should in his time and way be certainly partakers of its saving effects ; and did not only purchase a conditional grant of those effects, viz. this Proposition, *He that believeth shall be saved.*

5. NOR

5. NOR whether, besides these effects being made ours, the very righteousness of Christ is imputed to true believers, as what was always undertaken and designed for their salvation, and is now effectual to their actual pardon and acceptance to life; yea, is pleadable by them as their security, and is as useful to their happiness, as if they themselves had done and suffered what Christ did.

6. NOR whether Christ by his righteousness merited, and by his Spirit doth renew the hearts of his members, and will in time so communicate of his grace to them, as that they shall be perfectly holy, even without spot and blemish.

7. NOR whether the spots and blemishes remaining in a godly man, do consist with his justified state, and shall not cast him out of God's favour. All these I do affirm.

The real difference.

THE Difference lies in these points, (1.) Whether there be a change of person between Christ and the Elect; yea, or betwixt Christ and believers? This the Doctor affirms, and I deny. (2.) Whether the mediatorial righteousness of Christ be subjectively in us? This the Doctor affirms, and I deny; tho' as it is in Christ, I grant, it is imputed to the saving advantages of all his seed, as much as if it were in themselves. (3.) Whether *we are as righteous as Christ,*

is a proper or safe speech? This the Doctor affirms, and I deny; though I yield, that we are for the sake of his righteousness delivered from the guilt of sin, and entitled to life; yea, accepted with God against all excluding bars. (4.) Whether because Christ is perfectly holy, can we be said to be perfect in holiness upon the account of any imputation of his holiness to us; or are we so esteemed by God? This the Doctor affirms, and I deny. (5.) Whether the Elect believer, before he is perfectly holy, is wholly without spot, filth and blemish? This the Doctor affirms, and I deny; though I grant, that for the sake of Christ, these spots, blemishes and filth shall not subject them to the curse and wrath of God, nor forfeit saving benefits.

The Truth confirmed.

MY designed brevity prevents enlargement on so many points, and therefore I shall only glance at each.

[1.] *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-

CHAP. ourselves, or others. *Eph. v. 25, 26, 27.*

VII. It's prophane arrogance for us to pretend
 to his prerogatives; and it's blasphemous
 to debase him among their number, who
 Rom. v. 6, 8, 10. were *enemies, without strength*: and *sinners*,
 for whom he was the dying sacrifice. It's
 enough; that he reserving the *peculiar*s 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 mak-
 ing the least atonement.

[2.] *The mediatorial righteousness of
 Christ is not subjectively in us.* I do not
 Phil. iii. 9. speak now of our *inherent rightousness*,
 of which he is not only the pattern, but
 also is the cause and worker. The dis-
 course 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 a mediator, for fulfill-
 ing 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

I. THIS 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 him-
 self had suffered the same things; yea, and
 had

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. Much less is Imputation an infusion of Christ's righteousness into us, or a putting it subjectively in us.

CHAP. VII.

Heb. ix.
15.
Gal. i. 4:

2. 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. 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 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 immediate subject of it." But the Gospel directs to *look to him, and be saved*. 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* 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.

2 Pet. i. 1.
1 Joh. ii.
12.

Isa. xlv.
22.

CHAP. us. The Righteousness is still in Christ,
 VII. for the Sake whereof we are absolved, or
 justified. God hath, *for Christ's sake, for-*
 Eph. iv. *given us*, but not for the sake of what is
 32. in ourselves. Had not he obeyed and suf-
 fered *for us*, we could not have been absol-
 ved 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 glorying in him, as ab-
 solved, 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 es-
 teemed; we are not accounted those who
 made the atonement. We still take hold
 of Christ's righteousness, (or acknowledge
 and approve it, with reliance on, and sub-
 mission to, the terms of its application,)
 Rom. iv. that we by it may be forgiven: And this is
 7. our *blestness*, and our gospel-righteous-
 ness; which all such refuse, who reject re-
 deemng 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 these still remain *his Merits*,
 though thus beneficial to us in their appli-
 cation, as the procuring cause of all our
 good.

3. 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 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, as claiming life by its sanction immediately, which is inconsistent with all remission; yea, or imputation of Christ's righteousness, 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, as our guilt returns, or necessities and capacities renew or grow; but our *redemption* is ever *in Christ*. Rom. iii. 24.

[3.] *That we are as righteous as Christ, is not a proper or safe speech.* It is true indeed, our pardon and acceptance is firm
and

CHAP. and lasting, and will no more fail us, than VII. 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 its application. But yet we are not *as righteous as Christ*: We are not so, as to *Sanctification*; he being perfectly holy, we being imperfectly so, though really holy. And it is to be noted, That Believers are said to be *righteous* in the common sense of the Scripture, on the account of Sanctification;

1 Joh. iii. *He that doth righteousness, is righteous:*

7. And to suppose the Elect to be as sanctified as Christ, even while they wallow in the mire, is a strange position. But suppose the phrase refers to *Justification*, yet it is not proper. For (1.) Christ is denominated righteous, on the account of what he personally did, and suffered. He derived not righteousness from another, but possessed it as originally his own. He is

2 Joh. ii. *The Righteous*; whereas we are

1. reputed righteous for the sake of what Christ did, and not for the merit of what we have done. Is it not unagreeable to hear a redeemed sinner say, I am as worthy as he that paid the ransom? or a pardoned worm say, I am as righteous as he who merited my pardon? (2.) Christ was so righteous, as to merit the forgiveness of all his seed. He is so righteous, as to *make many righteous*, or safe from the threat, and entitled

comes back to p. 34

to their interest in the covenant blessings: CHAP. VIII.
 For he tells us, *That after we are in covenant with God, he will bestow these things upon us, as effects of the covenant.* And, *The covenant in the actual substance of it, is made good to a man, before he can do any thing, i. e. from eternity, and in the womb.* Elsewhere he says, *Before our eyes be opened, &c. Pag. 600, &c.*

Wherein the difference is not.

(1.) IT is not, whether God hath promised, and Christ engaged in the covenant of redemption, that the Elect shall believe, and possess Christ, &c. This I affirm. (2.) Nor whether there be any duty on man's part, as a condition of Christ's undertaking, or of the certainty of the things undertaken in that covenant. This I deny. (3.) Nor whether the conditions of the covenant of grace be performed in our own strength, or be uncertain, as to the Elect. This I deny. (4.) Nor whether the performance of the conditions, move God to enact, offer, or appoint this covenant, whereby the grace of Christ is applied. This I deny; and add, That God enacted this covenant before we were born, and offers an interest in it on its proper terms, to men, when sinners. (5.) Nor whether the performance of the conditions of the covenant, be a purchasing price, or meritorious of the benefits promised on such conditions,

CHAP. ditions. This I deny; for Christ alone
 VIII. paid the price, and it's the covenant-pro-
 mise gives the interest in the benefits to
 such as perform the conditions. (6.) Nor
 whether the first grace, by which we are
 enabled to perform the conditions, be abso-
 lutely given. This I affirm; though that
 be dispensed ordinarily in a due use of
 means, and in a way discountenancing idle-
 ness, and fit encouragement given to the
 use of means. (7.) Nor whether all the
 conditions of the covenant be of the same
 use, to the same purpose, or *alike* compleat
 terms of the principal benefit. This I de-
 ny; for faith is supposed to all other con-
 ditions, and by faith we are united to
 Christ, &c. (8.) Nor whether, upon
 performance of the conditions, the cove-
 nant-grant become not as absolute, and the
 right to the benefit no longer suspended.
 This I affirm; for the promise conveys the
 title, as soon as the terms of the grant are
 answered.

The real difference.

(1.) WHETHER the Elect have an ac-
 tual interest in the saving benefits of the
 covenant of grace, while they live in un-
 belief. This the Doctor affirms, and I
 deny: Of which, see *Chap.* x, xi, xii. (2.)
 Whether God doth not offer the saving be-
 nefits of the covenant upon official terms;
 as, *Believe, and thou shalt be saved.* This I
 affirm,

affirm, and the Doctor denies. (3.) 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. (4.) Whether God doth engage to bestow the promised benefits of the covenant on all such, who, through grace, perform the conditions. This I affirm, and the Doctor denies.—All may be reduced to this, Whether our believing consent to the covenant of grace, be absolutely necessary by God's command and promise, to our interest in the saving benefits of that covenant. This the Doctor denies, and I affirm.

CHAP.
VIII.
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*The truth confirmed.*

I. EACH of the benefits of the covenant is offered to man on condition, and not absolutely. Relation to God as his people is so: Lev. xxvi. 3, 12. *If ye walk in my Statutes, and keep my Commandments, I will walk among you, and will be your God, and ye shall be my people.* That this refers to the *New Covenant* relation, is plain by 2 Cor. vi. 16.—So is union to Christ, with a communion in the benefits proceeding therefrom: Mat. xxii. 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. x. 9. *If thou shalt confess*

CHAP. with thy mouth the Lord Jesus, and shalt  
 VIII. believe in thine heart, &c. thou shalt be  
 saved. Rom. iv. 24. To whom it shall be im-  
 puted, if we believe on him that raised up  
 Jesus our Lord. Gal. iii. 7. They which  
 are of faith, are the Children of Abraham.  
 —See more of this in the Chapters of *Uni-  
 on, Justification, &c.* 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.

2. 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 itself is no more neces-  
 sary to our first interest in these benefits,  
 than any other grace; nay, than unbelief.  
 Let no body object, it's *a sign*: For so is  
 any other grace; yea, so might be the de-  
 scription 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 overturn-  
 ing of the gospel, and of all religion, are  
 unavoidable.

3. MEN are said to *enter* into covenant  
 with God, (*Deut.* xxix. 12, 13.) to *make*  
 a cove-



a covenant, (*Psal.* l. 5.) to *keep* covenant, (*Psal.* ciii. 18.) to *perform* the covenant, (*2 Chron.* xxxiv. 31.) to *take hold* of the covenant, (*Isa.* lvi. 4, 6.) to *lye to God*, in their hearts not being right with him, when they enter into covenant, (*Psal.* lxxviii. 36, 37.) to *forsake* the covenant, (*Dan.* xi. 30.) and to *break* the everlasting covenant. (*Isa.* xxiv. 5.)—See also *Jer.* l. 5. They shall join themselves to the Lord in a covenant not to be forgotten: And *Ezek.* xx. 37. I will cause you to pass under the rod, and will bring you into the bond of the covenant.—All these expressions are convincing, that there is a restipulation on man's part; and that it's a covenant, with respect to that mutual stipulation between God and us. To suppose the covenant to be the sole act of God, and an act that's meerly 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 restipulate 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.

4. CONSIDER the seals of the covenant, viz. Baptism and the Lord's Supper; and you will easily judge, that they do not seal absolutely, but conditionally. If absolutely,

CHAP. then all that partake thereof are saved: But  
 VIII. if they seal conditionally, the covenant  
 must be conditional; for by them the co-  
 venant is renewed, and the benefits exhibi-  
 ted according to the tenor of the covenant  
 itself. They do not seal to us, that we  
 have the grace to which the benefit is pro-  
 mised; but they seal the benefits of the co-  
 venant, on supposition we have that grace.  
 Hence *Baptism* that *saves us*, is not the *put-*  
*ting away the filth of the flesh*, (i. e. an  
 outward washing,) but the *answer of a good*  
*conscience towards God*, i. e. the upright  
 consent of the heart, to the vow and pro-  
 fession made in baptism. If men would  
 consider, that a meer Elect person, though  
 by revelation known to be Elect, yet while  
 unregenerate, is not intitled to the Lord's  
 Supper; sure they cannot but infer, that  
 this person hath not an actual interest in  
 the covenant and all its benefits, while he  
 continues so.

1 Pet. iii.  
21.

5. I might shew, that unbelief, and  
 whatever are sins contrary to the terms of  
 the covenant, are the only hindrances to  
 a sinner's interest in the benefits of the co-  
 venant; and by these we are said to *reject*,  
 and *refuse* the covenant. The Scripture is  
 full in this; it lays mens want of forgive-  
 ness on their *unbelief*, as the culpable cause,  
 &c. It's needless to shew, how this infers  
 the covenant benefits are conditional.

6. THE Gospel-promise being the way  
 which

which Christ appoints to dispense saving CHAP. benefits to sinners, must have the same VIII. rules with the covenant of grace. The Gospel is *his testament*, and the same with this covenant; the benefits are the same, and the covenant cannot be a disposition of these benefits in a way contrary to this Gospel. But this Gospel or Covenant tells us, (1.) That there is a promise of the first Grace made to Christ for the Elect; and by the virtue of that promise the Elect do consent to the covenant. (2.) This Gospel, or Covenant, is the means whereby that faith is wrought. (3.) This Gospel commands, and by the power of the Spirit works that faith, in order to saving benefits; which benefits, it promiseth to such as do thus believe, and to no other. (4.) This Gospel, or Covenant, invests believers in those saving benefits. (5.) It secures the perseverance of believers in that true faith, and the necessary effects and operations of it, and thereby secures those benefits as unforfeited. But Christ never bequeathed, or promised in the Gospel, a pardon or salvation to the unbelievers; nor the continuance of that pardon or salvation, but on supposition, that this faith perseveres: And if the Gospel-promise say no such things, I am sure the covenant did not.

7. THE account of the covenant, which seems most for its absoluteness, implies this

CHAP. conditional connection of the required grace  
 VIII. and the promised benefits. *Jer.* xxxi. 31,  
 32, 33. *Heb.* viii. 10, 11, 12. x. 16, 17.  
*Jer.* xxxii. 40. *Ezek.* xi. 19, 20. &c.  
 There be others, that refer to the restoration from the captivity. I'll fix on that, *Jer.* xxxi. 31. *I will make a new covenant with the house of Israel, and the house of Judah: Ver. 33, 34. After those days, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my People: And they shall teach no more every man his neighbour, and every man his brother, saying, Know ye the Lord; for they shall all know me, from the least of them to the greatest of them; for I will forgive their iniquity, and remember their sin no more.* This is quoted, *Heb.* viii. 10, 12. and x. 16, 17.

To understand this, we must consider,  
 [1.] Whom is this covenant made with.  
 [2.] What cannot be inferred from this scheme of the covenant.

[1.] *Whom is this covenant made with.*  
 It's with the house of *Israel* and *Judah*; not with the men in present being, but men to be hereafter. It's *after those days I will make it*; so that it was after the *Mosaick* covenant was to expire, ver. 32. And it could not be the only covenant of grace; for that had it's being from the *Fall*, and the sincere *Israelites* did not lose the advantage of it by the *Mosaick* dispensation;

as the Apostle argues, *Gal. iii. 17.* The point before us, is to know who this *Israel* and *Judab* be. (1.) They are either the natural *Jews*, to be alive in those days which this promise refers to. Or (2.) They are true believers, who are *inwardly Israel*. Rom. ix. 6.

CHAP. VIII.  
VIII.  
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(1.) IF it terminate on the *natural Jews*, it's the strongest text for the conversion of that people; and describes the extent of it, *viz. to all*; the manner of it, *viz. by an immediate influence for the most part*; and *forgiving their iniquity*, 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 that are *inwardly Israel*, be meant, (as *Rom. ii. 29.*) then it's plain, that there is *faith* in all such who are the parties with whom God makes this covenant. They are the *Children of Abraham by faith*; 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. And thus,

Gal. iii. 7.

CHAP. [2.] IT cannot be inferred from this
 VIII. scheme of the new covenant, that (as the
 ~~~~~ Doctor would have it,) God doth not re-  
 quire any duty as the condition of the be-  
 nefits which he promised to give: For here  
 is God's *law written in the heart*, before  
 our relation to him as his people, or the  
 pardon of sins. And though this text in-  
 cludes the effects and materials of the co-  
 venant, 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. xviii. 31. Cast away from*  
*you all your transgressions, and make you a*  
*new heart, and a new spirit; for why will ye*  
*die, O house of Israel? Wherefore turn and*  
*live.* See also *Jer. vii. 23. &c.* Yea, our  
 ministry, which is the ministry of the *New*  
 2 Cor. iii. *Testament*, is to preach faith and repentance  
 6. for the remission of sin. We are to  
 promise the benefits of the covenant to  
 all that submit to the terms of it; and  
 to declare, that all who refuse the  
 terms, shall therefore be excluded from  
 the benefits; as you'll see *Chap. x, xi,*  
*xii, xxi.*

#### Testimonies.

You have already seen, (pag. 65.) that  
 the *Assembly* say, the covenant of grace is  
 conditional, and *faith* is a *condition* of our  
 interest in Christ, and Salvation; and these  
 are offered to sinners on that *condition*. The  
 Con-

Congregational Elders at the Savoy affirm as much ; “ The Lord was pleased to make a second covenant, commonly called the covenant of grace, wherein he freely offers unto sinners life and salvation by Jesus Christ, *requiring of them faith in him, that they may be saved.*” You see they think, there’s in the covenant an offer of life, if men will believe; and God requires faith, that we may obtain this life.

CHAP. VIII.

Chap. vii:  
a. 3.

THE *New-England Synod* confute *Error 28.* which was this, *To affirm there must be faith on man’s part to receive the covenant, is to undermine Christ.* This the Synod say, is contrary to *Mar. xvi. 16.*—*Error xxxviii.* was, *That there can be no closing with Christ in a promise that hath a condition expressed.* The Synod say, this is erroneous and contrary to *Isa. lv. 1. Mat. xi. 28. Mar. i. 5.* and add, “ If the *Gospel itself* be laid down in a conditional promise, if the Apostles and Prophets laid hold on such promises, to help to union; then there may be a true closing with Christ in a promise, that hath qualifications and *conditions* expressed.”—So they brand, as *Error xlvi.* *That conditional promises are legal;* and *Error lxxxi.* *Where faith is held forth by the Ministry, as the condition of the covenant of Grace on man’s part, &c. there is not sufficient bread;* which the Synod thus confute; “ This position seems to deny  
“ faith

CHAP. " faith to be a *condition* at all, or at all ac-  
 VIII. " tive; and so, if *condition* in this place  
 " signifie a qualification in man wrought  
 " by the Holy Ghost, *without which* the  
 " promises do not belong to men, this is  
 " contrary to *Job. vi. 48.*"


Of Justif. " Dr. Owen saith, That Christ under-  
 pag. 264. " took, that those who were to be taken  
 " into this covenant, should receive  
 " grace, enabling them to comply with  
 " the terms of it, to fulfill its *conditions*,  
 " and yield the obedience which God  
 " required therein." How frequently  
 doth he assert, " that our interest in the

Pag. 270, " benefits of the covenant, depends on our  
 303. " answering the terms of the Gospel?"

Pag. 351. And he informs us, " That a covenant  
 " doth not operate by meer *sovereignty*;  
 " it becomes not a covenant, without the  
 " consent of them with whom it is made.  
 " Wherefore, (*saith he,*) no benefit ac-  
 " crues unto any, or freedom from the old  
 " covenant, by this constitution, unless he  
 " hath *actually* complied with it, hath  
 " chosen it, and is interested in it thereby."

Mr. Norton affirms, " That the Gos-  
 Orth. " pel holds forth salvation before faith,  
 Evang. " *indefinitely*, not definitely; generally,  
 pag. 172. " not particularly; conditionally to every  
 " one, not absolutely to *any* one: Hence  
 " this indefinite proposition, *Whosoever be-  
 " lieveth shall be saved*, containeth a com-  
 " mand, and a singular or particular con-  
 " ditional



“*ditional promise, &c.*” He often proves CHAP. VIII.  
*faith* to be the first condition.-----See VIII.  
 also *Turretin. Instit. Theol. part. ii. pag.*   
 203. where he proves the covenant of  
 Grace to be *conditional*. How poor is the  
 number that denies it?

*The ground of the Doctor's mistake.*

HE thinks, every thing is a *price* to buy a benefit, which is a compliance with the way God hath ordained to bestow the gift; whereas there's a *buying without price*, Isa. lv. 1. which is our acceptance of life upon the terms of God's offer. He thinks, because God hath promised to Christ, that the Elect *shall believe*; therefore God cannot make Faith a condition of any other blessing, which he resolves to bestow in order after faith. He thinks, because Christ is *given to be a covenant*, that is, he is appointed as a surety, to see the great ends of the covenant accomplished and secured; therefore there is nothing required from men, as the way of their interest in the benefits of the covenant, though under the influence of Christ. He thinks, because Christ is appointed to work faith, in order to union, and other benefits; therefore we must have an actual interest in Christ and those benefits, before this faith is wrought. He thinks, because all grace after union comes from Christ, as our *actual* head; therefore Christ by his Spirit can work no  
 grace

CHAP. VIII. grace in us, as our *designed* head. He thinks, because God sovereignly decreed what benefits he would bestow; therefore he hath, as our ruler, stated no rectoral method of bestowing those benefits. Because the covenant is everlasting, (as to future;) therefore he judges, there can be no condition on man's part; not remembering, that the covenant secures our perseverance in performing those conditions.

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## C H A P. IX.

*Of the nature of saving Faith.*

CHAP. IX. TRUTH. I SHALL express this in the words of the *Assembly*, and *Congregational Elders* at the *Savoy*, of *saving faith*: “ By this grace, a Christian  
 Confess. & Decla. chap. xiv. 2. 2. “ believeth to be true whatever is revealed  
 “ in the word, for the authority of God  
 “ speaking therein; and acteth differently  
 “ upon that which each particular passage  
 “ thereof containeth; yielding obedience  
 “ to the commands, trembling at the  
 “ threatnings, and embracing the promises  
 “ of God, for this life, and that which is to  
 “ to come: But the principal acts of *save-*  
 “ *ing faith*, are accepting, receiving, and  
 “ resting upon Christ alone, for Justifica-  
 “ tion,

“ tion, Sanctification, and Eternal life, by CHAP.  
“ *virtue* of the covenant of grace.” IX.

Reader, weigh this sound account of faith ; which if it were regarded, and no essential part of it excluded, when faith is considered as a condition of any gospel-benefit ; how much vain dispute would be prevented, as well as danger to poor souls? And one would think, no man need prove, that it is not *saving faith*, when any essential part of it is wanting ; and that it must be *saving faith*, when we mention faith as the condition, or moral instrument of any saving benefit.

**ERROR.** Saving faith is nothing but our persuasion, or absolute concluding within our selves, that our sins are pardoned, and that Christ is ours.

*Proved that this is Dr. Crisp's opinion.*

THE DOCTOR tells us, *The whole essence of Faith is nothing else but the echo of the heart, answering the foregoing voice of the Spirit and word of grace. Thy sins are forgiven thee, saith the Spirit and word of grace: My sins are forgiven me, saith Faith. And the soul that can assume this from the Spirit and word of grace, hath the whole essence of believing.* When the Doctor puts a man on examining his faith, he hath these words; *How do I know I believe in Christ?* He answers; *Do I cast my heart upon this truth? Do I receive it as a truth, that I do believe? Or do I reject it, and will not receive it? Then I do not believe.*

82 *Of the nature of saving Faith.*

CHAP. lieve. But if you sit down and rest upon  
 IX. this truth, and receive it, and do in reality  
 believe it; then you may absolutely conclude,  
 Pag. 296. *Christ is yours.* And, If the Lord, I say  
 again, give to any to believe this truth, that  
 it is his iniquity the Lord hath laid on  
 Christ; God himself cannot charge one sin  
 on that man. And he makes the difference  
 Pag. 158. betwixt a strong and weak believer, to  
 consist in the *degree* of this persuasion. See  
 more in *Chap. x, xi.*

*Wherein the difference is not.*

- (1.) IT is not, whether assurance be attainable in this life, as the effect of faith.
- (2.) Nor whether a sinner ought to apply, yea, doth personally apply, the general offers of Christ and Life, by his own compliance with the terms of the Gospel: For upon a true acceptance of a *whole* Christ, he is mine in virtue of the Gospel-promise, which God will perform, in giving Christ and Life to all that accept of him, as he is proposed for our acceptance.
- (3.) Nor whether a convinced sinner hath at first a more especial regard to Christ's priestly office and sufferings, as what are more sensibly fitted to his guilty state.
- (4.) Nor whether every thing recorded in the Scriptures, must not be dwelt on with the same regard, concern, and assurance, as the essentials of the covenant of life.
- (5.) Nor whether faith contain in it a reliance

on Christ, as the only Saviour; and on his satisfaction and merits, as what alone purchased our pardon and acceptance; as well as it includes a realizing assent to the truth, and unfeigned fiducial consent to, and acceptance of, a *whole* Christ in all his offices. All these I affirm.

CHAP.

IX.



*The real difference.*

(1.) WHETHER the whole essence of saving faith consists in an inward persuasion or assurance, that our sins are pardoned and Christ is ours. This the Doctor affirms, and I deny; yea, I deny that it is at all of the essence of saving faith. (2.) Whether saving faith include not in its nature, that powerful efficacious assent to the word, and fiducial consenting acceptance of Christ, as Prophet, Priest, and King, with a reliance on his merits, and obediential regards to God, as the *TRUTH* above-mentioned doth express. This the Doctor denies, and I affirm.

*The truth confirmed.*

[1.] FAITH is not an assurance, or inward persuasion, that Christ is ours, and our sins are pardoned. For,

1. MEN may have this persuasion, who do not savingly believe. They in *Mat. vii. 22.* had this, when they cried, *Lord, Lord!* Neither did the *foolish Virgins* seem with-

Mat. xxv  
init.

H

sinners

CHAP. IX. sinners grow secure by, to their own destruction; and this upon the general word of grace.

2. MANY true believers have not this persuasion: Let common experience be consulted.


3. SUCH as have had assurance, do (by the Doctor's opinion) fall into the sin of *damning unbelief*, whenever they doubt their interest in Christ, and especially if they conclude they have not this interest: A sad doom on many pious Souls.

2 Cor.  
xiii. 5.

4. THIS persuasion should *suppose* an interest in Christ, and doth not give it. It's a false conclusion, that Christ is mine, before he is so: And must the great term of life be a *lye*? We are to *examine our selves whether we be in the faith*, and so whether *Christ be in us*, before we assure our selves that he is in us. And where hath God made this proposition, *My sins are laid upon Christ*, to be the object of saving faith? This proposition is not God, nor Christ, nor any part of the Scripture; unless you suppose a general redemption, and that to the actual pardon of every sin. And as the word of grace promiseth pardon to none but a believer; so the Spirit speaks it to none but to the believer, as a believer.

[2.] SAVING Faith *includes the essentials expressed in the above-mentioned truth*; as assent, trust, consenting acceptance of Christ, reliance, &c. This appears, in that,

I. FAITH

1. FAITH can be no less than the Soul's CHAP. answer to the call of God, in our effectual IX. vocation: And to this all these things are necessary.  2 Pet. i. 3.

2. THE Scriptures describe saving faith by all these acts. It's the *evidence of things not seen*, and the *substance of things hoped for*. It's a *receiving of Christ*; which must be as God gives him; and that is, as *a witness, a leader and commander to the people*; to bless us, in *turning every one from his iniquity*. In him shall the *Gentiles trust*. One shall say, *I am the Lord's*; and another shall *subscribe with his hand unto the Lord*; which express consent.

3. CHRIST cannot be received as a Saviour, nor as the way of a sinner to God, if faith include not these great things. He is not a Saviour, if you exclude any of his offices; and as an *entire Saviour* we must receive him. Can any man receive him as a *Prophet*, and not believe and accept of his teachings? Can any receive him as a *King*, that refuseth subjection to his government? No; for, *we will not have this man to reign over us*, was the language of unbelief, as well as damning to those unbelievers; and the same word signifies *disobedient*, and *unbelieving*. Can any man come to Christ as a *Priest*, and not rely on his sacrifice for pardon to be obtained by him? And the word tells us, if he be our Saviour, we *come to God by him*: But who

CHAP. can suppose, that there's this, without any  
 IX. dedication of our selves to God? &c. Oh,  
 ~~~~~ that men were but wise enough, to know  
 what it is to receive a ruler, or a teacher!
 What peace would it cause!

4. A FAITH without these essentials, could never produce those great effects which are ascribed to Faith. How could
 A&t. xv. 9. it *purify* the heart, be a *shield* against temp-
 Eph. vi. tations, *work* by love, and *sanctify* us? Or
 16. how is it, that by faith we are *risen with*
 Gal. v. 6. *Christ*? Is a lower faith *operative*? (as *Jam.*
 A&t. xxvi. ii. 17.) Or can any call that which wants
 18. these, a principle of obedience virtually
 Col. ii. 12. including all grace? to say nothing of the
 unmeetness of a lower faith to be the ap-
 pointed condition of saving benefits, when
 it is the appointment of a wise and holy
 governour?

5. AN enlightened, regenerate soul can-
 not act towards Christ (when he is first
 presented to its view) below these instances.
 It's not a regenerate heart, that admits act-
 ings contrary to any of these. If it is a
 regenerate heart, it will discover itself in
 each of these, upon the offer of Christ as
 a Saviour, and say, *Lord, what wilt thou*
 Ad. ix. 6. *have me to do?* &c. Sure a regenerate prin-
 ciple includes a disposition to all these acts;
 and the first view of Christ will excite and
 attract them.

Testimonies.

CHAP.

IX.

You have seen the Judgment of the *Assembly* and *Elders* at the *Savoy*, in the *Truth* above stated. Both also affirm, “ Infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it.” And the *Assembly*, in their larger *Catech.* Qu. *Are all assured? &c.* Answer, “ Assurance not being of the essence of faith, &c.”

Chap. xviii. a. 3,

ONE of the *Errors*, for which the Church of *Boston* in *New-England* dealt with *Mrs. H.* was, *That there is no faith of God's Elect, but assurance.*

Dr. Owen denies, “ That a full persuasion of the forgiveness of our sins; or that what *Christ* did and suffered as our mediator, *he did it for us in particular*; or a particular application of especial mercy unto our Souls, &c. are of the essence of faith; though all that have true faith will endeavour it.”

Of Justif. pag. 111, 112.

The ground of Dr. Crisp's mistake.

BECAUSE faith is the evidence of things unseen, (that is, it assents to unseen realities;) therefore he thinks, that our faith is nothing but an assent to our particular interest in forgiveness. Because the word of grace promiseth justification to all true believers; therefore an assurance of my being

CHAP. justified, is believing: Whereas I must first
 IX. be a believer in order to pardon, before I
 } justly can, or ought to believe, that I am
 } pardoned.

C H A P. X.

Of the free Offer of Christ to Sinners, and of preparatory Qualifications.

CHAP. *TRUTH.* **C**H R I S T is freely
 X. offered to be a Head
 } and Saviour to the vilest sinners, who will
 } knowingly assent to the truth of the Gos-
 } pel, and from a conviction of their sin and
 } misery out of Christ, are humbled, and
 } truly willing to renounce all their idols and
 } sins; and denying their own carnal self and
 } merits, accept of Christ as offered in the
 } Gospel; relying on him alone for justifi-
 } cation, sanctification, and eternal life.

Reader, Observe, (1.) Christ is freely offered to the vilest sinners, for their acceptance of him according to the Gospel. (2.) He is not offered so, as if any sinner might have a saving interest in him, till they are willing to deny themselves, and to renounce all sins and idols; and do accept of,
 and

and rely on him as a full Saviour, according to the terms of the Gospel. There cannot be an acceptance of Christ, without a renouncing of sin and idols, and denying carnal self and our own merits, as opposites to him: And on the other hand, to renounce sin and idols, and deny ourselves, will not avail us, without an acceptance of Christ, and reliance on him. (3.)

CHAP.
X.

I mention some things that are antecedently necessary to our renouncing of sin and idols, and to our acceptance of, and reliance on Christ; as knowledge, assent, conviction of sin and misery, and some humblings of soul, which must attend all true convictions: These are *Preparatory Qualifications*; not that an interest in Christ always follows these, but they dispose the soul to a hearty acceptance of Christ, in opposition to all rival opposites, and are necessary thereto in some degree. (4.) The declared design of the offers of Christ to sinners, is, that they may be thus willing to accept of Christ, and so partake of an interest in him.

E R R O R. Christ is offered to blasphemers, murtherers, and the worst of sinners; that they remaining ignorant, unconvinced, unhumbed, and resolved in their purpose to continue such, may be assured they have a full interest in Christ; and this by only concluding in their own minds upon this offer, that Christ is theirs.

CHAP. *Proved that this is Dr. Crisp's opinion.*

X.



I NEED give no proof of it but this; that it's a declared point, which he oft strives to prove, that all the Elect are actually united to Christ before they believe, yea, before they are born; as you'll see in the next Chapter. So that all the design of these offers, is only to manifest to men, that Christ was theirs before: For having put the question, *Is not unbelief a bar to have a part in Christ?* He answers; *It is a bar to hinder the manifestation of Christ in the spirit; but it is not a bar to hinder one from having a part in Christ.*

Pag. 100.

Pag. 106.

Pag. 102.

Obj. BUT the Doctor seems to insist on mens coming to Christ, and closing with him: For he saith, No consideration in the world can so aggravate a man's condition, could be make his condition as bad as the Devils themselves; yet if there be but a coming, there can be no consideration in the highest pitch of sinfulness, for Christ to reject him. And, Whatever thou art, suppose a Drunkard, a Whoremaster, a Swearer, a Blasphemer, a Mad-man in iniquity; couldst thou but come to Christ, I say, come, only come, it is no matter if there be no alteration in the world in thee when thou dost come to Christ.

A. I. BUT coming, or believing, is no other, in the Doctor's judgment, than an inward persuasion or conclusion, that Christ is ours: And this is not in order to an interest,

terest, but to our knowing it. For the CHAP.
 Doctor saith, *I must tell you, there is no bet- X.*
ter way to know your portion in Christ, than pag. 106.
upon the general tender of the Gospel, to con-
clude absolutely, he is yours, &c. Say to your
Souls, (and let not this be contradicted, seeing
Christ hath reached out himself to sinners as
sinners,) My part is as good as any man's :
Set down thy rest here; question it not, but
believe it, &c. Venture thy Soul upon it,
without seeking for further security. But
some will say, He doth not belong to me. Why
not to thee? He belongs to sinners, as sinners;
and if there be no worse than sinfulness, re-
bellion, and enmity in thee, he belongs to thee,
as well as to any in the world.

A. 2. NOT believing, or not coming
 to Christ, is nothing with the Doctor, but
 not concluding within ones self, that Christ
 is mine. *It would, saith he, be welcome to* pag. 205.
them to be certainly satisfied, that his blood is
their ransom, and that their sins are blotted
out thereby; but they dare not yet close with
Christ, they dare not set up their rest here,
they dare not sit down with any such conclu-
sion; but still there is something or other that
remains, that must be removed out of the
way, before they can make this certain con-
clusion, Christ is their Christ. Now my errand
is to this sort of People, whose hearts tell
them, If it could clearly appear, that with-
out danger to them they may say, Christ is
their Salvation, and sit down with this; &c.
 but

CHAP. *but they dare not, something or other is want-*
 X. *ing, they dare not lay hold on Christ, and it's*
 ~~~~~ *presumption for them to sit down satisfied, that*  
*Christ is their Christ. See p. 36, 44, 432, 490.*

*Wherein the difference is not.*

(1.) IT is not, whether there is in Christ a sufficiency of merit and grace to save the worst of sinners. (2.) Nor whether Christ is offered to the worst sinners, if they will accept of him on the terms of the Gospel. (3.) Nor whether the worst sinners are often the objects of God's effectual calling, in order to an interest in Christ. (4.) Nor whether there may not be knowledge, assent, convictions, humblings, and feigned resolves, and yet a soul fail of an interest in Christ, for want of true conversion, though they are hopeful Signs. All these I affirm. (5.) Nor whether the degrees of convictions and humblings be equal in all. This I deny. (6.) Nor whether *preparatory qualifications* do merit true grace: Yea, or faith or repentance do merit an interest in Christ. This I deny, and say, that their whole use depends on Christ's ordination. (7.) Nor whether a soul may neglect to accept of Christ as a prophet, priest, or king, because they feel not that degree of these humblings and convictions which they desire and expect. This I deny. (8.) Nor whether these *preparatory qualifications* be the work of the spirit by  
 com-

common grace. This I affirm. (9.) Nor CHAP. X. whether their immediate influence be to prepare the soul for a true consenting acceptance, which they are hereby less averse to, and more disposed for. This I affirm; yea, Dr. Owen adds, “ No man that Of Justif. Pag. 109. “ wants these, is a subject capable of justification.”

*Wherein the real difference is.*

(1.) WHETHER coming to Christ, is an inward persuasion, that Christ is mine. This the Doctor affirms, and I deny; of which see Chap. ix. *Of saving faith.* (2.) Whether Christ is offered to sinners, with a design that they may conclude they have a saving interest in him, before they are regenerated by the Spirit, and savingly believe. This the Doctor affirms, and I deny. (3.) 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. (4.) Whether some degrees of conviction and humiliation of soul, be necessary prerequisites to the soul's true acceptance of Christ for pardon. This the Doctor denies, and I affirm.

THE main question is decided by what I have spoken of *saving faith*. For if *coming* be not this persuasion, and *saving faith* be necessary to our interest in Christ, there remains little to prove. Of this last see *Chap. xi. Of union,* and *Chap. viii.* Only consider, that Christ cannot be offered to be ours on any lower terms, than such as by which he actually becomes ours by the Gospel-grant.— IT remains then, that I briefly prove the truth, as contained in the third and fourth questions.

[1.] *The soul of a sinner, as to its habitual disposition and purpose, is not under the reigning power of enmity, rebellion and filthiness, till after it hath a saving interest in Christ.* You see, I speak not of degrees of sanctification, nor of change of practice; but of a disposition of heart, and purpose of mind. This truth appears, in that,

I. EFFECTUAL vocation makes this change in the habitual disposition of the heart; and this vocation is necessary to our interest in Christ. The *Elders* at the *Savoy*, and the *Assembly*, agree, That this call lies, “in enlightning their minds, spiritually and  
“ savingly to understand the things of God;  
“ taking away their heart of stone, and  
“ giving them an heart of flesh; renew-  
“ ing their wills, and by his almighty pow-  
“ er determining them to that which is  
“ good; and effectually drawing them to  
“ Jesus



“ Jesus Christ, yet so, as they come most freely, being made willing by his grace.”

CHAP. X.

And, “ until being quickned and renewed

  
Ibid. a. 7.

“ by the holy Spirit, they are thereby enabled to answer this call, and to embrace the

“ grace offered and conveyed in it.” Thou

feest, what a great change is made on the

heart and mind 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. It's a call to *life*: The Dead

Joh. v. 25.

*shall bear the voice of the Son of God, and*

*they that bear shall live.* It's a call to *holi-*

1. Thef.

iv. 7.

2. Tim.

i. 9.

1 Pet. ii. 9.

*ness*; hence called a *holy calling*: And a

call to *light*. If any doubt, whether our

vocation be a means to our interest in *Christ*,

see 1 Cor. i. 9. *God is faithful, by whom*

*you are called into the fellowship of his Son*

*Jesus Christ our Lord.*

2. How inconsistent with vocation, re-

generation, and conversion, are hearts of

such vile dispositions? Is this a *heavenly*

Heb. iii. 1.

*calling*? What would it avail to make such

a *calling sure*? Is this being *born, not of*

2 Pet. i. 10.

Joh. i. 13.

*the will of the flesh, but of the will of God?*

Doth the new birth, or circumcision of

the heart, agree herewith?

3. THAT cannot be a true faith, or ac-

ceptance of Christ, which consists with such

vile dispositions, and is void of a purpose

to be otherwise. Can he be said to accept

CHAP. of Christ, who, as the Doctor saith, *hath*  
 X. *a knife in his hand, and thoughts in his heart*  
 to murth'ring Christ, and that without so much  
 as laying down his arms? What is rejecting  
 Christ, if this be not? What is saying, *we*  
*will not have him to reign over us?* Do not  
 we prefer our lusts before him? And can  
 we thus marry him? Nay, what a carnal  
 selfish thing is believing? a meer using  
 Christ for our own safety in our abomina-  
 tions, which we resolve shall rule over us,  
 without one desire to be rid of them.

[2.] *Some degrees of convictions and hu-  
 miliations of soul, are necessary prerequisites*  
*to the soul's true acceptation of Christ for*  
*pardon.* We find, it's the *wearry and bea-  
 vy laden*, that Christ invites to *come to him*  
*for rest.* And, *I came not to call the righteous,*  
 (that is, the conceited and secure,) *but*  
*sinner's to Repentance.* The converts record-  
 ed in the word, found such a work on  
 them, who were *pricked in their hearts, and*  
*cried, what shall we do?* The *failor* felt the  
 same humble concern. *Paul* knew what  
 this *trembling* was: And so *Zacheus*, and  
 the *Prodigal.* Where the word even begins to  
 take effect, the man is *convinced of all,*  
*and judged of all; the secrets of his heart, are*  
*made manifest, and he falleth down on his*  
*face, &c.* It's a meet order, that man should  
 in some degree pay this homage to God,  
 and thus resent his apostacy, to God's glory  
 whom he hath provoked. Yea, these are  
 ab-

Pag. 210.

Mat. xi.  
28.

Luk. v.  
31, 32.

Acts ii. 37.


Acts xvi.

30.  
Acts ix 6.

Luk. xv.

14.  
1 Cor. xiv.

24, 25.

absolutely necessary to bring a man to be CHAP.  
 willing to close with Christ. Were there X.  
 no weight, no remorse, no sense of sin or   
 misery, Christ would not be regarded, much  
 less complied with: Yea, to come to Christ,  
 cannot be an act of the will, it thus having  
 a contrary bias, and the practical judgment  
 determining against it.

### Testimonies.

You have already heard the sense of the  
*Assembly*, and *Elders* at the *Savoy*. You  
 may see also in *larg. Catech.* Qu. *What is*  
*justifying faith?* they tell us, “That the sin-  
 “ner is convinced of his sin and misery,  
 “who receiveth Christ.” And in the *Di-*  
*rectory* for visitation of the sick, they are  
 for propounding Christ and his merits to pen-  
 itent believers; and endeavours are to  
 be first used, to humble the sick under the  
 sense of their guilt, and of the wrath of  
 God, &c.

Dr. Owen tells us, “There is nothing Of Justif.  
 “in this whole doctrine, that I will more Pag. 133.  
 “firmly adhere to, than the necessity of  
 “convictions, previous to true believing.”  
 The necessity of them, yea, the ante- Pag. 98,  
 cedency of them to true faith and pardon, 99.  
 he elsewhere proves; as also of *displeasance*, Pag. 102,  
*sorrow*, *fear*, *a desire of deliverance*, with 103.  
 other necessary effects of true convictions.  
 And he tells us, “The belief of the par-  
 “don of our sins is not proposed to men  
 “ in


CHAP. “ in the first preaching of the Gospel, as  
X. “ that which they are first to believe.—

“ Neither is it possible, there should be any  
Pag. 140. “ exercise of this faith unto justification,  
“ but where the mind is prepared, dispos-  
“ ed, and determined unto universal obe-  
“ dience.”

Orth. Mr. *Norton* of *New-England* proveth at  
Evang. large, “ That there are certain prepara-  
pag. 129. “ tory works between the carnal rest of  
“ the Soul in the state of sin, and effectual  
“ vocation; or Christ in his ordinary  
“ dispensation of the Gospel, calleth not  
“ sinners as sinners, but sinners, *i. e.* quali-  
“ fied sinners, immediately to believe.”  
These are his own words, which he pro-  
ves from pag. 129. to 140.

*The ground of the Doctor's mistake.*


BECAUSE they that truly come to Christ shall have an interest in Christ; therefore he thinks, whoever can persuade himself that he hath an interest in Christ, doth come to him. Because sometimes the worst sinners are made the subjects of preparatory works, and of effectual calling; as God's act on them; therefore he thinks, that these sinners are invited to conclude, they have an interest in Christ, before they do at all answer that call. 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:  
There-

Therefore indeed, they need no more faith CHAP.  
than to know it, and that must be by a X.  
firm persuasion that he is theirs. Because   
Christ calls sinners to repentance, therefore  
Christ is theirs while impenitent.

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C H A P. XI.

*Of Union with Christ before  
Faith.*

*TRUTH.* **E**VERY man is with- CHAP.  
out Christ, or not unit- XI.  
ed to Christ, until he be effectually cal-   
led: But when by this call the Spirit of  
God inclineth, and enableth him willingly  
to accept of Christ, as a Head and Saviour,  
a man becomes united to him, and a par-  
taker of those influences and privileges  
which are peculiar to the members of the  
Lord Jesus.

*ERROR.* All the Elect are actually  
united to Christ, before they have the  
Spirit of Christ, or at all believe in him,  
even before they are born; yea, against  
their will.

*Proved that this is Dr. Crisp's opinion.*

THE title of *Serm. xiv.* is, *Christ is ours* Pag. 430.  
*before we have gracious qualifications.* But

CHAP. XI. sure the Doctor intends only to exclude works, and not faith. *A.* No, he tells us of dangerous consequences *that must follow on it, if persons are not united to Christ*, and partake not of justification, *before they believe*: And addeth, *There is not, I say, such a thing, as an uniting and cementing, or knitting power in faith, as that faith doth or should become the instrument to unite a Soul to Christ.*

Pag. 616,  
617.

Pag. 609.

Pag. 614,  
& seq.

Pag. 104.

*Obj.* BUT he may intend only to exclude the merit or efficiency of faith; but not the presence of it, or the divine ordination of it to that end. *A.* No, he denies the presence of faith: To this end he spends much time to prove, *That Christ is ours before we come to him, and that our not coming to Christ doth not import a state of disunion with Christ.* And he tells us, *You may as soon conceive, that a man is able to see while he hath no head, as think a man can have spiritual eyes, (whether the eye of faith to behold Christ, or the eye of mourning to lament ones wretchedness,) before there be actually the presence and conjunction of Christ, the head, to such a body.*

*Obj.* BUT must not the Spirit be given before we are united to Christ? *A.* The Doctor saith, *We partake of the Spirit, only by virtue of this union*; which he attempts to prove from the too gross use of the metaphor of a Vine, pag. 599. and sundry other places.

*Obj.*

Obj. SURE he meaneth only, this union CHAP.  
 is decreed before faith. *A.* To prevent XI.

this, his words are, *I do not mean as some do,* Pag. 101.  
*that God did actually decree, that Christ should*  
*be Christ unto such and such persons, before*  
*he did put any qualifications into them: But*  
*I say farther, that God gives actual possession*  
*of this Christ, and Christ takes possession of*  
*that person, before there be any qualification.*

*Qu.* When are the Elect united to Christ?

*A.* The Doctor tells you, *Before they are* Pag. 617.  
*born.* See pag. 597, 609, 611, &c.—  
 Of coming to Christ against your wills,  
 see the end of this Chapter.

*Wherein the difference is not.*

(1.) IT is not, whether God hath de-  
 creed, that all the Elect shall be united to  
 Christ. (2.) Nor whether God hath ap-  
 pointed, and Christ agreed in the covenant  
 of redemption, to be in time the Saviour of  
 the Elect; and that what Christ did and  
 suffered, pursuant to that covenant, was  
 intended for the saving good of the Elect.  
 (3.) Nor whether all the power, by which  
 we believe, and the Spirit, who works faith  
 in us, be purchased and given by Christ.  
 (4.) Nor whether Christ's giving us the  
 Spirit of grace, do begin this union; and  
 the Spirit given in order to saving operations,  
 produceth this faith, whereby the union is  
 consummated. (5.) Nor whether Faith  
 unites to Christ by divine ordination, and

CHAP. not by its own power or merit, or as a  
 XI. physical act. All these I affirm.



*The real difference.*

(1) WHETHER the Elect are actually united to Christ, before they are born. This the Doctor affirms, and I deny. (2.) Whether the Elect are united to Christ, before they are effectually called, and truly believe. This the Doctor affirms, and I deny.

*The truth confirmed.*

1. THE Scriptures expressly affirm all un-called, unregenerate unbelievers, to be un-united to Christ, and in a state of separation from him. The believing *Ephesians* were  
 Eph. ii. 12. before conversion, *without Christ*. Were they always united to Christ, of whom  
 Rom. xvi. *Paul* saith, *they were in Christ before me?*  
 7. or was *Paul* himself always in Christ? Were not the *Romans* out of Christ, while a  
 Rom. xi. *wild Olive tree?* and untill they were  
 17, 19. *grafted into the true Olive tree?* which they were upon their conversion.

2. THE Spirit of Christ and faith in him, are the things whereby God hath ordained  
 us to be united with Christ. *By one Spirit*  
 1 Cor. xii. *we are all baptized into one body:* And *Christ*  
 12, 13. *dwells in our hearts by faith:* On which ac-  
 Eph. iii. *count, we are said to receive Christ;* Col.  
 17. ii. 6. and *are children of God by faith.*  
 Gal. iii. 26.

3. THE want of this union is denounced against all such as have not the Spirit, and are



are unbelievers. *If any man have not the Spirit of Christ, he is none of his*; i. e. Let the man be Elect or not, be the man who he will, if he hath not the Spirit, he is not Christ's in this union. And it's the design of that parable, (*Mat. xxii. 3. to 13.*) that they who accept not of the invitation, or do not sincerely and spiritually consent to Christ's offer, shall not be united to Christ, or partake of the *Marriage Supper*.

4. THE necessary immediate effects of union are plainly wanting in all such as have not the Spirit, and want faith. *He that is joined to the Lord, is one Spirit*. Can any unbelieving wretch pretend to have one spirit with Christ, while his inclinations, purposes, and carriage are so contrary? Again, *If any man be in Christ, he is a new creature*; *q. d.* Let the man be who he will, he is not united to Christ, if he be not a new creature. I hope, none will doubt, he is no new creature, who is carnal, who is a stranger to *the new man, which after God is created in righteousness and true holiness*. When the Scriptures describe any person *in Christ Jesus*, they tell us, *they (at least in purpose) have crucified the flesh with the affections thereof*; and *they walk not after the flesh, but after the spirit*. It's not, they that have crucified the flesh, are in Christ; which some might say, would render it only a manifesting sign of their in-being in Christ; but these texts do

CHAP.

XI.

Rom. viii.

9.

1 Cor. vi.

17.

2 Cor. v.

17.

Eph. iv.

24.

Gal. v.

24.

Rom. viii.

1.

CHAP. exclude all others from a present share in  
 XI. this union. The like places might be multiplied: *As many of you as have been baptized into Christ, have put on Christ: If Christ be in you, the body is dead, because of Sin, &c.* But alas, these and the like are not only wanting in unbelievers; but the direct contrary thereto prevalently reign in them: And each of these contraries do by a Gospel-rule subject men to those miseries, as are inconsistent with the members of Christ; as, *If ye live after the flesh, ye shall die: To be carnally minded, is death, &c.* Rom. viii. 6, 13.

5. UNION with Christ is determined to our effectual calling. This is the means and season of that blessing. *God is faithful, by whom ye are called into the fellowship of his son Jesus Christ.* Hence the instruments of our vocation are said to *espouse us to Christ*, and to *beget us* for him. This privilege is peculiar to Christ's regenerate seed, and impossible to any that are not so.

6. UNBELIEVERS are not members of the catholick invisible Church, which is the body of Christ. *By one Spirit you are all baptized into one Body, and have been all made to drink into one Spirit.* There is a present effectual working in every part of this body. It's by the Spirit's operation we are parts of this *holy temple*, and *fellow Citizens with the Saints*: And every member hath a *measure of faith and grace*. None of these can

can be true of men dead in sin: Nor can they be members of Christ, that are not members of his body. 1 Cor. xii. 27. CHAP. XI.

7. 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 of *Job. xv. 2,—6.* *If a man abide not in me, he is cast forth as a branch, and is withered: Every branch in me that beareth not fruit, he taketh away.* And is it not apparent, that apostacy sinks a man into no more unbelief, than what prevailed before he believed at all?

8. THE opposite error would reconcile what the Spirit of God declares inconsistent. The Apostle in vain asketh, *What concord hath Christ with Belial? or what part hath he that believeth, with an Infidel? and what agreement hath the temple of God with Idols? &c.* By this opinion, Christ and Belial can be, and dwell quietly, in one man for many years; and *he that believeth, and an Infidel*, have the same part in the highest privilege, *viz.* union with Christ. In their uncleanness, God receives all alike, and is their father, though they resolve against being separate. Men can, (though God saith they cannot,) *partake of the table of the Lord, and of the table of Devils.* For union, and communion with Christ, are the heart of the benefits included in partaking of the Lord's table. 2 Cor. vi. 15, 16, 17. 1 Cor. x. 21.

CHAP. READER, weigh these things, and thou  
 XI. canst hardly conceive, what act of God an  
 union before faith can be ascribed to. It's  
 not to the Decree; for that only resolveth it  
 shall be in future. It's not to God's appoint-  
 ing, or Christ's engaging to be a mediator;  
 for thereby he undertook in time to raise a  
 seed, which, *in the fulness of time, God*  
 Eph. i. *would gather in one in him.* It is not to  
 10. Christ's assuming the human nature; for  
 that admits all mankind to be united to him,  
 as well as the Elect. And what Mr. *Sterry*  
 and others talk of a radical union with  
 Christ, as he is the top branch, or the uni-  
 versal Spirit of the creation, in a nature di-  
 stinct from his divine and human; it's for-  
 did to such, who know of but two natures  
 in Christ; and if granted, would not prove  
 the Doctor's notion of *actual* union.

*Testimonies.*

Con'fess.  
 Ch. xxvi.  
 a. 1. THE *Assembly*, and the *Elders* at the  
*Savoy*, (*Chap. xxvii. a. 1.*) affirm, "That  
 " we are united to Jesus Christ, by his  
 " Spirit, and by faith." Only the *Elders*  
 add, (*a. 5.*) "We are not thereby made  
 " one person with Christ." — The lesser  
*Catechism* hath this Question, *How doth*  
*the Spirit apply to us the redemption pur-*  
*chased by Christ?* A. "By working faith  
 " in us, and thereby uniting us to Christ  
 " in our effectual calling."

THE

THE *New-England* Synod confute this as CHAP. XI.  
*Error xxxvii.* “ We are compleatly united  
 “ to Christ before, or without any faith  
 “ wrought in us by the Spirit.” They sum  
 up their confutation of this in these words,  
 “ If there be no dwelling of Christ in us,  
 “ no coming to him, no receiving him,  
 “ no being married to him, *before*  
 “ and *without* faith; but the former  
 “ is true, &c.” — *Error xvi.* which  
*Boston* church charged Mrs. *Hutchefon*  
 with, was, “ that union to Christ is not  
 “ by faith.” — *Error xxxviii.* the Synod  
 confute is, “ There can be no true closing  
 “ with Christ in a promise that hath a  
 “ condition expressed.” And *Error lxix.*  
 “ Though a man can prove a gracious  
 “ work in himself, and Christ to be the  
 “ author of it, if thereby he will prove  
 “ Christ to be his, this is but a sandy  
 “ foundation.”

HE never read Dr. *Owen*, who did not  
 find him as express in this as any man can  
 be. — Mr. *Norton* says, “ Union in or-  
 “ der of nature, though not of time, fol-  
 “ loweth vocation.” Again, *pag.* 181.  
 “ Union is not without the act of faith.”  
 And *pag.* 289. “ it’s by the Spirit and faith.”

Orthod.  
 Evang.  
 page 291.

*The grounds of the Doctor’s mistake.*

BECAUSE Christ is appointed, and gi-  
 ven, to raise a body eternally elected there-  
 to; therefore he thinks, they are this body  
 before

CHAP. before they be raised. — Because all after-  
 XI. grace is from Christ as our *actual* head ;  
 therefore he thinks, Christ cannot, by his  
 Spirit, work the first grace, as our *designed*  
 head. Whereas the Spirit makes *us an habitation of God* : And it is a strange conceit, that Christ can exert no act of power upon a dead soul, in order to union, but men must infer that union prior to it. — Because the *natural* body cannot see without a head ; therefore Christ cannot convert a sinner, to bring him into his *mystical* body. One might better infer, the head cannot see without the body, and the body sees as much as the head, and the head sees no better than the body ; and so conclude, Christ can see nothing, till every elect person be a member, and every member seeth as well as Christ, and the dim sight of every member makes the sight of Christ as blind as his. — Because Christ *received gifts* for the rebellious, *that God might dwell among them* ; therefore God dwells among them, before those gifts operate, or be communicated to them. Whereas the Apostle (*Eph. iv. 11, 12.*) tells us, how *these gifts* are the means by which the Elect are converted, and made believers, and so come to partake of union with its peculiar effects. — Because, from the parable of the *wine*, the gardener puts the graft into the tree, before there's sap or fruit ; therefore he thinks a man is in Christ, before God puts him

Eph. ii.  
22.

Psal. lxxviii.  
18.

in Christ by the Spirit and faith, which is the only *ingrassing* the word tells us of, besides external Church-privileges. I may as well argue, a member of Christ must always do wicked works, because the graff bears always fruit of its own kind, and not after the kind of the stock into which it is ingrafted. How sad is it to strain and abuse parables or metaphors against the scope of the Gospel, because God condescends to explain some truths thereby? As if all that belongs to the metaphors, might teach and prove any doctrine, because that one point, for which the Lord useth it, is illustrated thereby. What work may soon be made by fond people, if this be true? — Because we are chosen in Christ from eternity; that is, elected to obtain life by him as mediator; therefore we are one with him before any uniting bonds.

READER, I forbear to represent the nature of this union, as he seems to state it, pag. 104, 105, 615, 648, 649. hoping he meant better than many of his words do import: But for thy own good, know, that upon believing we are made partakers of gospel-benefits; we are related to him for all the advantages which the metaphors of this union express. He loveth, enricheth, and honoureth us, as a man doth his *wife*: He directs, rules, and quickens us, as a head doth the *members*: He ministers grace for fruit and exercise, as the root doth

CHAP.  
XI.

Rom. xi.  
17, 19.

CHAP. to the *Branches*. Yea, this relation he'll  
 XI. keep undissolved: And yet more, the very  
 Spirit that his human nature received in  
 fulness, abides in, and worketh a conform-  
 ity to the life and temper of Christ in all  
 his members; which at last he will perfect  
 to the utmost of our capacity. But yet  
 fancy not, that we are deified with God,  
 or christified with Christ, or one *natural*  
 person with him; as if he had a superan-  
 gelick nature, which was a sort of a com-  
 mon soul, or that our distinct personality  
 shall ever cease; with other notions de-  
 structive of God's government, and of all  
 judgment. Beware of confounding God  
 and the creature, or making Christ the sub-  
 ject of our graces, because he is the author  
 of them.

Obj. BUT you said in the *Error*, that  
 men are said to receive Christ against their  
 wills. A. The Doctor tells us, *Our first*  
 Pag. 99. *receiving of Christ, is when Christ comes by*  
*the gift of the Father to a person, while he is*  
*in the stubbornness of his own heart, and the*  
*Father doth force open the spirit of that person,*  
*and pour in his Son in spite of the receiver.*  
 Pag. 98. And, *It's as a physician poureth physick*  
*down the patient's throat, and so it works*  
 Pag. 612. *against his will. Again, Our first coming to*  
*Christ, is as a coach is said to come to town,*  
*when it is but drawn to town.*

I shall make no further remark on this,  
 than tell thee, that the Doctor distinguish-  
 eth



eth not, between what we are abstracted CHAP. from the Spirit's influence, and what we XI. are by the Spirit's influence. We are passive in effectual vocation, as that is God's act on us; but even then, no violence is offered to the will, for the mind dictates what it chuseth freely under this healing work. And that passiveness is not our coming to Christ; but by the effect of God's act on the mind and will, we consent to the call; and that is our first coming, and thereby we receive Christ, and not before. He is not forced on us, but accepted from a light that commends, and a will that desires him: Whereas we come not a step, while we do refuse and reject him. Though I wonder why he speaks of any first coming *against our wills*, when his principle is, that we are united to Christ at latest, in the moment of conception in the womb.

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## C H A P. XII.


*Of Justification by Faith, with a Digression about Repentance.*

TRUTH. I Have spoken of *justifying* CHAP. righteousness, Chap. vii. XII.

THOUGH faith be no way a meritorious cause of a sinner's justification, yet God hath promised to justify all such as truly believe;

CHAP. believe; and requires faith, as an indispen-  
 XII. sable qualification in all whom he will justify for Christ's merits; declaring, that unbelief shall not only hinder mens knowing that they are justified, but that it is a bar to any person's being justified while he continues an unbeliever.

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, atone for guilt, and merit acceptance and life. (2.) There is to be considered, what the condition of the person is, whom this mercy 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 indispensably 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 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 is our answering that rule, by which Christ applieth his righteousness

righteousness for our remission and a right CHAP.  
to life; and his promise is the ground of XII.  
our title. — Having premised these things   
for explication of the truth, I proceed.

*ERROR.* The whole use of faith in justification, is only to manifest that we were justified before; and faith is no way necessary to bring a sinner into a justified state, nor at all useful to that end.

*Proved that this is the Doctor's opinion.*

THE DOCTOR, putting this objection; *Is* Pag. 85.  
*not believing required to the Justification of the ungodly?* Answers, *An ungodly person, after he is justified, doth believe. But you will say, It is an act of Christ by faith. I answer, Then Christ doth not justify alone, &c. Nay, I say more; Christ doth justify a person before he believes; &c. He cannot believe that which is not; and if he be not justified before he believes it, he believeth that which is false; but he is first justified before he believes, then he believes that he is justified.* The Doctor then asks, *But what doth faith serve for?* He answers, *It serves for the manifestation of that justification, which Christ put upon a person by himself alone.* And, *We do not believe, that we may be ju-* Pag. 86.  
*stified, but because we are justified.* — *God* Pag. 578.  
*doth add never a tittle of pardon it self more to him that is a believer, than to that person not yet converted to the faith, &c. Again, I say, that faith, as it takes hold of Christ's* Pag. 597.  
*righteous-*

CHAP. *righteousness, it doth not bring this righteousness*  
 XII. *of Christ to the soul, but doth only declare*  
 ~~~~~ *the presence of that righteousness that was there*  
even before faith was. And he denies
faith there, to be so much as an instrumental
cause of justification. In very many places
 he declares, We are not virtually, but *actu-*
ally justified before faith. If thou ask, *when*
 he thinks the Elect are justified? The
 Doctor tells us, *It's from eternity; at Christ's*
death; and the latest time is, before we
are born. See pag. 101, 255, 361, 362,
 616, &c. — See more, *Ch. i. ii, iii, xi.*

Wherein the difference is not.

(1.) IT is not, whether faith, or any
 grace, be a jot of the meriting righteousness
 for which we are justified. (2.) Nor whe-
 ther faith, or any grace, add any thing to
 the value of Christ's merits. These I deny;
 yea, I add, that if Christ's righteousness
 could be applied for pardon to the vilest
 sinner before he believes, it would justify
 him; but God hath declared it shall not be
 applied to unbelievers. (3.) Nor whether
 we are justified the same moment as we
 truly believe in Christ, and the blessing is
 not suspended for any time longer. This I
 affirm; because God justifies us by the
 promise, as his instrument; and this pro-
 mise declares, that he will justify him that
 believes: It's a Christ truly believed in, doth
 justify us; and a Christ so believed in, can-
 not

not but justify us. (4.) Nor whether an Elect CHAP. person once justified, shall by Christ's care XII. be kept in a justified state. (5.) Nor whether God hath decreed, that the Elect shall certainly believe, and so be justified. (6.) Nor whether true faith be an infallible sign of justification. These four last I do affirm.

Wherein the real difference is.

(1.) WHETHER we are justified before we believe. This the Doctor affirms, and I deny. (2.) 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 us by receiving Christ, and therein answers the ordination of God, who hath promised to justify the believer by the application of Christ's righteousness in this gracious effect of it upon the guilty soul.

The Truth confirmed.

WHAT I have said, *Chap. i. Of the state of the Elect*; and *Chap. ii. Of the necessity of faith to union with Christ*; and *Chap. iii, iv, x.* render enlargement needless: Yet I shall add,

1. WE *are justified by faith*, is the common language of the Holy Ghost. *Rom. v. 1. Gal. ii. 16, &c.* Now, what is it to be justified by faith, if we are justified before
K faith?

CHAP. XII. faith? It contributes to our being justified, or words express nothing in a case of the highest moment. *God justifieth the circumcision by faith, and the uncircumcision through faith.* Must not faith be at least present? It's impossible to exert an act by a thing, when that thing is not.

Rom. iii.
30.

2. FAITH is enjoined as an indispensable means of justification by Christ, and complied with by all converts to that end. Acts xvi. 31. *Believe, and thou shalt be saved.* Rom. x. 9, 10. *If thou believe in thine heart, thou shalt be saved; for with the heart man believeth unto righteousness, (not to assurance only.)* To be justified, was a benefit which Paul, and the other converts, had an eye to in believing: *We have believed, that we might be justified by the faith of Christ.* The blessing of justification is limited to a believer, and extended to such, by such conditional and indefinite clauses as these: *To us it shall be imputed (for righteousness,) if we believe on him that raised up Christ from the dead: Whosoever believeth in him, shall receive remission of sins.* What a gross notion would it create, that faith should be required by God, in order to a benefit; and this faith acted by the guidance of the Spirit, as a means to partake of that benefit; and this benefit proposed and limited to all, under an express respect to that faith; and yet, that benefit is ours, before faith hath a being?

Gal. ii.
16.

Rom. iv.
24.

Acts x.
43.

3. THE Gospel denounceth and declar- CHAP.
 eth *all condemned*, till they do believe: It XII.
 declares they *are* so, and denounceth they *shall* be so. *He that believeth not the Son,* Joh. iii.
shall not see life; but the wrath of God abid- 36.
eth on him: And, *He that believeth on him,* Ver. 18.
is not condemned; but he that believeth not,
is condemned already. Here's the case of
 all men by the Fall; they are *condemned*,
 and under *wrath*: Here's the way of re-
 lief; a Christ *believed on*: And they that
 believe, their condemnation is revers'd.
 Here's the case of every man that believeth
 not; *Wrath abideth on him*: The con-
 demning sentence remains; and men are
 distributed into condemned, or justified,
 and this *as* believers, or unbelievers. Oh!
 that any can think, all this wrath that a-
 bides, is no more than want of an *assu-*
rance that we are justified! Sure it's more
 danger! Joh. viii. 24. *If you believe not,*
you shall die in your Sins. Mark xvi. 16,
He that believeth not, shall be damned. Then
 they must be liable to damnation whilst in
 unbelief, or they could not be damned for
 unbelief. To be condemned and justified
 are opposites; at once none can be both:
 Nor can God justify a man, whom he
 then and still condemns.

4. UNBELIEF is the cause, why men are
 barred from justification, and remain ob-
 noxious to misery. *Ye will not come to me,* Joh. v. 40.
that ye may have life. What undid the

CHAP. *Jews? They could not enter in, because of*
 XII. *unbelief. And if unbelief did not obstruct*
 life, and a right to it; the Apostle would
 oddly infer, *Let us therefore fear, lest a*
 promise being left us of entering into his
 rest, *any of you should seem to come short of*
it; &c. for we which have believed, do enter
into rest.

Heb. iii.
 19.
 Heb. iv.
 1, 2, 3.

How easily might I argue this point, from the nature of justification, as it's a judicial act of God by a Gospel-rule, supposing Christ's satisfaction? As also, from the immediate effects of justification, which are all suspended as to unbelievers; God in all his carriage not executing the justifying sentence on them? But on the contrary, he leaves them many years slaves to sin and Satan, void of his Spirit, admitting them to no communion with him, rejecting their prayers, barring them from his table, suffering them to blaspheme and dishonour him; he suffers them to remain curses and plagues to other souls: &c. Doth God deal thus with the *justified*? What short of Hell, is the execution of the curse, if these be not?

READER, I leave it to thy self to judge, whether all these things make faith of no more use, than to shew us the goodness of our state; which we were as much possessed of before, only we did not know it? Is that all the change on believing, which such great expressions import? Is our being

ing now washed and justified, no more than we now know it? Is assurance all the motive, we can honestly use with sinners to believe? Or is the want of it, all the danger we have to threaten them with, to any beneficial purpose, against their abiding in unbelief?

CHAP. XII.

1 Cor. vi. 11.

Testimonies.

You have already heard the *Assembly*, and the *Elders* at the *Savoy*, saying, “The Elect are not justified, until the Holy Spirit doth in due time actually apply Christ to them.” See *Chap. i. Of the state of the Elect*; where I cited this. — *Lesser Catech. Q. What benefits do they that are effectually called, partake of in this life? A. “They that are effectually called, partake of justification, adoption, &c.”* You see, that the *Assembly* do suppose our calling, to our being justified; and justification is a benefit flowing from it. In the next *Answer*, they tell us, “We are justified by receiving Christ’s righteousness by faith alone:” So not before faith.

Conf. & Declar. Chap. xi. a. 4.

THE *New-England Synod* thus confute that speech of the *Antinomians*; viz. *To say we are justified by faith, is an unsafe speech; we must say, We are justified by Christ.* The *Synod* fully prove this is false; and add, “To say a man is justified before faith, or without faith, is unsafe, as contrary to the language of the Scripture.”

Page. 18.

CHAP. Dr. Owen saith, " It must be remem-
 XII. " bered, that we require *evangelical faith*,
 " in order of nature, *antecedently* unto our
 Of Justif. " justification by the imputation of the
 pag. 299. " righteousness of Christ unto us; which
 " also is the *condition* of the continuation
 " of it." This is as plain as can be; and
 this he oft proves, pag. 306, &c.

The grounds of the Doct̄or's mistake.

BECAUSE God justifies the *ungodly*, that is, the man who the moment before he believed to justification was ungodly; yea, and who still remains ungodly in the eye of the law of works, needing daily forgiveness by grace; therefore God justifies him who continueth wholly ungodly fifty years after.—Because Christ *alone* justifies, as he whose satisfaction and merits are the only righteousness *for which* we are justified; therefore he thinks there is nothing else present in our justification: Not considering, that God justifies, the Spirit justifies, the Gospel-promise justifies, in senses distinct from Christ; and so doth *Faith*, though not as what meriteth, yet as what the promise *requireth* in all whom God will justify for the sake of Christ's merits.—Because it's Christ, the *object* of faith, that justifies; therefore faith *in that object* is not requisite to justification: Though it's as plain as the word of God can speak, It's a *Christ believed on* which justifies: It's not
 faith,

faith, without a Christ, can do it; and Christ, without faith, will not do it; but on our believing, he shall not fail to do it.

CHAP.
XII.

—Because we must, in order to *assurance* of pardon, believe our sins are actually pardoned; therefore our actual pardon is the object of the faith by which we obtain pardon: And so *he* sets our pardon, instead of God, Christ, and the Gospel-promises, which are the Scripture objects of justifying faith.—Because faith is the *evidence* of invisible realities, still remaining invisible; therefore it's whole use is, to manifest our pardon, before our pardon hath a being.

OBJECT. *The Doctor lays great stress on Ezek. xvi. 6, & seq. and very often builds this and other of his opinions upon it.*

Answ. HE doth so, and without the least ground. For,

(I.) THAT Chapter doth not describe the dealings of God with a particular Soul, in order to salvation; but with *Israel*, as a *political* body, in a *peculiar* covenant. It shews, how mean and idolatrous their original was; how graciously God singled them out, and dignified them above the rest of the world by many privileges; and among the rest, by making a covenant of peculiarity with them. But this covenant is not the covenant of eternal life: For *ver.* 59. it was *a covenant they broke*: And *ver.* 61, 62. it's called *Thy covenant*, as opposed to *My covenant*. Dare any man say, that

CHAP. all the *Jews* were washed, quickned,
 XII. justified? &c. Yet each of these were true
 of the whole body in this chapter. See
 what a character is given of their temper
 and carriage, after all this is said of them ;
 and sure it cannot agree to a justified Soul,
 or a Soul decked with grace. (See from *ver.*
14. to ver. 23.) And had the Doctor con-
 sidered this chapter, he would find most
 of his opinions baffled, on the same grounds
 as he thinks a verse or two can serve him.
Ver. 3, 4, 8. In the day they were born,
they were unwashed, unloved, out of the
covenant: Where is Justification, &c. from
eternity, or from the time of conception?
Ver. 23. When after they were washed,
and in covenant, God for their wicked-
ness denounceth, Woe, Woe unto thee! May
not wrath then be preached to an Elect
person? When he declares, ver. 38, 43.
I will judge thee, and will give thee blood in
fury, and recompense thy ways upon thy head:
 Doth sin do a believer no harm? Is there
 no displeasure in God against the Elect for
 sin? When God saith, *Thou hast fretted me,*
 &c. and *ver. 58. Thou hast born thy lewd-*
ness, and thy abominations; can it be true,
 that no Elect person bears his own sin?
 that he ought not to charge himself there-
 with? or that God doth not charge him
 with it?

(2.) ADMIT that the birth of a Child
 was a resemblance of *Israel's* first becom-
 ing

ing God's covenant-people, in *Abraham*, CHAP. XII.
or at *Mount Sinai*; and admit that this people's becoming the Lord's, were an exemplar of every Elect person's recovery; yet all that can be inferred is, that an Elect person is vile, miserable and guilty, when God comes effectually to call him. *When thou wast in thy blood, I said unto thee, Live:* ver. 6. But what's this to justification before faith? Doth God quicken a Soul, before he wash it? and doth not that Soul believe? What life can there be, that excludes faith? A quickned Soul believes as soon as quickned; and the text shews you, that it's quickned before it is washed.

A Digression concerning the necessity of Repentance to Forgiveness.

THE DOCTOR judging we are justified before we believe; it's no wonder he tells us, *we are forgiven, before we confess sin,* Pag. 255 & seq. or *repent.* But my business in this digression, is with men of more orthodox principles, who yet seem to be doubtful in this point: I shall therefore state the point between these.

Wherein the difference is not.

(1.) IT is not, whether faith or repentance be any part of the meriting righteousness for which we are justified. (2.) Nor whether the habits of faith and repentance be wrought at the same time, and included in

CHAP. in the regenerating principle. (3.) Nor
 XII. whether convictions of a lost state, and
 some degree of humblings and sorrow, are
 necessary to drive a soul to Christ. (4.)
 Nor whether there must be an *assenting* act
 of faith, before there be any exercise of re-
 pentance' under the power of the Word ;
 which must be believed in some degree,
 before it operates to these effects. (5.) Nor
 whether ingenuous sorrow for sin, in the
 sense of actual pardon, be after that par-
 don. (6.) Nor whether repentance, as it
 consists in *fruits* meet for it, as external re-
 formation, a fruitful life, and the like, must
 follow pardon ; it being against the tenor
 of the promise, that forgiveness should be
 suspended so long as a man believes, and
 repents with his heart. (7.) Nor whether
 justification be equally ascribed to faith and
 repentance. For we are said to be justified
 by faith ; which imports, that repentance
 is but a *disposing* condition ; and faith the
receiving condition. Repentance without
 faith is unavailable, as faith without repen-
 tance is impossible : Faith seems to compleat
 all, and in a manner comprehend all. These
 things orthodox Divines are agreed in.

The seeming difference.

WHETHER a *sincere purpose of heart*, to
 turn from sin and idols to God, be abso-
 lutely necessary to forgiveness of sin?—
 The other parts of repentance are excluded
 out of the question, by what you have read
 before.

before. And this is that part of it, which CHAP. the Word lays a great stress on. From XII. hence repentance is called *μετενοια*, a change of mind or purpose: And conversion refers to this, as the principal part of it. Mat. iii. 8.

Proved that Repentance, as it lies in a sincere purpose to turn from sin and idols to God, is necessary to forgiveness.

1. THE repentance God so commands, in order to forgiveness, can include no less than this. *Acts iii. 19. Repent, and be converted, that your sins may be blotted out; and Acts ii. 38. Repent and be baptized in the name of Christ, for the remission of sins.* To preach repentance and remission, is Christ's charge to his ministers. *Luk. xxiv. 47.* And none can doubt, that before the person of the *Messias* became the disputed truth in the world, the chief subject of God's message to men, was a call to repentance.

2. *Repentance* is a grace to which pardon is promised; and upon the working of it, forgiveness is given: And impenitency continues guilt, where-ever it reigns. How much of the Bible must I transcribe, if I quote all the places that prove this? *Ezek. xviii. 30. Acts iii. 19. Acts xxvi. 18. To turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, &c. Mark i. 4. And preach the baptism of repentance for the remission of sins. Luke xiii. 3. Except you repent, you shall all perish.*

CHAP. *perish*. Acts v. 31. Christ was exalted to
 XII. give repentance, and remission of sins. Nay,
 the sin against the Holy Ghost is *unpar-*
 Heb. vi. 6. *donable*; because it is *impossible* to bring the
 committer of it to *repentance*. Now, are
 all these things consistent with pardon be-
 fore repentance? Can I be subject to perish,
 and pardoned, at once? Can God com-
 mand repentance, under a promise of par-
 don, and yet suppose I must be pardoned
 before? Is the turning of the heart from the
 power of Satan to God, urged and directed
 to this end, *that I may receive forgiveness*;
 and none of it follow my turning, but all
 be before it?

3. THERE'S no saving faith, that includes
 not this purpose in it. Can I fiducially con-
 sent to Christ, and not intend to leave my
 wickedness? Dr. *Owen* well proves, "That
 Of Justif. "justifying faith cannot be, without a pur-
 pag. 140. "pose of heart to obey God in all things:"
 And adds, "Neither is it possible, that
 "there should be *any* exercise of this faith,
 "but where the mind is prepared, disposed,
 "and determined unto universal obedience."
 See the *Assembly's* and *Elders* account of
saving faith, Chap. ix. pag. 80.

4. WITHOUT this purpose, we do not
 accept of Christ as the *Way* to God. It
 would be strange, that the great *term of*
life should terminate in Christ, who is the
means, without any respect to God, who is
 Heb. vii. the *end*: Whereas Christ *is able to save* such
 25. as

as come unto God by him, and others he will not save. God was not thus over-looked, when Paul testified repentance towards God, and faith towards Christ. And indeed, without this purpose, the soul never answers God's call; and so must be pardoned before effectually called.

5. WE cannot receive Christ as King, without this repentance of heart. To receive him as King, is to renounce all usurpers, and to resolve obedience to his will: And we must receive him as *King*, or *Lord*, or it is not Christ we so receive: *Col. ii. 6.* *As you have received Christ Jesus, the Lord.* God gives him, a leader and commander: And so must we take him, or never hope for forgiveness by him.

6. WITHOUT this purpose of heart, no man accepts of Christ for sanctification. The *Assembly*, and *Elders* at the *Savoy*, tell us, "that saving faith accepts of Christ for sanctification." I am sure, God gives Christ to bless you, in turning every one of you from his iniquities. And can that soul believe to forgiveness, that thus receives him not? Or can any one thus receive him, who intends not to turn from sin to holiness?

7. A RESOLVED purpose to continue in Sin and rebellion against God, is *damning*, let men pretend to what they please. I hope I need not prove, but one of these purposes must have place in every heart, when it is dealing with Christ about salvation. And

CHAP. I think I have proved, that a resolution to
 XII. continue rebels, will bar any man from a
 possessing of Christ. See *Chap. x.*

8. IT'S not to be allowed, that it should not be necessary to renounce our sins with our hearts, in order to pardon; when it is necessary to renounce our own merits or righteousness. Is the one opposite to Christ, and is not the other so? Will one make us backward to accept of Christ, and will not the other do the same? Is the one inconsistent with a true approbation of a Saviour? The other is no less: For Christ is to save from the *power* of sin, as well as the guilt; and he that submits not to him with a desire of both, duely accepts him for neither.

I might further evidence this from the necessary fitness of repentance for pardon. It is very unfuitable to the nature and government of God, to pardon a sinner, that resolves to rebel, and not to return: This seemstoo low a provision for his honour, &c. Nay, it would render our faith a meer selfish thing; and all our compliance, to be a meer concern for our own *impunity*; while sin is still resolved, and God's dominion rejected, and Christ's design of restoring the image of God, slighted and opposed. It were easy to shew, that *repentance* and *faith* are so near to, and inclusive of each other, that one is put for the other; and the call to one is a call to each.

The Judgment of others.

CHAP.

XII.

THE *Assembly* say, "Although repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free grace in Christ; yet it is of such necessity to all sinners, that none may expect pardon without it." You see, though they justly exclude the merit and causality of repentance, yet they affirm, and by many texts prove the necessity of it to pardon; and forbid any expectation of pardon without it. And in their *directory* for the *visitation of the sick*, they advise "a reasonable propounding of Christ, and his merits, for a door of hope;" but it is to none but "to every penitent believer."

Confess.
Chap. xv.
a. 3.

THE *Elders* at the *Savoy* tell us, "There is no sin so great, that shall bring damnation on them who truly repent; which makes the constant preaching of repentance necessary."

Chap. xv:
a. 5.

DR. *Owen* tells us, "That before the first act of justifying faith, there be convictions, shame, fear, sorrow, and other afflictive passions; and hereon a resolution doth ensue, utterly to abstain from sin, with sincere endeavours to that purpose, &c." He tells us, "That without this, in the order of the Gospel, an interest in it (*i. e.* in Christ's righteousness,) is not to be attained, &c." And again, "Justifying faith includeth in its nature the

Of Justif.
pag. 299.

Pag. 300.

"entire

CHAP. “entire principle of evangelical repen-
 XII. “tance; so that it is utterly impossible, that
 “a man should be a true believer, and not
 “*at the same instant of time* be truly peni-
 “tent: And therefore are they so fre-
 “quently joined in scripture, as *one simul-*
 “*taneous* duty: Yea, the call of the gos-
 “pel unto repentance, is a call to faith,
 “acting it self by repentance, &c.” And
 Pag. 301. then he tells us, “The first act of faith
 “respecting the grace of God in Christ, is
 “not conceived in order of time to precede
 “its actings in self-displicity, godly
 “sorrow, and universal conversion from
 “sin to God.” These things Dr. *Owen*
 asserts, though he ascribes no causality of
 pardon to repentance: Which will offend
 none, who deny any grace in man to be a
 cause of forgiveness; among whom I own
 myself. See Mr. *Anthony Burgess’s* reasons
 for the necessity of repentance to forgiveness,
True Doct. of Justif. book i. pag. 157.

THUS I have done with this debate;
 which lies (I hope) more in words, than
 some unthinking men imagine: And the
 generality of Divines affirm as I do.

C H A P. XIII.

Of the necessity and benefit of Holiness, Obedience, and good Works, with perseverance therein.

READER, Note, that whatever is CHAP.
spoken in this Chapter of any act of XIII.
grace, except penitent believing, refers not ~
to the forgiveness of sin, or the sinner's admission into a justified state. The benefits I here treat of, are, the not forfeiture of pardon, the possession of heaven, and some other particular blessings, as increase of peace, returns of prayer, joy, &c.

TRUTH. Though 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 holiness, as perform this sincere obedience, and do these good works perseveringly; and appoints these as the way and means of a believer's obtaining

L salvation,


CHAP. salvation, and several other blessings; re-
 XIII. quiring 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.*
 prophaneness, rebellion, and utter unfruit-
 fulness.

ERROR. Men have nothing to do in or-
 der to salvation; nor is sanctification a jot
 the way of any person to heaven: Nor
 can the graces or duties of believers, no,
 nor faith it self, do them the least good, or
 prevent the least evil; nor are they of any
 use to their peace or comfort; yea, though
 Christ be explicitly owned, and they be
 done in the strength of the Spirit of God:
 And a believer ought not to think he is more
 pleasing to God by any grace he acteth, or
 good he doth; nor may men expect any
 good to a nation, by the humiliation, ear-
 nest prayer, or reformation of a people.

Proved that this is Dr. Crisp's opinion.

Pag. 41,
 42.

THE DOCTOR tells us, *Seeing all things
 are settled by Christ for us of free gift, all
 we do is for Christ himself: I say, That we
 do, we do for Christ, not for ourselves. If
 we do it for ourselves, we do but labour
 in vain: If a man will run a hundred
 miles for money, if that money be prof-
 fered to him before he step out of his house,
 at his door, his journey is in vain, seeing he
 might have had it before he stepped out of his
 door:*


door : &c. *Christ comes and brings justifi-* CHAP.
cation, loving-kindness, and salvation; he XIII.
lays them down, presents them, delivers them 
to the heart; when we are ungodly, he enters
into covenant, that we should become his :
What needs then all this travel for life and
salvation, seeing it is here already? But see-
ing we get nothing by it, &c.

Obj. BUT sure the Doctor intends only, that nothing we do can merit; but not, that they are not required as the requisite means and way to obtain these blessings. *A.* The Doctor satisfies us, he intends the last as well as the first: *I will note one thing, before I go on, to make clear this thing. It is a received conceit among many persons, that our obedience is the way to heaven; and though it be not, say they, the cause of our reign, yet it is the way to the kingdom, &c.* This he disapproves of, saying, *I must tell you, All this sanctification of life, is not a jot the way of that justified person unto heaven, &c. The truth is, since redemption is managed by Christ, the Lord hath pointed out other ends and purposes for our obedience, than salvation. Salvation is not the end of any good work we do. — You will say then, (as he puts the objection,) We had as good sit still: He that works all day, and gets nothing more than he had in the morning, had as good sit still, and do nothing. He answers, Let me tell you, The prevention of evil, if there be reality of evil in it; and the obtaining of*

L, 2 good,

Pag. 45
46.
Pag. 151

CHAP. good, if there be reality of good; peace of con-
 XIII. science, joy in the Holy Ghost, pardon of sin,
 } the infallibility of miscarriage, the light of
 God's countenance: All these, I say, which
 you aim at, are abundantly provided for you,
 and established firmly on you, by the mere grace
 of God in Christ, before ever you perform any
 thing whatsoever. To what purpose do men pro-
 pose ends to themselves, which ends are accom-
 plished before their proposition? And to what
 purpose then do we propose to ourselves, the
 gaining of that to our selves in our labour and
 industry, which is already become ours before
 Pag. 152. we do a jot? &c. — Must they now labour
 to gain these things, as if it were referred to
 their well or evil walking; that as they shall
 walk, so they shall speed? &c. The Lord
 doth nothing to his people, upon conditions in his
 people: &c.—The Lord intends not, that by
 our obedience we shall gain something, which
 in case of our failing, we shall miscarry of:
 &c. What they are to do, they are not to
 do with any eye to their own advantage, that
 being already perfectly compleated to their
 honours, before they do any thing; but simply
 with an eye to glorify God, and to serve their
 generation, and therein to serve the Lord,
 &c. — When you do yield obedience to God,
 Pag. 153. when you go to prayer, and fall to fasting,
 to weeping, and mourning, and self-denial,
 keeping the sabbath, dealing righteously, &c.
 What is it you aim at in all this? that God
 may do you good, that God may be gracious,
 that

that God may speak peace to your spirits? CHAP. XIII.
 then it follows, that life is that in your eye, that puts you upon that which you do, &c. 
 This is the righteousness of the law.—Again,
 Let subduing of sin alone for peace. And, Pag. 13.
 While you labour to get by duties, you provoke Pag. 73.
 God as much as in you lies.

Obj. BUT though holiness or obedience do not profit us, as to saving good; may they not bring us some good or other? Answ. The Doctor tells us, No; I must tell you, Pag. 150.
 There is not any duty you perform, when you have attained the highest pitch, that hath any prevalency and availableness to produce, or to bring forth any, though the least good to your selves. I say it again, There is nothing you can do, from whence you ought to expect any gain to your selves by doing it. The Doctor speaks the same as to the usefulness of reformation to a kingdom: But if a Pag. 235,
 soul get under full sail, filled with a stiff gale 236.
 of the Spirit, when floods of meltings flow from it, if they can cry mightily, and be somewhat exact in observing practical righteous means, to mourn and pray lustily, being helpt by the Spirit herein; then such exercises will do wonders; hereby persons shall get pardon, settle spiritual, civil, and natural healings, with national: Such courses, some think, will turn away God's wrath, &c. No, he declares, Though these be done by persons being in Christ, though thus assisted by Christ's Spirit, though Christ be explicitly

CHAP. owned as the author of such assistance; the
 XIII. righteousness so assisted hath no efficacy at all,
 to obtain any thing of the Lord, &c. So
 pag. 425, 426, 124, 125. — And his
 common phrase is, *We must not work for
 life, but from life.*

Obj. BUT we may suppose the Doctor
 saith this only of external duties, but not
 of the actings of grace. *Answ.* No, I
 could shew you how he saith the same of
 all graces; but it is enough to instance in that
 Pag. 326. of faith. *This is the proper work that God
 hath given to believing; not to effect any
 thing to the good of a man, but only to be the
 witness of that good to the spirit of a man,
 and so to give light to that which was hidden
 before.* Obj. But is not God pleased with
 us the more for grace, &c. *Answ.* The
 Pag. 429: Doctor informs us, *If you have more ability
 than others in doing, let it not come into your
 thoughts, as an inducement to think better of
 your selves, as if you were more accepted of
 God, or pleasing in his sight.*

Wherein the difference is not.

(1.) IT is not, whether God hath decreed
 that the elect shall be holy and obedient,
 and so partake of several blessings. (2.)
 Nor whether every work will fail to save a
 christless unbeliever. (3.) Nor whether
 Christ hath paid the price of temporal,
 spiritual, and eternal blessings. (4.) Nor
 whether the essential blessings of the Gos-

pel become the inheritance of a believer, as soon as he is united to Christ. (5.) Nor whether it's from the influence of the Spirit, that we are holy, obedient, and enabled to every good work. (6.) Nor whether it is for the sake of Christ's merits and incense, and of free-grace, that any grace or duty of ours is rewarded, or becomes the means of any benefit. *Each of these* I do affirm. (7.) Nor whether any holiness, internal or external, any obedience, work or duty, do at all merit the promise; or is the meritorious cause, or righteousness, for which any promised mercy is bestowed. This I deny, and own that all is *of gift*, though given in an order suitable to our condition, as subjects in a state of trial. (8.) Nor whether the law be a rule of duty. This the Doctor affirms, as I also do; though he denies any threatening or promise to back God's law, as to the Elect. (9.) 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; denying that God hath required it as indispensably necessary to our inheriting any blessing promised to the Elect; and judgeth Christ hath done all for us, and enjoineth nothing for us to do in order to any good thing. (10.) Nor whether a penitent believer shall be saved, if he die before he hath time for further obedience. This I affirm.

CHAP.
XIII.
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*The necessity of Holiness**The real difference.*

(1.) WHETHER faith and repentance be indispensably 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. xii.* (2.) 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. (3.) Whether the good works of a believer are rewardable of grace for Christ's sake. This I affirm, and the Doctor denies. (4.) Whether by the Gospel, as a rule of Judgment, whoever is unholy, utterly disobedient, and altogether wilfully neglective of good works, shall be condemned. This I affirm, and the Doctor denies. (5.) Whether God hath promised several blessings (distinct from mere eternal life,) to the exercise of several graces, and performance of sundry duties; as, more grace to the improvement of less, gracious returns to fervent prayer, peace of conscience to a lively frame and exact walking, his presence to a conscientious attendance on ordinances, diverting threatned judgments on repentance and reformation, filling

ling the hungry with good things, &c. CHAP. XIII.

Whether upon the acting of such graces, and upright performing such duties, a Christian may not, in the virtue of such promises, expect such blessings, and fear the neglect thereof as a bar thereto. This the Doctor denies, and I affirm: Yet allowing, that God may sometimes exert his sovereignty in giving some blessings to a believer, not answering these rules; and may a while suspend them from the disposed soul, to try his patience; or if the blessing be of a lower nature, he may exchange it into greater. But yet this, I affirm, is the stated rule of our expectations and fears, and the *ordinary method* of God's dealings with men. (7.) Whether God is not more pleased with a man in the exercise of grace and holiness, than when he neglects them, and doth the contrary. This I affirm, and the Doctor denies.

*The Truth confirmed.*

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 itself in a state of trial, should be so fully struck at, from a gross conceit,

CHAP. conceit, that the infinite God cannot foresee,  
 XIII. 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 on 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. 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.

HAVING occasion to mention some words, which I would prevent thy mistake of, know, Reader, that by *holiness*, I mean the inward renovation, and devotedness of the soul to God, with the expression thereof in holy actings. By *good works*, I mean all the inward actings of grace in a sincere conformity to the will of God, as, our loving God, our fearing God, trusting in Christ, godly purposes and resolves, &c. These are good works, called *internal*. There be also *external* good works, as praying, hearing, exact walking, alms-deeds, and any other act of obedience directed by the word, proceeding from faith and a renewed principle, and intended to glorify God and  
 save

save our souls. By *doing*, the same actings CHAP. XIII. are intended; and so *loving* God is doing; yea, *believing* in Christ is doing; it is an action on our part, even when it accepts of Christ; though it is by divine ordination made the effectual means of receiving or partaking of a promised Christ.

HAVING premised these things, I shall proceed to the proof of the truth, which is comprehended under these heads.

I. *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. It's true, we have nothing to do in a way of atonement or purchase; but it is as true, (1.) 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.* Act. iii. 19. We must *believe, that we may be saved.* xvi. 31. Our Lord is exprefs, *If you know these things, happy are ye if ye do them.* Joh. xiii. 17. All Gospel-discoveries are *made known for the obedience of faith:* And Christ Rom. xvi. 26. will *take vengeance on them who obey not the Gospel;* neither Christ nor Gospel will secure them. 2 Theff. i. 8. The revelations of God to men, are not a bare *description* of duty and benefits, but an *injuncti*on of duty in a *connection* with benefits: *Rom. x. 9. If thou confests with thy mouth the Lord Jesus, and believe in thy heart, thou shalt be saved.* (2.) I could shew, there's no one saving benefit

CHAP. benefit granted to a sinner, but on supposition of his *doing*. See much of this, *Chap.* XIII. *viii, x, xi, xii.* and *Chap. xxi, xxii.* Christ never intended the application of his merits for our *privileges*, without ordering them as motives to duty on our part. (3.) 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*, and also to the *means of grace*: Neither of them are the atonement, or price of salvation; therefore they must *save*, as they operate on the soul in order to its actings: And this must be, as it answers the way appointed for our participation of life. (4.) On what account is it said, that we *believe to the saving of our souls*? And, *Repentance to salvation* is the expression of the Spirit of God. 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 *Jam. ii. 14.* *Can faith save him?* Yea, and I may ask, (5.) What meaneth the Holy Ghost, when he saith, *In so doing, thou shalt save thy self, and them that hear thee?* Sure the argument is not strong, if it be true, we can do nothing for salvation. (6.) The destruction of sinners, under the Gospel, is still laid on *not doing*. They are condemned by the law; but they *remain condemned*, and their ruin

Rom. i.

16.

1 Cor. i.

21.

Heb. x.

39.

2 Cor. vii.

10.

1 Tim.

iv. 16.



ruin is fixed, (and so they are *twice dead*,) CHAP. XIII.  
 for want of doing some what. *Ye will not*  
*come to me, that ye might have life.* How  
 oft is the ruin of souls laid on their *not* Joh. v. 40.  
*turning*, not repenting? &c. (7.) If men  
 have nothing to do for salvation, then  
 Christ hath *no rule* to judge 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 the 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 Mat. xxv:  
 improved their talents, were saved; he that 21, 28.  
 hid it in the napkin, was *therefore* damned.  
 Consider any description of the last day,  
 and you'll find, God saves and damns with  
 a respect to the neglects of men, or their  
 compliance with his Gospel. (8.) I could  
 easily demonstrate, that if men have nothing  
 to do in order to salvation, the ministry of  
 Christ and his Apostles, and the ministry most  
 apt and most blessed to souls to this very day,  
 is all a vanity and falshood. They are  
 cold pleadings with sinners, that are not  
 backed with life and death. Remove sav-  
 ing benefits, and undoing dangers, from  
 being arguments to compliance with the  
 will of Christ; and any man may read the  
 success of such a ministry: And to use  
 these

CHAP. XIII. these arguments to persuade men to repent and believe, if we have nothing to do for heaven, is a manifest *falsehood* and trifling. It's awful to consider, how inconsistent some mens *application* is with their *doctrine*; though it's well their *uses* to the unconverted have so much truth in them.

II. *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 operative to these effects. It ceaseth to be *true*, whenever it wholly fails of *purifying the heart*, and *working by love*. Many affirm, That all graces are *seminally* 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, and exerting it self in those other operations, which are essential to its nature. And thus some expound *Jam. ii. 20, 24.* (2.) Obedience, good works, and perseverance,

1 Cor. ix.  
27.

*preserve us from those contrary evils, which subject men to condemnation: I keep my body under, lest by any means, when I have preached to others, I my self be a castaway.* I shall add to this in some following heads.

(3.) The Gospel-constitution doth by its promises and threatnings make persevering holiness, obedience or good works, *the necessary*



*cessary way to Heaven.* These are not only a natural, but a moral meetness for Heaven. That this point may be clear, I shall shew, [1.] That the Gospel-constitution contains promises and threatnings, which affect all of us, as a rule of happiness and misery: It's so to the Elect, yea to believers, as well as others. [2.] That by this constitution, persevering holiness, sincere obedience or good works, are necessary to Salvation.

[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 or fears should be directed by these, as their rule. Dr. *Crisp* not observing this, hath run into those mistakes which open a door to all licentiousness, though he intended it not: His whole scheme implies, "That Christ doth not distribute blessings or punishments by any rule that refers to the actings of men." I have proved the contrary, *Chap. viii, &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. But I add a few reasons more.

1. 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,

CHAP. cence, but of Gospel-grace. Who can  
 XIII. doubt this, if they consider, 1. That the  
 ~~~~~ covenant of innocency promised life to no-  
 thing below *sinless* and *perfect obedience*.
 2. The threatenings of the covenant of in-
 nocency admitted *no repentance*, or *after-*
relief to the *guilty*: They did fix the curse
 irrevocably, in case of any transgression.
 3. No overture of life, no 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*
ye die? was not the language of that cove-
 nant: No, if a man is once a sinner, the
 law could speak no lower than this, *Thou*
art undone, 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 strengthneth
 those calls: See if any one of the calls to
 faith, or repentance, or holiness, thus back'd
 with promises and threats, be not evange-
 lical. (1.) Doth God, in those calls, pro-
 mise life to nothing below *sinless*, *perfect*
obedience? Or doth he threaten eternal
 death, in those calls, against whatever is
 short of *perfect obedience*? (2.) Do the
 threats annexed to those calls, exclude all
 after-repentance? See *Ezek. xviii. 21*. Is
 that Gospel or no? *But if the wicked will*
turn from all the sins he hath committed, &c.

he shall surely live; his transgressions shall not be mentioned. (3.) 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 commands of a Redeemer: *To day if you will hear his voice, harden not your hearts, as in the provocation, &c.* Every threatning used by God as an argument to conversion, is a Gospel-threatning.

CHAP. XIII.

Heb. iii. 7, 8. iv. 7.

2. 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 of life; and that all below it, shall not bind Death upon us so as to hinder our relief by the Gospel. But what then, hath the Redeemer no promises and threatnings to rule men 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 respecter of persons in his judicial distributions? Is this the

CHAP language of God to sinners since the Fall?

XIII. Did Christ preach at this rate, when on Earth? Or doth he so speak now from Hea-

Heb. xii. ven? *See that ye refuse not him that speak-*
25. *eth; for if they escaped not, who refused him*
that spake on earth; much more shall not we
escape, if we turn away from him that speak-

Heb. ii. 3. *eth from heaven? And, How shall we escape,*
if we neglect so great salvation, which at
first began to be spoken by the Lord? &c.

Our Lord assures us, that mens sins are aggravated, and their damnation grows greater, by a rejection of his call to sinners, through impenitence and unbelief. Job. viii. 24. *Ye shall die in your sins.* Heb. x. 29. *Of how much sorer punishment, &c.* It's a precarious dominion that Christ exerciseth, if he hath neither rewards nor punishments to induce mens regards to his authority. Read the Scriptures, or wait the Judgment-day, and you'll find it otherwise.

3. How unsuitable 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. And we are, (1.) Subjects in a state of *tryal* for another world. (2.) We have great *remains* of sin within us, and temptations without us. (3.) We have still in our nature *hope* and *fear*; which are the things which all the methods of Christ's government suppose, and are suited to. Each of these would furnish me with arguments beyond

beyond all rational contradiction, for the proof of this point; whereas the opposite error implies, that either men are machines, or brutes, or infants at best; or else the judgment-day is past already. Yea, how vain are the expostulations, warnings, re-proofs and encouragements, which the Word is filled with? The Divine Being, and all the methods of grace, are strangely exposed by conceits so fordid. He calls us to *fear, lest we should seem to come short of the promise: Be not high-minded, but fear: Work out your own salvation with fear and trembling: He that ploweth, should plow in hope: And, We are saved by hope, &c.* What are all these, if our state be in no suspence as to what we shall be or do?

4. I HOPE, I need not prove that these Gospel-promises and threatnings are the rule by which Christ dealeth with men. To doubt it, would infer a heavier charge, than any good man would sustain. It's enough to calm us, that he saith, *Be not deceived, God is not mocked; what a man soweth, that shall he also reap:* This is spoken to believers, and true of the redeemed.

[2]. By this Gospel-constitution, persevering holiness, sincere obedience or good works, are necessary to salvation. He that made faith necessary to justification, hath made obedience necessary to salvation. He hath as well promised Heaven to the godly man,

CHAP. XIII.

Heb. iv. 1.
Rom. xi. 20.
Phil. ii. 12.
1 Cor. ix. 10.
Rom. viii. 24.

Gal. vi. 7.

CHAP. XIII. 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. Nothing of these merit Heaven; but he that merited Heaven, hath peremptorily appointed these to bring us thither: *For God is not unrighteous, to forget your work and labour of love, &c. And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises.* Every word is forcible to argue this truth: But I shall offer a few things more.

Heb. vi.
10, 11,
12.

I. 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.* This doom is not the doom of the law of innocence: For it is not denounced against every *backsliding*, but *apostacy*: It's not against every *imperfect* degree of Godliness, but *Ungodliness*: It's not against every *defect* of obedience, but *disobedience*: It's not against every *neglect* of fruitfulness, but such *unprofitableness* as argues a dead and barren state. *Reader*, art thou so unskilful in the word, as not to remember, *If any man draw back, my soul shall have no pleasure in him: But we are not of them that draw back unto perdition, but of them that believe to the saving of their souls?* Is
this

Heb. x.
38, 39.



this a threatenng, or not? Will not Christ deal with men according to it? Is it not true of all persons? Do not 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? Nay, doth not God by these threats contribute to keep him from apostacy? Ask thy self, Is not this threatenng such as should govern our expectations, if we should turn apostates? —So also, *Without holiness no man shall see the Lord.* This is used as an argument to persuade us to follow holiness: And can you suppose it argues at a lower rate than this? Be holy, or you shall never see God's face; unholiness will keep you from God's presence. Consider such places, as say, *For these things the wrath of God cometh on the Children of disobedience; and, If you live after the flesh, you shall die.*

Heb. xiii.

14.

Eph. v. 6.

Rom. viii.

13.

2. 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. ii. 10. *Be thou faithful unto death, and I will give thee a crown of life.* 2 Tim. iv. 7, 8. *I have fought a good fight; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord,*

CHAP. *the righteous Judge, will give me in that day.*

XIII. Rom. viii. 13. *If yet through the Spirit do mortify the deeds of the Body, ye shall live.* Heb. vi. 10. *God is not unrighteous, to forget your labour of love, &c.* See also 2 Thes. i. 6, 7. Where *righteousness* refers to the truth of the promise, and not to the proportion of the work.

Obj. *These describe the men whom God will save.* Answ. True; but not as mere *natural* signs, but as *moral instituted* signs. They are qualifications, which God appoints as pre-requisites to the blessings: They are not meritorious, 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.

Obj. *These are concomitants of them that shall be saved.* Answ. The same answer that is given to the last, will serve to this: And I add, They are not *instead* of Christ; they cannot add to what is proper to a Christ; nor will they suffice *without* faith or an interest in Christ, or without pardon. But they still signify more than such *concomitants*, as some esteem them: They are not like the *place* of one's birth, or our *names*, or our *parents*, or *death*, &c. all which are concomitants of a man that is saved; but they are *characters* designed by the promise; they are things *without which* the Gospel-rule will exclude men from Heaven, and condemn men to Hell, let
their

their pretences be what they will. Rev. CHAP.
 xxii. 14. *Blessed are they that do his com- XIII.*
mandments, that they may have right to the ~~~~~
tree of life, and may enter in; for without
are dogs. Mat. v. 20. Except your
righteousness exceed the righteousness of the
scribes, &c.

3. CONSIDER the respect to Glory which good works have in Scripture-dialect. They are, as *seed* to the harvest; *Gal. vi. 7, 8, 9.* as the *way* to one's proposed place; *Eph. ii. 10.* as *means* to an end; *Mat. v. 8.* as *work* to one's wages; *Mat. xx. 1, 7.* as the *foundation* to a building; *1 Tim. vi. 19. &c.* The Gospel declares no less a connexion between good works and glory, though they merit nothing.

4. GOD declares the obedience and works of believers, as *rewardable* of grace through Christ. They shall walk with me in white, *for they are worthy: Rev. iii, 4.* Great is *your reward* in Heaven: *Mat. v. 12.* If I do this willingly, I have *a reward: 1 Cor. ix. 17. Col. iii. 24. Rev. xxii. 12.* Come ye blessed of my Father, &c. *For I was hungry, and ye gave me meat, &c. Mat. xxv. 34, 35.* It's true, it's a reward from the benignity of a Father, not from the dignity of the work: It's from the ordination of the promise, which is owing to the merits of Christ, and not any claim of the performance. And so tender is God of the honour of his goodness herein, that

CHAP. the second article of our Creed must be,
 XIII. *That he is a rewarder of them that diligently*
 seek him. Heb. xi. 6.

5. BY perseverance in these exercises, we are to *work out our salvation*; Phil. ii. 12. to *lay hold of eternal life*; 1 Tim. vi. 19. to *lay up treasure in Heaven*; Luke xii. 33. to *run the race for the prize*; 1 Cor. ix. 24. to *fight for the crown*; &c. And is it as good fit still, as to be doing thus, to help us Heaven-ward?

READER, Lay these things to heart; and canst thou account persevering holiness, and obedience, useles things? Are they so indifferent to happiness, as the Doctor represents them? How much of the Bible must be expunged, ere his opinion deserves credit? Though I know, our corrupt part too well likes a dispensation from *striving to enter in at the strait gate*.

III. THE *third* thing I should prove, is, *That many other blessings, besides mere eternal life, are promised to the exercise of several graces, and performance of duties.* This is so easy a task, that I would leave it to the most ignorant but to read the Bible with his own eyes. What mean such places?

Jam. v. 16. *The effectual fervent prayer of a righteous man availeth much.* Will no prayer, or cold prayer, avail as much?—

1 Pet. i. 8. *If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of Christ.* Will the want, or scanty

scanty degrees of grace, do the same?—CHAP.
 Again, *Give diligence to make your calling XIII.*
and election sure; &c. for so an entrance 2
shall be ministred to you abundantly into the Pet. i.
everlasting kingdom of Christ. 10, 11. May one be
 assured without diligence? Or shall we enter
 Heaven with the same full sail, though
 we be negligent and unassured?—And, *He* 2
that soweth bountifully, shall reap bountifully; Cor. ix.
he that soweth sparingly, shall reap sparingly.
 Shall we then reap as liberally, if we
 sow not at all, or sow sparingly?—Where
 shall I stop, when the Scriptures are so full
 of instances?—And sure I need not prove,
 that repentance, and earnest prayer, contri-
 bute to *preserve a Nation*, when God so
 many times *urgeth* these to this end; when
 he hath promised and performed deliver-
 ance hereupon; when he complains so oft,
 that he must destroy for want of these;
 and lays the destruction of places always to
 the neglect of these: *Jer. xviii. 7,—10.*
Isa. i. 5, 15,—19.—It's the same too with
Churches: See *Rev. ch. ii, iii.*

IV. *Men should govern their expectations
 and fears, according to the conformity of
 their hearts and behaviour to the rule of the
 promise.* It's unbelief, not to expect the
 good promised, when we answer the con-
 dition of it. It's obstinate *hardness* and *se-*
curity, not to expect the threatned evil,
 when we are guilty of the sin or neglect
 threatned. There's no grounded hopes or
 fears,

CHAP. fears, but this way; all else are *enthusiastick*.

XIII. The *end* of God, in these declarations of his will, is not otherwise complied with. God often condemns all hopes, as vain, that are not thus regulated; and by this rule the servants of God govern themselves. I need not cite texts for things so plain.

V. *God is better pleased with his people in the exercise of grace and holiness, than when they neglect these, and do the contrary.* What notions have men of God, of grace, and holiness, that they should need proof for this?

2 Tim. ii. 15. Is it not by the exercise of grace and holiness that we *approve our selves to God*?

Heb. xiii. 16. Is it not, *with such sacrifices God is well-pleas'd?* Was it not by his faith and divine

Heb. xi. 5. walk, that *Enoch pleas'd God*? What meaneth the Apostle, when he says, *Ye have received of us, how ye ought to walk, and to please God*? The Saint's charity is

Phil. iv. 18. called, *An odour of a sweet smell, a sacrifice acceptable, well pleasing to God.* We are

Col. i. 10. charged to *walk worthy of the Lord, to all pleasing.* And of the obedience of children,

Col. iii. 20. it is said, *This is well-pleasing to the Lord.*

What greater things of this nature are spoken of prayer, praises, and other good works? whereas God is *fretted, grieved, vexed, provoked to anger and abhorrence*, by our sins and neglect. How can we apprehend, that God is as well pleas'd with us, when testifying our *enmity*, as our *love*? when rejecting his authority, as doing his will?

will? Are the fruits of the *Spirit* alike to CHAP. him, as the fruits of the *Flesh*? And can XIII. the image of the Devil render us as grateful, as his *own image*, and the *life* of his *Son*?

Obj. *It's for Christ's incense these are accepted.* Ans. 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: His incense will not be denied to them; and thereby they are well-pleasing to the Lord, and tend to render us so. *Davenant, de Justitia actuali*, and others, say much more.

VI. *The holiness, graces, perseverance, obedience, and good works of believers, do them much good, and are profitable to them.* Read over what I have proved at large, and canst thou doubt whether they benefit us, when they are the way to Heaven, the means to happiness? &c. A wise man may be profitable to himself, though not to God. Job xxii. 2. Yea, *Godliness is profitable to all things; having the promises of this life, and that which is to come: And these things are profitable to men;* 1 Tim. iv. 8. not only to other men, but principally to our selves. *Though I have all faith, if I have not charity, I am nothing; and whatever else I suffer, yet without this it profiteth me nothing.* 1 Cor. xiii. 2, 3. Circumcision, or uncircumcision, 1 Cor. vii. 19.

CHAP. cumcision, is nothing, but keeping the com-
 XIII. mandments of God: Sure that's something;

In keeping these there is great reward. Glory, honour, and peace to every one that doth good; to the Jew first, and also the Gentile; for there is no respect of persons with God.

—Nehemiah and Hezekiah pleaded a false plea, if it were true, there's nothing to be gotten. The care of Saints to adapt their actions to the rule of the promise, is

a very needless thing: *So run, that ye may obtain: And, If a man strive for masteries, yet is he not crowned, except he strive lawfully.* The Galatians must be but little

moved, when told, *Are ye so foolish, &c. have ye suffered so many things in vain? if it be yet in vain.* Is peace of conscience nothing? Is inward rejoicing nothing? Yet,

how Paul came by these he tells you, *For our rejoicing is this, The testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.* And he has given you his directions for inward joy and peace, *Let every man*

prove his own work, and then shall he have rejoicing in himself alone.

I SHALL not trouble thee with reasons, to prove that grace, holiness, and obedience are useful to prevent evil. I leave it to thy experience, if thou art a good man; and refer it to what thou wilt feel hereafter, if thou art a bad man. If there were no
 more,

more, these do *prevent sin*, which in *Chap.* CHAP. XVII. I hope to prove is not so innocent as to do us no harm. XIII.

READER, To sum up all, 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, and 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? and doth not the promise secure life upon doing these? (2.) If any sinner believe not, and repent not, hath Christ ever promised to save 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? 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.

Testimonies.

THE *Assembly* and the *Elders* at the *Savoy* declare, "The promises (of the law) in like manner shew them, God's approbation of obedience, and what blessings they

Confess. & Decla. chap. xix. a. 6.

CHAP. " they may expect upon the performance
XIII. " thereof; although not as due to them by

~~~~~ " the law, as a covenant of works: So as  
" a man's doing good and refraining from  
" evil, because the law encourageth to the  
" one, and deterreth from the other, is no  
" evidencè of his being under the law, and  
" not under grace." Both the *Assembly*

Chap. xvi. and the *Elders* say, " The persons of be-  
a. 6. " lievers being accepted through Christ,  
" their good works also are *accepted* in  
" him, not as tho' they were in this life  
" wholly unblamable and unreprouable  
" in God's sight; but that he, looking upon  
" them in his Son, is pleased to accept and  
" *reward* that which is *sincere*, although ac-  
" companied with many imperfections."

Chap. Both also tell us, " That the promises are  
xviii. a. 2. " made *to* graces." Again, the *Elders* say,

Chap. xv. " That believers finning, are renewed  
a. 2. " through repentance to salvation." Of  
the necessity and benefit of faith, I have  
given their judgment before: The *Assembly*  
Chap. i. and *Elders* tell us, " Those things which  
a. 7. " are *necessary* to be known, believed, and  
" observed *for salvation*, are clearly pro-  
" pounded."

THE *Assembly's* larger *Catechism*, Qu. *How doth Christ execute the office of a King?* A. (Among other things, they say,) " In re- warding their obedience, and correcting them for their sins."—Qu. *How is the Grace of God manifested in the second*  
cove-

covenant? A. (Among other things,) “ In CHAP.  
 “ requiring faith, as the condition of their XIII.  
 “ interest in him, and giving his Spirit to his  
 “ Elect, &c. to enable them unto all holy  
 “ obedience, as the evidence of the truth  
 “ of their faith, and as the way which he  
 “ hath appointed them to *salvation*.” QU.  
*What doth God require, that we may escape*  
*the wrath and curse, &c.* A. “ That we  
 “ may escape the wrath and curse of God,  
 “ &c. he requireth of us repentance to-  
 “ wards God, and faith towards our Lord  
 “ Jesus, and the diligent use of the means,  
 “ &c.” You see, they think obedience  
 and good works are *rewardable*; that the  
 exercise of Graces do us much good; that  
 obedience is the *way to salvation*; and that  
 we have much *to do*, and that *to escape*  
*the wrath and curse*.

I SHALL transcribe part of the *New-Eng-  
 land Synod's* confutation of that speech of  
 the *Antinomians*, *If I am holy, I am never*  
*the better accepted of God: If I be unholy,*  
*I am never the worse: This I am sure of,*  
*he that elected me, must save me.* To this  
 the Synod answer, ‘ This expression im-  
 “ ports, that though a man’s conversation  
 “ be never so holy and gracious, yet he can  
 “ expect never the more manifestation of  
 “ God’s kindness and love to him; con-  
 “ trary to *Psal. l. ult.* and *Job. xiv. 21.*  
 “ It implies, that though a man’s con-  
 “ versation be never so vile, yet he need  
 “ not

CHAP. “ not fear, nor expect any expression of  
 XIII. “ God’s displeasure and anger to break  
 “ forth against him; contrary to 2 *Chron.*  
 “ xv. 2. And in a word, it imports, that  
 “ God neither loveth righteousness, nor  
 “ hateth sin, and taketh no delight in the  
 “ obedience of his people; contrary to *Psa.*  
 “ xlv. 6, 7. and cxlvii. 11. &c. It’s true,  
 “ the foundation of election remaineth sure;  
 “ but it’s as true, that whom he chuf-  
 “ eth, he purposeth to bring to salvation  
 “ through sanctification of the Spirit.  
 “ 2 *Thes.* ii. 13, 14.” These also are  
 confuted by the *Synod*: Error xix. *All com-*  
*mands in the word are law, and are not a way*  
*of life.* Error xliii. *The Spirit acts most in the*  
*Saints, when they endeavour least.* Error xlviii.  
*Conditional promises are legal.* And Error I.  
*It’s poverty of Spirit, when we have grace,*  
*yet to see we have none in our selves.*

Of Justif. Dr. Owen says, “ We grant, (1.) That  
 pag. 222. “ God doth indispensably require of him,  
 “ (a justified person,) personal obedience,  
 “ which may be called his *Evangelical*  
 “ *righteousness*. (2.) That God doth ap-  
 “ prove of, and accept in Christ, this *right-*  
 “ *eousness* so performed. (3.) That here-  
 “ by that faith whereby we are justified,  
 “ is *evidenced*, proved, manifested, in the  
 “ sight of God and men. (4.) That this  
 “ *righteousness* is *pleadable* unto an acquit-  
 “ ment against any charge from Satan, the  
 “ world, or our own consciences. (5.)  
 “ That

\* That upon it, we shall be *declared right-* CHAP.  
 " *teous* at the last day; and without it, XIII.  
 " none shall be. And if any shall think  
 " meet, from hence to conclude unto an  
 " *evangelical justification*, or to call God's  
 " acceptance of our righteousness by that  
 " name, I shall by no means contend with  
 " them. Where-ever this enquiry is made,  
 " not &c. but how a man that professeth  
 " *evangelical faith* in Christ, shall be *tried*,  
 " *judged*, and whereon, as such, he shall  
 " be justified; we grant, that it is, and  
 " must be, by his *own personal, sincere*  
 " *obedience.*" Again, " It is commonly said, Pag. 156:  
 " *faith and new obedience* are the condition  
 " of the new covenant; &c. If no more  
 " be intended, but that God, *in and by*  
 " the new covenant, doth indispensably  
 " require these things of us, in order to his  
 " own glory, and our full *enjoyment* of all  
 " the *benefits* of it; it is unquestionably  
 " true.--Our whole obedience, through his Pag. 156:  
 " gracious appointment, hath a *rewardable*  
 " *condescency*, with respect unto eternal  
 " life." Yea, " These duties are so far Pag. 207:  
 " necessary unto the continuation of our  
 " justification, as that a justified state can-  
 " not consist with the sins and vices that  
 " are opposite unto them. For so the A-  
 " postle affirms, *If we live after the flesh,*  
 " *we shall die.*" And, " If this be that Pag. 208:  
 " which is intended in this position, That  
 " our own obedience and good works are

CHAP. XIII. “ the *condition* of the continuation of our  
 “ justification; namely, that God doth *in-*  
 “ *dispensably* require good works and obe-  
 “ dience in all that are justified, so that a  
 “ justified state is *inconsistent* with the neg-  
 “ lect of them; it is readily granted.”

*The ground of Dr. Crisp's mistake.*

HE thinks, because God eternally intended us all benefits in the way he determined, therefore he appoints nothing to men, as the means of partaking of those benefits: Whereas this way, Christ himself may as well be excluded by the decrees, he not being the cause of election, but the means of effecting it; and all endeavours for life, health, estates, &c. may be as well prevented; for God hath determined how long we shall live, how rich we shall be, &c. — Because a sinner can obtain nothing by virtue of the covenant of *works*; therefore, what a believer doth, can avail nothing by the *grace* of the new covenant. — Because Christ hath merited all things as a *Priest*, with a right and purpose to bestow them on the Elect; therefore he can fix no way to bestow them on his elect subjects, as motives to obey him as a *King*. — Because he hath delivered us from the *legal rule* of misery and happiness; therefore he hath no promises or threats to govern us by in this state of trial. — Because Christ is the only *way* of atonement and purchase; therefore

fore there can be no other way of his own CHAP. ordaining, to obtain the effects of his pur- XIII. chase. — Because we can merit nothing as *of debt* for doing; therefore we can *of grace* receive no benefit *by doing*, though God doth *promise* it. — Because we can do nothing for life, with a thought of *buying* it; therefore we may do nothing for life, as *the end that moves* us in the use of indispensably required means. — Because God, of his mercy, saves us *at last*; therefore he shall not, in the mean while, duly govern us, in order to salvation. — Because we cannot *merit* pardon; therefore God can order no grace or duty to be, through Christ, *rewardable* with any other blessing.

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C H A P. XIV.

*Of intending our Souls good by Duties we perform.*

TRUTH. **T**HOUGH we ought to CHAP. intend God's glory as XIV. our supream end in all our duties, and to design therein the expressing our love and gratitude to God for his benefits, with a great regard to publick good: Yet we also lawfully may, and ought to strive after grace, to grow in it, and to perform holy

CHAP. duties and services, with an eye to, and  
 XIV. concern for, our own spiritual and eternal  
 advantage.

*ERROR.* No man ought to propose to himself any advantage, by any religious duty he performeth: Nor ought he in the least intend the profit of his own soul, by any christian endeavours; it being vain and unlawful to do any thing with an eye to our spiritual or eternal good, though in subordination to God's glory in Christ.

*Proved that this is Dr. Crisp's opinion.*

Pag. 150. WHAT I have recited of the Doctor's in the last Chapter, will spare much labour here. I will add a few words, *There is nothing you can do, from whence you ought to expect any gain unto your selves, &c. Christ hath redeemed us, that we should not henceforth live to our selves, but to him that died for us, &c. The Scripture is 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.*

*Obj.* BUT sure he intends only to exclude a design of meriting, or setting up our own profit in opposition to God's glory. *A.* No: He intends to forbid our intending our own good, though in subordination to God's glory, and the laying no stress of meriting. For he adds, *People may think, here's 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, they shall be as industrious to glorify God, and to 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. Now you cannot suppose, men can merit God's glory by what they do: And he argues, that it is dis-ingenuous and vain, to intend our own good at all. There is no discouragement, (saith he,) because you cannot propound to your selves any possible gain; but whatever is a spur, or encouragement to duty, is already freely and graciously provided to your hand, &c. When you fall on humiliation, prayer, and self-denial, what do you look for? &c. Saith one, I get this by it, prevention of many great evils hanging over my head. Another saith, Peace of conscience, joy in the Holy Ghost, assurance of pardon of sin; these things would I get by attending on ordinances, by serving God day and night, in that way he calls me out unto. I tell you plainly, there's none of all these things that conduce a jot towards the obtaining any of these ends you propose to your selves. Again, The world is grown to a miserable pass, that obedience, zeal, and seeking after God, must be of no use at all, except a man himself be a gainer by his obedience: &c. I say, except you will fall upon the performance of duties for the common good and benefit, without hav-

CHAP. *ing any such conceits, as what shall accrue to*  
 XIV. *you thereby, you are not persons yet come to*  
 ~~~~~  
 Pag. 425. *have that common spirit, and dead to the old*
spirit, as becomes Christians. And, When
you labour by prayer, and seeking the Lord,
to prevail with God to take away his dis-
pleasure, &c. and to procure such good, &c.
you serve not God now, you serve your
selves, &c.

Wherein the difference is not.

(1.) IT is not, whether we should principally aim at God's glory in all we do. (2.) Nor whether we should aim at a publick good with great concern. (3.) Nor whether gratitude to God deserves our utmost service; and love to him should influence our aims and labours. (4.) Nor whether we ought to renounce every thought of purchasing from God any benefit for what we do. (5.) Nor whether carnal selfishness, or seeking pleasures, riches, honour, &c. above spiritual and eternal good, be the undoing sin of the world. All these I affirm.

Wherein the real difference is.

(1.) WHETHER the spiritual improving, and saving our souls, may be a motive with us, to our religious duties and endeavours. This the Doctor denies, and I affirm. (2.) Whether our souls advantage be not so joined with God's glory, that we ought to intend

tend them both, as the scope of our life and labours.

The Truth confirmed.

1. I HAVE in the *last Chapter* proved, that our graces and duties do benefit us; and God hath appointed them to this end, that thereby we may obtain those benefits: If so, we then despise God's ordination, in not intending our obtaining the benefits, when we act those graces and duties; and we obey his will, in doing them for that end.

2. ALL promises and threats in the Word, directed as motives to obedience, are foolish, if we must not intend our own good by our obedience. How are they arguments with the will, to persuade from our own advantage; if we must not aim at that advantage in doing the duty, we are persuaded to thereby? When Christ saith, *Come to me, and I will give you rest*; must not I intend that rest in coming to him? When God saith, *Turn to me, and live*; must not I turn to him for life, or frustrate his use of that argument? The Devil will soon prevail with us to sinful neglects, if he can thus enervate all the pleadings of God with men. The best helps which God hath contrived for our holiness and diligence, are rendered vain, if we must have no eye to the advantages he hath promised to our duties and obedience. How should a

Mat. xi.
28.

Ezek.
xviii. 32.

CHAP. *crown of glory* engage ministers to faithful-
 XIV. ness, if they must not aim at it in their la-
 bour? What influence have such pleas?
 1 Pet. v. *If we suffer, we shall also reign with him; if*
 2, 4. *we deny him, he also will deny us.* What
 2 Tim. encouragement is it to suffer, if I must
 ii. 12. not suffer with an eye to that reigning?
 The very substance of the Bible proves this
 point. *Col. iii. 3, 4. 1 Tim. iv. 16. &c.*

3. THE Spirit of God approveth of
 holy men's regard to their own advantage.

Heb. xi. *Moses had respect to the recompence of reward:*
 26. *And this is given as the very cause, why he*
esteemed the reproach of Christ above the
treasures of Egypt; For he had respect, &c.

— Paul governed himself by these regards:

1 Cor. ix. *For if I do this willingly, I have a reward:*
 17, 25. *They do it to obtain a corruptible crown, but*
we an incorruptible; that is, They are tem-
perate, who strive for an earthly crown;
we are temperate and diligent, to obtain an

2 Cor. iv. *eternal crown. For which cause we faint*
 16, 17. *not, &c. for our light affliction, which is*
but for a moment, worketh for us a far more
exceeding and eternal weight of glory. Were
 all doing for life, and an eye to gain by ser-
 vice, such a legal and wicked thing, as
 some represent it, sure the blessed Jesus
 would have admonished his disciples, and

Mat. xix. *not answer them as he doth; when Peter*
 27, 29. *said unto him, Behold, we have forsaken all,*
and followed thee; What shall we have there-
fore? Jesus said unto him, Verily, &c. Ye
shall

shall sit upon twelve thrones, judging the twelve tribes of Israel, &c.

4. THE Doctor's argument from the vanity of proposing our own gain by labour and duties, because all is fixed and given already, is to make the Decree an effectual means to overthrow the government of Christ, and to brand all his offers to Sinners with weakness and falshood. Should not poor sinners pray as they can, abstain from sin, consider and apply the word, with an eye to conversion? Why doth God call them to this? Should not they wait and strive to believe and repent, with an eye to forgiveness and escaping wrath? Why else should God encourage them with an offer of these upon such terms; and tell the unbelievers, that they refuse these mercies by new forfeitures? But by the Doctor's scheme, the Elect may be idle, and the non-elect do best when they despair; for there's no connexion between these benefits, and these graces or duties. And so the non-elect are in the same case with Devils, there being no serious offer 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

CHAP. tive justice, but his own eternal purpose ;
 XIV. and mens regards to his promised benefits
 are all forbidden, even when our respect to
 them, is that which subserves his govern-
 ment, and is supposed in all the methods
 of it.

5. AND why would we intend the glory of God, the service of Christ, or the good of others? Are not these as determined as our own good? Hath not God fixed and secured his own glory? Doth Christ need our services, more than our selves? Shall any other persons receive more good, than God hath already given and provided for them? Why should we intend these in our duties, more than our own profit? The very same reason excuseth from all, and so we ought to intend nothing at all.— I could shew, had I room, that we cannot sincerely aim at our souls good, but we therein aim at God's glory. Nor doth God ever require us to intend his glory, but in concurrence with an eye to our own salvation.

Testimonies.

You have seen in the *last Chapter*, the *Assembly's* and *congregational Elders* judgment; and that we are not the less under grace, for being encouraged to do good by the promises, &c. The case is so plain, that I shall only give the judgment of the greater part of those reverend *Divines*, whose names are set in the front of *Dr. Crisp's works*,

works, and interpreted by the weak to a CHAP. contrary purpose than what they intended. XIV. These Divines, in the *Preface* to Mr. *Flavel's* book against *Antinomianism*, which they approve of, inform us; "That to say, "Salvation is not the end of any good "work we do; or, We are to act *from* "life, and not *for* life; were to abandon "the human nature: It were to teach us to "violate the great precepts of the Gospel; "it supposeth one bound to do more for the "salvation of others, than our own; it "were to make all the threatnings of eter- "nal death, and promises of eternal life, "we find in the Gospel of our blessed Lord, "useless, as motives to shun the one, or "obtain the other: It makes the Scripture- "characters and commendation of the most "eminent Saints, a fault." Had I seen this sooner, it might have spared some of my reasons.

The grounds of the Doct̄or's mistake.

BECAUSE we ought not to do any thing from *carnal* self-love; therefore we ought to do nothing from *rational* and *spiritual* self-love. — Because Christ redeemed us, that we may not live to our selves, as our own Lords; therefore we must not, in obeying him, regard the rewards he promiseth us, as he is our Lord. — Because we must aim at God's glory *above all*; therefore we must not *at all* intend our own hap-

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CHAP. happiness in the enjoyment of this God.—

XIV. Because we must aim at the good of *others* ;
therefore we must not aim at our *own*
good. — Because we should obey God
from gratitude and love; therefore we
should not obey him from any hope or
filial fear. — Because God hath engaged
to give life and happiness to the Elect,
when they have finished their warfare and
work; therefore they must not intend
the obtaining that happiness, in any part of
that work or warfare.

C H A P. XV.

Of the way to attain Assurance.

CHAP. TRUTH. THE ordinary way where-
XV.

well grounded *assurance*, is not by immedi-
ate objective revelation, or an inward voice
saying, *Thy sins are forgiven thee*: But when
the 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 infallible signs of regenera-
tion; and he adds such power to the testi-
mony of conscience, for the truth and in-
being of these graces, as begets in the soul

a joyful sense of its reconciled 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.

ERROR. *Assurance* is not attained by the evidence of Scripture-marks or signs of grace, or by the Spirit's discovering to us that he hath wrought in our hearts any holy Qualifications: But *assurance* comes only, by an inward voice of the Spirit, saying, *Thy sins are forgiven thee*, and our believing thereupon, that our sins are forgiven.


Proved that this is Dr. Crisp's opinion.

Would you know, saith he, that the Lord hath laid your iniquities upon Christ; you must know it thus: First, Is there a voice behind thee, or within thee, saying particularly to thee in thy self, Thy sins are forgiven thee? Dost thou see this voice agree with the Word of grace? that is, Dost thou see, it is held out to most vile and wretched creatures as thou canst be? And upon this revelation of the mind of the Lord by his Spirit, according to that Word, doth the Lord give thee to receive that testimony of the Spirit, to sit down with it, as satisfied that upon this thou makest full reckoning, thou hast propriety in this particularly to thy self? If thou dost receive that testimony according to that Word, here is thy evidence, thou hast thy propriety
and

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CHAP. and portion in this. On this point the
XV. Doctor spends much time. *Serm. xv.* is to
prove, *That love to the brethren, universal
obedience, sincerity and singleness of heart,
and all other inherent qualifications, are not
signs by which we should judge our state.*
Serm. xvi. he calls the revealing evidence of
the Spirit, and endeavours to prove this
immediate revelation: And putting this
objection, *We will not deny, but it is the
voice of the Spirit will satisfy the case; but
suppose I hear such a voice, &c. here is the
doubt; If the Word it self did bear witness
to this particular voice of the Spirit, then
could I be satisfied this were the voice of the
Spirit of God that speaks; but if the Word do
not bear witness to this voice, &c. I dare not
trust it:* He answers, *This voice is always
according to the Word.* But then he
tells us; *The Word according to which the
Spirit of the Lord speaks, when he speaks
peace to his people, is the Word of grace:
And that Word of grace is no more but this;
God was in Christ, reconciling the world
unto himself, not imputing their trespasses
unto them: This is the Word of grace, ac-
cording to which it speaks, reconciling the
world to himself; even the world, when men
are no otherwise but merely men of the world.*
Reader, Thou seest, that the Spirit's voice
according to the Word, is no more than
according to the general account, *That
Christ came to save sinners: And so if any
finer*

Of the way to attain Assurance. 177

sinner have this inward voice, that voice is CHAP. according to the Word, whether he be XV.
a regenerate person or no. 

THE DOCTOR here and in the next page shews, *That if this voice be according to this general rule, we must not try it by any thing else, or question it:* And adds, *As* Pag. 476. *for example; There is the voice of the Word of grace, we are justified freely by his grace; and there is this voice in the spirit of a man, telling him according to this Word, That his sins are forgiven him: How shall I know, says he, that this voice is the voice of the Spirit of God? For answer, let me ask but this question; Is there any thing in the world of better credit, than the Spirit himself? And, Beware that you make not the* Pag. 474. *credit of the voice of the Spirit to depend upon the Word.*

Obj. BUT he seems to allow faith to give assurance. *Ans.* He tells us, *It is not* Pag. 491. *a revealing evidence, nor an effecting evidence, but it is a receiving evidence; or it is an evidence, as it doth receive that testimony which the Spirit holds out, &c. Faith takes possession of that, which the Spirit reveals and manifests to a person, &c. It clears the title to us, though good in it self before, &c. And, Faith is the echo of the heart, to the* Pag. 493. *voice of the Spirit. The Doctor's meaning is, That faith doth not evidence our pardon, as it is a grace wrought in the soul by the Spirit, or as a holy qualification; but only*

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CHAP. only as it doth assent to, and rest in this
XV. inward voice.

Obj. BUT he seems to own that sanctification is some evidence? *A.* He tells us
Pag. 482. how, viz. *When the testimony of the Spirit is received by faith, and the soul sits down satisfied with that testimony of the Lord; then also the gifts of God's Spirit do bear witness together with the Spirit of the Lord, and the faith of a believer. You see, there must be assurance first, and then these do witness after; not to guide our hopes, but over and above. Yea, There's no better way to know your portion in Christ, than on the general tender of the Gospel, to conclude absolutely he is yours.*

Pag. 106.

Wherein the difference is not.

(1.) IT is not, whether the Spirit witnesseth by his miraculous operations to Christ and the Gospel; which is a truth, and the meaning of many of the texts which the Doctor produceth. (2.) Nor whether the Spirit, as a worker of grace in the heart, be an earnest of glory, and witness to our state. (3.) Nor whether the Spirit witnesseth by and with the conscience, in the manifestation of our graces for Assurance. (4.) Nor whether the Spirit of God may in some extraordinary cases, give an immediate testimony by a voice, or some equivalent impressions. But then, there is the truth of grace in the heart, though it

was

was doubted before; and nothing utterly CHAP.
inconsistent with true grace, either is in the XV.
heart, nor then appeareth to the conscience. ~~~~~
All these I affirm.

The real difference.

(1.) WHETHER none attain *assurance* but by the inward voice of the Spirit pronouncing the actual forgiveness of their sins, without manifesting their true grace and sanctification. This the Doctor affirms, and I deny. (2.) Whether the usual way of attaining *assurance*, is by the conscience upon trial discerning and concluding, through the help of the Spirit, that a man hath those graces or signs which describe a man blessed and pardoned, according to the Gospel. This I affirm, and the Doctor denies.

The Truth confirmed.

I. THIS is the way which God appoints to attain assurance. *Examine your selves, whether ye be in the faith; prove your own selves; know ye not, that Christ is in you, except ye be reprobates?* Here, we are to try: And what is our great enquiry to be about? Are we *in the faith?* which may respect faith inherent, or the doctrine of faith professed. He concludes, they must infer that *Christ is in them*, except they had vile hearts; or were men, as to the frame of their hearts, *unapproved* by God; for so *adversus* imports. Again, *Give diligence to*
O make

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CHAP. *make your calling and election sure.* And
 XV. how was this to be done? By *adding grace*
 to grace, by *abounding therein*, and carefully
 looking that *these things be in you*. See
 from *ver. 5. to ver. 11.*

2. THIS is the way whereby the Scrip-
 ture-Saints were *assured*. They concluded
 their justification by sanctification, and a
 state of peace by the truth of grace. *We*
know, that we have passed from death to life,
because we love the brethren: And hereby
we know, that we are of the truth, and shall
assure our hearts before him. And how
 was this? *Let us not love in word, neither*
in tongue; but in deed, and in truth: And
hereby we know, &c. Thus *David, Paul,*
 and other Saints, concluded the safety of
 their state.

3. CONSCIENCE is bound to condemn
 every man, in whom the contrary to these
 graces do appear; yea, where it is evident,
 that they are wholly wanting. It's other-
 wise a *seared conscience*: It is not *the candle*
of the Lord in man. Now there can be *no*
assurance, where the conscience *condemns*;
 as the Apostle argueth, *1 Job. iii. 19,*
20, 21.

4. THE Spirit *witnesseth with* our
 spirit, *συμμαρτυρεῖ*. It doth not witness *be-*
fore our spirit doth witness: It is not
 a separate testimony from our spirits; but
 it concurs with our spirit, as a joint
 agent. Our spirits witness in the light of
 the

2 Pet. i.
10.

1 Joh. iii.
14.

Ver. 19.

Ver. 18.

1 Tim.
iv. 2.
Prov. xx.
27.

Rom. viii.
16.

the Spirit : *My conscience bearing me witness in the Holy Ghost.* Rom. ix. 1. CHAP. XV.

5. 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 ; for it flatly condemneth, and leaves guilt on all impenitent unbelievers ; as I have proved, *Chap.* viii, xii. Therefore if there should be a voice, a true voice of God, carrying it's own evidence, saying, *Thy sins are forgiven* ; it doth at the same time, and by the same voice, witness to the truth of our grace ; because he forgives no other, according to the word of the Gospel. And if the Spirit should say to an impenitent soul, *Thou art pardoned*, while such ; it is no promise of the Gospel, nor according to it ; but a new promise, and not to be tried by the Word : And the writers thereof having had more of the Spirit, than any now can pretend to, it's dangerous to rest on that voice, which will not bear the trial by the Word, &c.

6. To have the ordinary way of *assurance* to be as it's stated by the opposite *error*, hath very dangerous consequences. Most Saints must quit their hopes and assurance ; for they never had this voice ; though they have greater stamps of the Spirit, than any

CHAP. I ever knew pretend to this. It makes all
 XV. examination useleſs and vain. It overturn-
 eth one of the great uſes God hath aſſigned
 to the work of his grace on the heart. It
 makes aſſurance impoſſible without this
 miraculous voice; which can hardly carry
 its evidence to a ſoul that hath no grace
 at all. It's a way too far entuſiaſtick,
 to be allowed in ſo ſtated a caſe. It gives
 the Devil a great advantage againſt finners,
 to live in ſin; and againſt honeſt people,
 if once they find cauſe to queſtion this
 voice. Yea, it ſets up the Spirit againſt it
 ſelf, if any can boaſt of *aſſurance* by this
 voice, when their ſtate is juſtly challenge-
 able by the Goſpel, as wanting all ſight
 of goſpel-marks.

Testimonies.

Confess. THE *Assembly* ſay, "It's an infallible
 Ch. xviii. "aſſurance of faith, founded upon the
 a. 2. "divine truth of the promiſes of ſalvation,
 "the inward evidence of thoſe graces
 "unto which theſe promiſes are made, and
 "the teſtimony of the Spirit of adoption,
 "witneſſing with our ſpirits that we are the
 Ibid. a. 3. "the children of God." And they tell us,
 "A believer being *enabled* by the Spirit,
 "may without *extraordinary revelation*, in
 "the right uſe of ordinary means, attain
 "thereunto: And therefore it is the duty
 "of every one, to give all diligence to
 "make his calling and election ſure, that
 "there-

“thereby his heart may be enlarged in CHAP.
“peace and joy in the Holy Ghost, &c.” XV.
As also say the congregational Elders. And ^{Ch. xxiii.}
both shew, (a. 4.) how assurance may be re- a. 3.
ceived from the graces in the heart.

THE Synod of New-England oft confute the contrary error; which it seems was one, that sadly troubled them. Error 44. *No created work can be a manifest sign of God's love.* Error 47. *The seal of the Spirit is limited only to the immediate witness of the Spirit; nor doth ever witness to any work of grace, or conclusion by a syllogism.* Error 67. *A man cannot evidence his justification by his sanctification, but he must needs build upon his sanctification, and trust in it.* Error 72. *It's a soul-damning error, to make sanctification an evidence of justification.* Error 77. *Sanctification is so far from evidencing a good state, that it darkens it rather; and a man may more clearly see Christ, when he seeth no sanctification, than when he doth: The darker my sanctification is, the brighter is my justification.* The Synod shew at large how each of these are contrary to the Scriptures: And one of the evil speeches they confute, is, *I may know I am Christ's; not because I do crucify the lusts of the flesh, but because I believe in Christ, that crucified my lusts for me.* See Error 63, 69. Pag. 19.

CHAP. *The grounds of the Doctor's mistake.*

XV. BECAUSE the Spirit of God is a *comforter*; therefore he cannot comfort us, by helping us to see the work of grace, in order to joy in his blessings. — Because the Spirit was to convince the world of *Christ's righteousness*, as what alone could *procure life*; therefore he tells men, that they have an *interest* in it, without shewing them any *change* on their hearts. — Because he was to take of Christ's fulness, and shew it to his disciples; therefore he immediately speaks peace to the hearts of such as are, or at least appear, *his resolved enemies*. — Because by the Spirit of adoption, we cry, *Abba, Father*; therefore we need not find any love to God, to know that we are his children. — Because the Spirit witnesseth *with our spirits*, that we are the children of God; therefore he witnesseth *alone*, without so much as revealing to our spirits, that we have the *temper* of children: Whereas there are many great *effects of the Spirit* manifest on the souls of them to whom the Apostle speaks; and the design of the place, is more to express our dignity, and free access to God, under a Gospel-state, than mere assurance of forgiveness. — Because a *natural man* cannot perceive the riches of the promise, and the Spirit enableth a *spiritual man*, by his *teaching*, to perceive the nature of them; therefore by an immediate voice he discovers to
the

Rom. viii.
11,—16.

the *natural man* his propriety in them, even while he is and appears natural. — Because there is *imperfection* in the graces of a Saint; therefore he cannot see the *sincerity* of them by the help of the Spirit, without an immediate voice.

CHAP.
XV.

C H A P. XVI.

*Of God's seeing Sin in Believers,
and their guilt by it, &c.*

TRUTH. **T**HE sins of believers have the loathsomeness of sin adhering to them; which God seeth, and accounteth the committers guilty thereby: And they ought to charge themselves therewith, so as to stir up themselves to repentance, and renew the actings of faith on Christ for forgiveness. Nevertheless, they ought not thereby to fear their being out of a justified state, further than their falls give them just cause of suspecting, that sin hath dominion over them, and that their first believing on Christ was not sincere.

CHAP.
XVI.

ERROR. God seeth no sin in believers, though he see the fact; neither doth he charge them with any sin; nor ought they to charge themselves with any sin, nor

CHAP. be at all sad for them; nor confess, repent,
 XVI. or do any thing, as a means of their pardon;
 no, nor in order to assuring themselves of
 pardon, even when they commit murder,
 adultery, or the grossest wickedness.

Proved that this is Dr. Crisp's opinion.

READER, Note, that the Doctor speaks
 most of this concerning a person as *Elect*;
 though he uses the word *Believer* some-
 times, because he alone knows that he is
 Pag. 436. *Elect*, by believing it. *Though such persons,*
saith he, do act rebellion, yet the loathsomeness,
and abominableness, and hatefulnes of this
rebellion, is laid on the back of Christ; he
bears the sin, as well as the blame and shame,
&c. And that's the only reason, why God
can dwell with these persons that do act the
thing; because all the filthiness of it, is trans-
acted from them, on the back of Christ. He
 Pag. 168. *puts an objection; How should God know*
every sin the believer doth commit, and yet God
not remember them? To which he answers,
after many words; Though God remembers
the things thou hast done, yet he doth not re-
member them as thine, &c. for he remem-
bers perfectly, they are none of thine; and
when he pass'd them over to Christ, they ceas-
 Pag. 564. *ed to be thine any longer. Again, The Lord*
hath not one sin to charge upon an Elect per-
son, from the first moment of conception, to
the last moment of life; no, nor original sin
is not to be laid upon him, the Lord hath laid

it on Christ already. Yea, Every Elect vessel of God, from the first instant of his being, is as pure in the eyes of God from the charge of sin, as he shall be in glory. And, It's the voice of a lying Spirit in your hearts, that saith, That you that are believers, have yet sin wasting your consciences, and lying as a burthen too heavy for you to bear, &c. Obj. Was not David a justified person, and did not he bear his own sin? My sins are gone over my head, &c. After several things, he answers; I must tell you, all that David speaks here, he speaks from himself; and all that David spake from himself, was not truth, &c. David might mistake, that God should charge his sin upon him, &c. Else where he says, In a word, before a believer doth confess his sin, he may be as certain of the pardon of it, as after confession: I say, there is as much ground to be confident of the pardon of sin to a believer, as soon as ever he hath committed it, though he hath not made a solemn act of confession, as to believe it after he hath performed all the humiliation in the world, &c. A believer may be assured of pardon, as soon as he commits any sin: (The sins he speaks of, are Adultery and Murther.)—But you will say, All the promises of pardon do run with this proviso, In case men humble themselves; in case men do this and that, then pardon is theirs; but otherwise it's none of theirs. Take heed of such doctrine.—There is nothing but joy and gladness. Obj. But some will

CHAP.
XVI.

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Pag. 298.

Pag. 213.

Pag. 215.

Pag. 52.

CHAP. will say, Believers find it otherwise; there is
 XVI. not such joy and gladness, but they are often
 ~~~~~ oppressed with sadness, and heaviness of Spirit. I answer, There is not one fit of sadness in any Believer whatsoever, but he is out of the way, Christ; &c. I say, the Soul is first satisfied of forgiveness of sins, before there is that real, kindly mourning in those that are Believers. And, God doth no longer stand offended nor displeas'd, though a Believer, after he is a Believer, do sin often. And it's no wonder; for he saith a few lines after, *Except God will be offended, where there is no cause to be offended, (which is Blasphemy 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 his own sin, but he finds it the sin of Christ. See more, pag. 413, 416, 418, 419, 425, &c.*

*Wherein the difference is not.*

(1.) It is not, whether a Believer doth by new sins fall from a justified state. (2.) Nor whether God doth upon new crimes judicially charge the Christian with those sins he had pardoned before, though he may present to his view some former sins for his further humblings. (3.) Nor whether a Believer ought to question his justified state, upon any sins that do not give just suspicion, that sin hath dominion over him, or that his faith was not true. (4.) Nor whe-

whether any past sins, and sins present at his first believing, be unpardoned. (5.) Nor whether renewed acts of faith, humiliation, repentance, fasting, or reformation, do merit pardon. (6.) Nor whether a principle of life given at our first conversion, will finally fail to exert it self in due humblings for repeated enormities, and in holy resolves. (7.) Nor whether the same degrees of humblings be necessary for all crimes, and in all persons, and in all times. (8) Nor whether any gross miscarriage should cause a Saint to condemn all past experience, and conclude his grace to be counterfeit. *Each of these I deny.* (9.) Nor whether a sense of pardon ought not to affect and melt the heart. (10.) Nor whether some true penitents may not sometimes be too much dejected and overwhelmed with sorrow for sin. (11.) Nor whether a general exercise of faith and repentance do not answer the Gospel-rule of forgiveness, as to sins of ignorance, infirmity, and surprize. *These three last I affirm.*

*The real difference.*

(1.) Whether an Elect sinner be at any time a guilty person in God's esteem. This the Doctor denies, and I affirm; I have proved it, *Chap. i, iii, vii, xii.* (2.) Whether the remains of sin defile us. This I affirm, and the Doctor denies against all Protestants, who prove it of original sin against

CHAP. gainst the Papists. (3.) Whether a justified person, falling into gross enormities, is defiled thereby, and contracts guilt upon himself thereby. This the Doctor denies, and I affirm. (4.) Whether God esteems the repeated abominations of Believers, not to be their own crimes, and they not to be the sinners, but they are Christ's sins. This the Doctor affirms, and I deny; which I have cleared, *Chap.* iii, iv, vii. (5.) Whether a justified person, upon new provocations, is charged by God, and ought to charge himself, as guilty and defiled, so as in God's appointed way, to repent, believe, renew his covenant, and be earnest with God for forgiveness. This the Doctor denies, and I affirm. (6.) Whether all sins past, present, and to come, are actually pardoned at once. This the Doctor affirms, and I deny. (7.) Whether God hath required new exercises of faith and repentance for their actual pardon. This the Doctor denies, and I affirm. (8.) Whether a Believer ought to be *as assured* of the forgiveness of his repeated provocations, just when he hath committed them, and before he hath humbled himself, renewed actings of faith on Christ, repeated his covenant, and prayed for pardon for Christ's sake, as after he hath thus done. This the Doctor affirms, and I deny.



*The Truth confirmed.*

CHAP.

XVI.

I HAVE said so much, *Chap.* iii, iv, viii, x, xii, xiii. that tends to clear this point, that I will single out now only the substance of what was least insisted on.

1. GOD doth see and charge a believer with his new enormities, as *his sins*, and not Christ's. *Why hast thou despised the commandment of the Lord, to do this evil in his sight?* It was an evil, it was in God's sight, and it is charged by God on *David*. *Thou hast set our iniquities before thee:* 2 Sam: xii. 9. Psal. xc. 8: I hope, *Moses* was not mistaken. All God's reproofs of his people for sin, all his calls to reformation from sin, all his declarations against them as polluted by sin, are so many arguments to prove this; yea all his threats, all his anger, all his corrections witness hereto. Sure all these are not the effects of Christ's sins.

2. A BELIEVER ought to charge himself with his own sins. God commands this in all the calls to confession, humiliation, &c. Doth not *Paul* reprove the *Corinthians* for neglecting this? Did you ever find a Saint in Scripture, still refuse to own his guiltiness before God, upon his falling into sin? *Against thee have I sinned,* Psal. li. 4. *and done evil in thy sight: I have sinned against heaven, and before thee.* Luk. xv. Read *Ezra's*, 21. *Nehemiah's*. *Daniel's* confessions.

3. NEW transgressions need renewed pardon, and all sins are not pardoned at once.

CHAP. once. To say nothing, how impossible it  
 XVI. is, I believe Christ would never teach his  
 own people to *pray daily* for pardon, if they  
 did not need it, and it could not be re-  
 peated: *Forgive us our debts*. How oft  
 do we find the servants of God renew their  
 prayers for remission? They often beg, that  
 God would *blot out sin as a debt*; that he  
 would *wash it away* as a stain, remit it as  
 a fault, and *remember it not* as a crime bind-  
 ing to punishment. The Church com-  
 plains, *We have rebelled, and thou hast not*  
*pardoned*. So also *Job vii. 21*.

4. HUMILIATION, confession, sor-  
 row of heart, new resolutions, and look-  
 ing to Christ for healing, are the duties of  
 Saints upon new faults, and the work God  
 hath appointed them, in order to his re-  
 peated acts of forgiveness. Though these  
 do not forgive us, yet it's this way God de-  
 clareth he will forgive. *It may be, the*  
*house of Judah will hear, &c. and return*  
*every one from his evil way, that I may for-*  
*give their iniquity and their sin. If we con-*  
*fess our sins, he is faithful and just to for-*  
*give us our sins.* The Apostle includes  
 himself, and calls the best a *liar* that dis-  
 owns his sins, and thinks he needs no par-  
 don. Confession is what should be repeated  
 as sin returns, and this so qualifies for par-  
 don, according to the promise, that for-  
 giveness upon it is an act of faithfulness in  
 God. *If we would judge our selves, we should not*  
 be

be judged: Which the Apostle speaks to CHAP. believers guilty of undue approaches to the XVI. Lord's table. Read the Scriptures, and wilt thou not find Saints repenting, and acting faith in order to pardon, and God pressing them thereto for that very purpose, and continuing a controversy with them, while these are neglected? If a man were thrice stung, must not he thrice look to the brazen serpent for healing? See *Solomon's* prayer, a type of Christ's intercession, as it respected the temple; there thou wilt find who were pardoned: 1 *Kings* viii. 33, 34, 35, 38, 39, 48, 49.

5. BELIEVERS ought to be more assured of pardon, and joyful, after renewed acts of repentance and faith; than as soon as they have grossly sinned, and before these acts. It's otherwise against that wise order, which God hath stated for a due reverence to him, and for caution to man, who is so prone to offend. *If her Father had spit in her face, should she not be ashamed seven days? Let her be shut out of the camp seven days.* Num. xii. 14. The people of God have had those *sad fits*, which the Doctor condemns; and when sin greatly breaks out, they do well become them. *Paul* calls the contrary frame under guilt, *a being puffed up*, 1 Cor. v. and calls the *Corinthians* to mourning; and commends their *carefulness, indignation, fear, zeal, revenge, and godly sorrow.* 2 Cor. vii. 9, 11. And till there was much of this in the incestuous person,

CHAP. *person*, he was not restored: And indeed;  
XVI. considering God *remits or binds in heaven*,

according to what his Church doth justly  
on earth; either the pardon of the not re-  
penting offender is suspended, or censures  
are vain. Need I give you *David's* expe-  
rience? *When I kept silence, my bones waxed*  
old, *through my roaring all the day long; for*  
day and night *thy hand was heavy on me: I*  
*acknowledged my sin unto thee; I said, I will*  
*confess my transgressions unto the Lord; and*  
*thou forgavest the iniquity of my sin.* Here's  
great darkness and trouble *before* Confessi-  
on; here's forgiveness *upon it*; and it's *the*  
*iniquity of his sin* is pardoned, not the Acti-  
on separated from its filthiness: And (as it  
follows) this practice of his was to be a  
teaching instance to all Saints in the like  
case: *For this shall every one that's godly pray*  
*unto thee, &c.*

### Testimonies.

THE *Assembly*, and *congregational Elders*,  
both declare, "God doth *continue to for-*  
give the sins of those that are justified;  
and although they can never fall from the  
state of justification, yet they may by  
their sins fall under God's fatherly dis-  
pleasure; and in that condition they have  
not usually the light of his countenance  
restored to them, until they *humble*  
themselves, *confess* their sins, *beg pardon*,  
and renew their faith and repentance."

And,

And, "Every man is bound to make private confession of his sins to God, praying for the pardon thereof; upon which, and the forsaking thereof, he shall find mercy; &c."

CHAP. XVI.  
Chap. xv.  
a. 6.

THE provincial Synod of London condemn this as one of Dr. Crisp's Errors: *The Lord bath not one sin to charge upon any elect person, &c.* Another Error is, *If a man know himself to be in a state of grace, though he be drunk, or commit murther, God sees no sin in him.* Pag. 16.

THE New-England Synod confute this as Error 64. *A man must take no notice of his sin, nor of his repentance for it; and condemn that as Error 20. To call in question, whether God be my dear Father, upon the commission of heinous sins, (as murther, incest, &c.) doth prove a man to be in the covenant of works.*

DR. Owen at large asserts, "That sin cannot be actually pardoned before it is committed; that there is guilt contracted by new sins; that the conscience of a believer is pressed, and he is humbled, and required to repent, and must re-new acts of faith for the pardon of new sins."

Of Justif.  
pag. 202,  
& seq.

*The ground of the Doctor's mistake.*

BECAUSE our sins were laid on Christ, that God might, to his glory, forgive them in his appointed way; therefore they are

CHAP. actually forgiven, before God forgives them  
XVI. in that way, or that way be complied with.

Because God doth blot out, and wash thoroughly away, and not remember, the *pardoned* sins of penitent believers; therefore he doth wash, blot out, and not remember, the *unpardoned* sins of impenitent persons; whereas there is not one of those, to whom these promises are made, but God hath charged sin upon them before. — Because God commands *Israel* to wash and make themselves clean by repentance; therefore we are clean without it. — Because God can have no communion with a sinner *out of Christ*; therefore he can have no communion with an imperfect believer *in Christ*.

Isa. i. 16.

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## C H A P. XVII.

### *Of the Hurt that Sin may do to Believers.*

CHAP. TRUTH. I T is true of believers, that  
XVII. if sin should have domi-

nion over them, they would thereby be subject to condemnation: And though the grace of God will prevent the dominion of sin in every elect believer, and so keep them from eternal death; yet true believers  
may

may by sin bring great hurt upon them-  
 selves in soul and body, which they ought  
 to fear; and they may expect a share in  
 national judgments, according as they have  
 contributed to common guilt.

*ERROR.* The grossest sins that believ-  
 ers can commit, cannot do them the least  
 harm; neither ought they to fear the least  
 hurt by their own sins, nor by national  
 sins; yea, though themselves have had a  
 hand therein.

*Proved that this is Dr. Crisp's opinion.*

HE says, *They need not be afraid of their* Pag. 510.  
*sins, they that have God for their God; there*  
*is no sin that ever they commit, can possibly*  
*do them any hurt: Therefore, as their sins*  
*cannot hurt them, so there is no cause of fear*  
*in their sins committed. — There is not one*  
*sin, nor all the sins together of any believer,*  
*can possibly do that believer any real hurt.*  
 This he attempts to prove from *Rom. vii.*  
*Some will be ready to say, Here is a fear of*  
*sin: Oh wretched man that I am, who*  
*shall deliver me from the body of this*  
*death? But give me leave to tell you, that*  
*the Apostle in this chapter, as I conceive, doth*  
*personate a scrupulous spirit, and doth not*  
*speak out his own present case, &c. Obj. Sure*  
 the Doctor only meaneth, that sin shall not  
 damn them. *A. Hear him putting this*  
*case: You will say, No condemnation in hell;* Pag. 511.  
*but yet as there are remainders of sin in God's*

- CHAP. own people, so there will some evil or other  
 XVII. fall upon the commission of sin. He sums up  
 his answer thus; Now sin is condemned to the  
 believer, it can do no hurt at all to him. Yea,  
 Pag. 513. Sins are but scare-crows and bug-bears, to  
 fright ignorant children; but men of insight  
 and understanding see they are counterfeit  
 things: &c. They are to know for certain, it  
 is but a made thing; there is no fear from the  
 sins of believers; all the terror and fear-  
 fulness of sin, Christ himself hath drank it;  
 &c. Sin is dead, and there is no more terror  
 in it, than is in a dead Lion. Again, He  
 Pag. 515. shews, that the sins of the times cannot hurt  
 God's people, though they had a hand in them.  
 Pag. 429. Elsewhere he says, Are you sinful in respect  
 of the prevalency of corruption? Let it not  
 come into your thoughts, that you are worse  
 Pag. 522. than others, or less than others. Yea, So  
 oft as men fear affliction from sin committed,  
 so oft do they slander the grace of God. See  
 pag. 413, 510, 559, 562.

*Wherein the difference is not.*

(1.) IT is not, whether God will preserve elect believers from eternal condemnation, by keeping them from the dominion of sin. (2.) Nor whether a justified person be freed from the curse of the law, or the sanction of the law of works. (3.) Nor whether a believer should fear his eternal condemnation no farther, than his sins are in his sincerity in question, or lead to secu-



security or apostacy. (4.) Nor whether God may in sovereign mercy spare to execute those rebukes, national or personal, which a godly man's sins may expose him to. (5.) Nor whether God may, and can, over-rule the sin of a believer afterwards to his benefit. *All these* I affirm. (6.) Nor whether the afflictions of the godly be the execution of the damnatory curse of the law, or any satisfaction or atonement for sin. This I deny, and add, that Christ alone satisfied Justice.

*The real difference.*

I. WHETHER, according to the Gospel-rule, if a believer should yield up himself to the dominion of sin, he should perish. This I affirm, and the Doctor denies, against plain texts directed to believers; as, *Rom. viii. 13.* (2.) Whether a believer, falling into such sins, as idolatry, murder, &c. ought not to awe his soul against security, with lively thoughts of damnation; and if he continue long herein, ought not to suspect the state of his soul, as in danger of hell. This I affirm, and the Doctor denies; and thereby he renders the Gospel-threatnings, as urged by the Spirit on the hearts of believers, to be all foolish. (3.) Whether Christ is at liberty sharply to afflict a justified person for provoking sins, though he be secured against soul-destroying judgments. This I affirm,

CHAP. and the Doctor denies. (4.) Whether a be-  
 XVII. liever, falling into great sins, ought to fear  
 God's present rebukes for such sins. This  
 I affirm, and the Doctor denies. (5.) Whe-  
 ther great offences be a real hurt to a be-  
 liever, 'and oft bring on him much present  
 harm. This I affirm, and the Doctor de-  
 nies. The case of national sins is conclud-  
 ed as these be, and I have elsewhere spoken  
 to.

*The Truth confirmed.*

THE principal point to be proved, is,  
*That sins do a believer hurt*; this will con-  
 vince us of the rest. For as sin brings hurt,  
 it is the object of fear in all that wisely  
 resent things: And as any threatned af-  
 fliction is caused by it, it argues a power  
 reserved in Christ so to threaten and afflict:  
 Both which I have proved, *Chap. xiii.*  
 One would think a little labour will serve to  
 prove a point, which the feeling and ex-  
 perience of all men plead for; yet take a  
 hint of those heads of arguments, which  
 might be enlarged on.

I. SIN it self is *a great hurt* to any  
 man guilty of it, or pestered with it: It is  
 so called, *Jer. viii. 11.* It's *a wound*, or we  
 need no healing; it's *a defilement*, or we  
 need no washing; it's *a crime*, or what's for-  
 giveness? It's *a going astray*, or where's the  
 use of returning? It's *a weakness*, or strength-  
 ning after it were needless. Is that no harm,  
 which is a blemish to our natures, the dis-  
 ease

ease of our souls, the disorder of our state, CHAP. XVII.  
 in reference to God and our selves as de-  
 pending on him? If sin be no harm, why  
 should we pray against it? Why doth God  
 warn us still against it? Why doth grace  
 so oppose it? Why doth the Spirit strive a-  
 gainst it? Wherefore do we praise God for  
 preventing it? On what account hath God  
 made it the duty of magistrates and parents  
 to punish for it, and of ministers to censure  
 transgressors? If it's become so innocent in his  
 people, why doth Christ complain so oft of  
 it? Why doth the Doctor tell us, we  
 should fear it before we commit it, though  
 not after? Why should Saints desire heaven  
 to be rid of sin? Can that be a small mis-  
 chief, that dishonoureth God, reproacheth  
 the name of Christ, grieves the Spirit,  
 pleases the Devil, offends the good, hardens  
 the wicked, puts the tender heart on *mourn-* Psa. cxix.  
*ing for it* in it self, yea, in others? If sin be 136.  
 no hurt, grace and holiness, as the con-  
 traries to it, are not good; nothing is a  
 blessing, as a prevention of it. Where  
 shall I stop? Yet each of these refer to the  
 sins of God's own people, and some of  
 them more affect their sins, than the sins of  
 other men.

2. THERE'S great hurt befalls God's peo-  
 ple for committing sin. Doth not God hide  
 his face, and the Spirit abate its influences?  
 Is not the conscience oft seared? the heart  
 oft less capable of impressions by the  
 P 4 Word?

CHAP. Word? the soul streightned in duty?  
 XVII. great decays in grace and vigour, too oft  
 never recovered on this side the grave?  
 Many are rendered incapable of service by  
 reproach for sin, or by poverty, diseases,  
 &c. Who hath not found by sin, what he  
 must call *hurt*? What pains, loss of friends,  
 ruin of estates, blasts on undertakings?  
 Are wars, plague, fire, removal of ordi-  
 nances, famine, cursed relations, &c. no  
 hurt? Sure so many will not be profelyted  
 to this opinion, as to transubstantiation. But  
 what can be offered for it?

*Obj.* GOD will order all this for the good  
 of a believer; therefore none of these hurt  
 him. *A. 1.* I do not know where God  
 hath promised, That sin shall do us good:  
 And in its nature it hath no aptness to good,  
 and the best good it can do, is to prevent it  
 self. Indeed the Scripture saith, *All things*  
 shall work together for good, &c. But it  
 speaks of sufferings for Christ, not of sins  
 against him: And though God should over-  
 master it to some concurrence for good, yet  
 it were a greater mercy to receive that same  
 good by other means. *A. 2.* Though sins,  
 or corrective afflictions, may be ruled to do  
 us good, yet that doth not hinder, but that  
 they do us hurt. This may be evinced, not  
 only because it were a greater mercy to  
 have that good another way, which, but  
 for sin, we should not miss of: But also,  
 (1.) Whatever God threatens to inflict,  
 that

Rom. viii.  
 28.

that thereby he may dissuade from sin, must needs be a hurt or damage. It is not a threatening, if it include no harm; and it's a reproach to our God in his government, to think otherwise. What confounding of promises and threats would it infer? Doth not God intend to awe men with some hurt, when he saith, *Remember* Rev. ii. 5. &c. or *I will remove thy candlestick out of its place?* and was this no hurt when it be-fell them? I might instance a thousand places of this kind. (2.) Saints, with God's approbation, bewail and deprecate sins, and punishments for sins, as a real hurt. *Why* Isa. lxiii. *hast thou hardned our heart from thy fear?* 17. &c. *For the hurt of thy daughter of my* Jer. viii. *people, I am black; astonishment hath taken* 21. *bold on me.* The book of *Lamentations*, *Heman's* and *David's* moans, are forgotten. Read *Paul's* complaints of himself and others. (3.) God himself accounts these things to hurt his people; for he calls it *patience* and *long-suffering* in him, to forbear inflicting them. He oft declares *his pity* of his people, when under them, and a *ceasing to pity*, when he inflicts them. *Isa. lxiii. 9.* *Joel ii. 18.* *Jer. xiii. 14.* The removal of these he declares to be an act of *mercy* and *goodness*. Read the Prophets, and you'll find what terms he gives these; viz. *wounding*, *smiting*, *spoiling*, &c. He oft testifieth against *insensibleness* of these as evil and afflictive things, and threatens to increase

CHAP. increase them, to beget a duer sense of sin  
XVII. and judgments. Sure I need not add,

That mercies opposite to these are  *blessings* , and are promised as such : And all the good in repentance argues the hurt we get by sin, and by the effects of it. If these things will not prove  *sin brings hurt*  we must declare  *patience*  in Saints to be no grace, or find a new description of what is a  *hurt*  in this world. The Doctor indeed calls us to this, when sin is made so innocent, and  *present with-holdings*  of more grace from us  *is a mercy* ; as he affirms, pag. 541. Let me add, that by sin a Saint's degrees of glory may be diminished in another world : For  *sowing sparingly, he shall reap sparingly* ; and he therefore,  *that shall break one of the least of these commandments, and shall teach men so, he shall be called least in the kingdom of heaven.*  And,  *That is unprofitable for you.*   
 Heb. xiii. 17.

Mat. v.  
19.

### Testimonies.

THE  *Assembly, and congregational Elders,*  tell us, " The threatnings of the law  
 Chap. 19. are of use to the regenerate, to shew, what  
 a. 6. " even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse threatned  
 Chap. 18. " in the law." And, " True believers  
 a. 4. " may have the assurance of salvation divers ways shaken and diminished, &c. by  
 " falling into some special sin, which wound-

“woundeth the conscience and grieveth the  
 “Spirit; by some vehement temptation; XVII.  
 “by God’s withdrawing the light of his  
 “countenance; &c.” Again, “Saints may  
 “fall into grievous sins, and for a time  
 “continue therein; whereby they incur  
 “God’s displeasure, and grieve his holy  
 “Spirit; come to be deprived of some  
 “measure of their graces and comforts;  
 “have their hearts hardened, and their con-  
 “sciences wounded; hurt and scandalize  
 “others, and bring temporal judgments on  
 “themselves.”


*Turretin* tells us, “That a believer fal-  
 “ling into gross crimes, incurreth the fa-  
 “therly *indignation* of God, loseth a pre-  
 “sent meetness for glory, and contracts  
 “damning guilt: So that if he remain im-  
 “penitent in that state, he ought to con-  
 “clude himself *liable to death*, and certain  
 “to perish, except he return.”

Instit.  
 Theol.  
 par. ii.  
 pag. 650.

Do not Divines generally conclude, That  
 if *David* had not repented of his gross sins  
 he fell into, he had perished?---*Dr. Owen* as  
 much discovers *the hurt of sins to believers*,  
 as most men do. See also *Mr. A. Burgess*,  
 of *Justification*, book i. from pag. 240.  
 to pag. 245.

*The grounds of the Doctor’s mistake.*


BECAUSE there is no *eternal* condem-  
 nation lies against a believer; therefore  
 there is no penal *present* affliction upon a  
 believ-

CHAP. believer : Whereas there's much hurt below XVII. hell ; and that it is not Hell that follows the  sin of a believer, is not from the innocency of sin, but from the grace of God that brings him to repentance, and faith in Christ for remission. — Because all sufferings *for Christ* work for good ; therefore all sins *against Christ* can do no harm. But allow, that sins, and sufferings for sin, were included, then thus it reasoneth ; Because God can and doth over-rule these to some good at last ; therefore they do no harm in the mean while, nor in any degree. — Because a believer is freed from the damning curse of the law ; therefore no Gospel-threatning of Christ can reach him. — Because some good men are sometimes humbled and awakened by sin, as it is an *evil*, therefore to them it is not an evil.

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## C H A P. XVIII.

*Of God's Displeasure for Sin, in the afflictions of his people.*

CHAP. TRUTH. XVIII.  **T**HOUGH God is not so angry with his people for their sins, as to cast them out of his covenant-favour ; yet by their sins he is so displeased, as for them to correct his children, though



though he speaks instructions by his rebukes. CHAP. XVIII.

*ERROR.* None of the Afflictions of believers have in them the least of God's displeasure against their persons, for their sins. ~

*Proved that this is Dr. Crisp's opinion.*

HE affirmeth, *Except God will be offended, where there is no cause to be offended, 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 his own sin, but he finds it the sin of Christ. — But are not the afflictions of believers, for their sins? I answer, No: Afflictions are unto believers from sin, but not for sin; that is, God doth not intend to punish them, as now laying on them the desert of their sin, for that's laid upon Christ; but he doth afflict them, to preserve them from sin; &c. So that God's afflicting a believer, hath no respect unto sin, as if he did afflict for sin, &c. — I say, in respect of the sins committed, which he thus suspects, there is not the least drop of the displeasure of God, nor the fruit of such displeasure comes near him: Which he endeavours to prove. The like you'll oft find; At that instant God brings afflictions on thee, he doth not remember any sin of thine, they are not in his thoughts. Yea, Christ being chastised for our sins, there is nothing but peace belongs*

Pag. 15.  
Pag. 18.  
Pag. 19.  
Pag. 170.  
Pag. 561.

CHAP. *belongs to us, &c.* And, *If we tell believers,*  
 XVIII. *&c. Except they perform such and such*  
 ~~~~~  
 Pag. 559. *duties, except they walk thus and thus holily,*
and do these and these good works, they shall
come under wrath; or at least, God will be
angry with them; What do we in this, but
abuse the Scriptures? We undo all that
Christ hath done, we injure believers, we tell
God that he lyes to his face.

Wherein the difference is not.

(1.) IT is not, whether God ceaseth to love a believer when he sinneth. (2.) Nor whether the afflictions that befall a believer, proceed from the vindictive justice of God, as an enemy. These I deny. (3.) Nor whether God can bless the sorest judgments for sins, to the future good of a believer. This I affirm; though were it not for our sins, God would effect that good a milder way: And I doubt, whether every good man may be said to get profit by all sorts of Affliction; for every degree of good is not equivalent to the hurt; and sometimes God punisheth sin with sin. (4.) Nor whether some sensible calamities may fall on a good man; not so much in a way of rebuke for sin, as to try his graces, to prevent sin, or bring glory to God by a testimony to the truth. This I affirm: Yet I believe the very Martyrs did not so glory in the joyful cause of their sufferings, as always to neglect an humble reflection on what sin of theirs

theirs might then justify God, as a hidden cause of their hardships.

The real difference.

(1.) WHETHER God be at all displeas'd with believers, for their abominations. This I affirm, and the Doctor denies. (2.) Whether God at any time, or by any afflictions, expresseth his displeasure against his people for their sins. This I affirm, and the Doctor denies.

The Truth confirmed.

READER, Know that there is none of all this, but Dr. *Crisp* meaneth it of the *unconverted Eleēt*: For their sins are on Christ, and off from themselves, as much as believers. Their sins do them no hurt; nor is God angry with them, though God saith, *he is angry with the wicked every day.*—But let us consider the points, as they refer to believers.

I. I AFFIRM, God is displeas'd with believers for their abominations. If he is displeas'd at all with them, it must be for their sins: And that he is displeas'd; yea, and that for sin, he oft affirms it: He forceth his people to own it, and they with bitterness bemoan and acknowledge it. O Psa. lx. 1,
God, thou hast cast us off; thou hast been dis-³
pleas'd; O turn thyself to us again! Thou
hast shew'd thy people hard things; thou
hast made us drink the wine of astonishment.
 The

CHAP. The thing *that David had done, displeased*
 XVIII. *the Lord*: And you may read how he

threatned and punished him. Was not
 2 Sam. xi. his anger kindled against Moses? and against
 27. his people? Moses saith, *The Lord was an-*
 Deut. iv. *gry with me*: And, *The Lord was very an-*
 21. *gry with Aaron*. Christ too was oft dis-

pleased with his disciples. How oft is
 ix. 20. God's anger said to be *provoked* by his
 people, and *kindled* against them? He is
 said to *turn away from his fierce anger*:
 And is it not *his anger* against them, which
 is *but for a moment*, and is to be turned away?

I hope the Doctor would own, that it never
 ceaseth against sin itself. Nay, his very
fury and *wrath* are oft mentioned against
 his own servants. Read the *sixteenth* of
 Ezek. xvi. *Ezekiel*, (a Verse or two whereof is so
 43. *abused by the Doctor*;) *Thou hast fretted*
me in all these things, &c. Cannot good
 men *grieve the Holy Ghost*? What doth
 Mic. vii. 9. the Church intend, when she saith, *I will*
bear the indignation of the Lord, because I
have sinned against him?

2. GOD doth by many afflictions ex-
 press his displeasure against his people for
 their sins. I have in the *last Chapter* pro-
 ved, that sins do hurt a believer; and all
 there spoken, proves this, as far as the
 hand of God is in our rebukes. Besides
 those things, consider, God is oft said to
 rebuke and *chastise* his people for sin: They
 are not the less *chastisements* of a Father, if

Heb. xii.
 11.

at

at present grievous, though afterwards they bring forth the peaceable fruits of righteousness. The great promise of the covenant doth not prevent this: *If his children forsake my law, &c. then will I visit their transgression with a rod, and their iniquity with stripes; nevertheless, my loving-kindness will I not utterly take from them, &c.* Are not these stripes for sin? Are not these stripes corrections? yea, and so much from God's displeasure, that it is but a *not utterly* that God will not take away his loving-kindness; and that it riseth no higher, is for the covenant's sake. How oft doth God tell us, that he punisheth his Church, because of their sins committed; and gives this as the *Therefore?* What is God's *visiting the transgressions of his people?* Was it for an innocent thing, that Christ rebuked Peter? Was it not for luke-warmness, that he rebuked and chastened those *Laodiceans* whom he loved? And was not that for sin, where it is said, *For this cause many are weak and sickly among you, and many sleep?* What meaneth God, when he saith, he *will be sanctified* in his offending children? He cannot *bide his face* for sin, nor abate his gracious influences for sin, and not shew *displeasure for sin* against the offenders whom he so deserts. How wickedly have most pious persons been employed, while they have humbly owned their sins to be the

CHAP.
XVIII.Pl. lxxxix.
30,---34.

Mark viii.

33-
Rev. iii.
19.1 Cor. xi.
30.

Lev. x. 3:

CHAP. XVIII. cause of God's withdrawings and corrections, if what I assert be not a Truth? And how strange are such texts, *You only have I known of all the families of the earth, and therefore I will punish you for all your iniquities.* Now who dare tell God *that he lyes to his face?* &c.

Amos iii.
2.

Testimonies.

You have seen the *Assembly and Elders* at the *Savoy*, positively assert this Truth, in my *last Chapter*, which again consult. See also *larger Catechism*, *Quest. How doth Christ execute the office of a King?* *Answ.* (among other things) “In rewarding their obedience, and correcting (his people) for their sins.”

Pag. 16. THE *Provincial Synod of London* recite, as one of the dangerous *Errors* of that day, *That God doth not chastize any of his children for sin; nor is it for the sin of God's people the land is punished.*

The grounds of the Doctor's mistake.

BECAUSE God laid our sins on Christ, to make atonement for the forgiveness of the Elect, when they repent; therefore God cannot be offended with the Elect for them, before they repent.—Because God doth not hate the believer, as an *unreconciled* God, when he sins; therefore he is *not at all* displeas'd with him, because of the grossest sins.—Because the Refiner is not angry with his

his gold, (which never could offend him,) when he casts it into the fire ; therefore a holy God is no way angry with rational offenders, when he corrects them for their reformation. — Because God will not hate a believer, so as to *damn* him ; therefore he cannot be angry with his people, so as *fatherly to chastize* them. — Because God afflicts *from sin* ; therefore he doth not also afflict *for sin* ; as if he could not rebuke for what is past, if he resolve not against their amendment for time to come. — It seems also, that the Doctor was led into his opinion, by not considering, that anger or displeasure be not passions in God, but a will of correcting ; and are denominated from the kinds and degrees of corrections.

CHAP.
XVIII.

C H A P. XIX.

Of the Beauty of sincere Holiness.

TRUTH. **T**HOUGH the present holiness of believers be not perfect, according to the precepts of the Word ; nor valuable by the sanction of the law of innocency ; nor any atonement for our defects ; and we still need forgiveness, and the merits of Christ, for acceptance thereof : Yet as far as it prevails, it's lovely

CHAP.
XIX.

CHAP. in itself, and pleasing to God ; and is not
XIX. dung or filth.

❧ ERROR. The greatest holiness in believers, though wrought in them by the Holy Ghost, is mere dung, rottenness, and filthiness, as in them.

Proved that this is Dr. Crisp's opinion.

Page. 232:

Know, says he, that the motions and assistances of the Spirit be pure, holy, and without scum, in the spring, to wit, itself; yet by that time these motions and assistances have passed thro' the channels of our hearts, and been mixed with our manifold corruptions in doing, even the whole work becomes polluted and filthy. Our filthiness alters the property of the pure motions of Christ's Spirit; &c. as one drop of poison injected into the rarest cordial, makes the whole, and every drop of the whole, mortal. So that, except the best of our works can pass through us, without the least touch or mixture of any defect or pollution of ours, it cannot but be dung, &c. And whereas it may seem harsh, that even what is the Spirit's, must be involved within that which is a man's own, under the general notion of dung; know, that it once being mixed with our filth, ceaseth to be the Spirit's, and becomes our own: It was the Spirit's when injected; but our flesh being like the viper's stomach, turns the wholesomest food into poison; or like an ulcerous tumour, that turns the purest spirits, and soundest flesh,

flesh, into rottenness: And some of this ulcerous flesh remains in the best saints on earth, and mingles itself in the best service, and so turns the whole into its own nature. Again, All our righteousnesses are filthy, full of men- CHAP. XIX.
Pag. 414.

Do not say, he meaneth, that our gracious actings are too imperfect to be the righteousness for which we are justified: No, he must intend more; for that would not make them *dung*, or rottenness, and cease to be the Spirit's; it would only argue they are imperfect, &c. He hath abundance of such terms, to make holiness *vile*; as before he said much, to render sin *innocent* to the Elect.

Wherein the difference is not.

(1.) IT is not, whether the Holiness, or best acts of a Saint, be such, or so perfect, as to atone for his sin, or to procure a state of pardon. (2.) Nor whether our holiness can make us accepted with God, without Christ. (3.) Nor whether the holiest action of the holiest Saint is such, as not to need forgiveness. (4.) Nor whether by the sanction of the law of innocency, sincere holiness could be accounted holiness. All these I deny; and the last, because nothing but perfect conformity to the precept was holiness; whereas the Gospel-grace makes a great difference between true holiness, tho' imperfect, and

CHAP. what is formally wickedness; between sincere love, and enmity; sincere faith, and
 XIX. utter unbelief.

The real difference.

(1.) WHETHER the sincere holiness of a believer's heart and actions be really *dung* and rottenness. This the Doctor affirms, and I deny; yet I own, we should so esteem it as compared with Christ, as meritorious of Justification. (2.) Whether sincere holiness, as far as it prevails in our hearts and actions, be truly lovely in itself, and pleasing to God, according to the grace of the Gospel, and is not *dung*. This I affirm, and the Doctor denies.

The Truth confirmed.

CONSIDER, That whatever is spoken of holiness in any mere man on earth, since the Fall, is spoken of *sincere holiness*; for perfect holiness none had. I have room but to expostulate this matter. Is that *dung*, which is the effect of regeneration in the soul and actions? Is that *dung*, which is so often honoured with the name of the *Spirit* itself, and called the *Spirit of Love*, of *Prayer*? &c. Is not that more
 2 Pet. i. 4. lovely, which is called the *Divine Nature*? How amiable must that be, which is the
 Eph. iv. *new man after God's Image*? the *new heart*?
 2+. the *Law of God in the heart*, and the *Grace*
 Ezek. xviii of *God*? Are those *Works dung*, to which we
 31. are

are created in Christ Jesus, and enabled by the Spirit? Or is that *filthiness*, which renders Saints *the excellent of the earth*, and the imitators of Christ? Was not this it, for which *Caleb* was said to have *another spirit*? and upon account whereof we must love the godly, as *begotten of God*? Is not that 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. It's no small thing, with which Christ is so pleased in his Spouse, as you see in the *Song of Solomon*. Can that be *dung*, which is a *meetness* for glory, an honour to God, and a credit to religion? How can it be *acceptable to God through Christ*, if it be filthiness, and changed into the nature of our flesh and corruption? *Wickedness* will never be accepted with God for Christ's sake, though *imperfect goodness* shall. Read what is spoken of *Sincerity*, *Uprightness*, &c. and see, will it agree to what's *mortal poison*? What a reproach is it to Christ, to call *his Life* in us, and the *Beginning of Glory*, by this title? Nay, to make his triumphs in us so low, as that all he hath improved his members to, is mere filthiness? It's well if the Scriptures can escape clean, if all the works of the Spirit are thus debased when they pass through men. But I less wonder, that *Dr. Crisp* should speak thus of the righteousness of Saints, as in

CHAP.
XIX.

Eph. ii. 10.
Plal. xvi. 3.

CHAP. XIX. them ; when he is so positive, that the enemies of Christ may have sincerity and singleness of heart towards God, and a constant purpose and inclination of heart to the whole will of God ; and may reach the very practice of the will of God in universal obedience : And that therefore none of these are a sure sign of an interest in Christ. See pag. 450, 451, 452.

Testimonies.

Chap. x,
xiii, xvi.

READ what the *Assembly and Elders* at the *Savoy* say, of effectual vocation, sanctification, and good works ; and so of faith and repentance.

THE *New-England Synod* confute, as Error 36. *All the activity of a believer, is to act to sin.* And Error 35. *The efficacy of Christ's death, is to kill all activity of graces in his members, that he might act all in all.*

READ Dr. *Owen's Treatise of Holiness*, annexed to that of *the Spirit*.

The grounds of the Doctor's mistake.

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 unpleasing to him as *dung*. — Because God *abhorred* the new
moons

moons and sabbaths of the hypocrites; therefore he loaths the sincere obedience of the upright.



Obj. Doth not *Israel* say, *Isa.* lxiv. 6. *All our righteousnesses are as filthy rags?* *Ans.* That is spoken of persons, and not of real holiness. It's the same as *The best of them is as a bryar*: And, *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 wroth, for we have sinned*: q. d. Were we workers of righteousness, thou would'st 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 as prayerless. See also the 6th *verse* it self; *We are all as an unclean thing; 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*, therefore the lively

CHAP. lively actings of grace, through the influ-
 XIX. ence of the Spirit, must be *menstruous*
 ~~~~~ *clothes* or rags?

Obj. THE Apostle saith, *Phil. iii. 8.* For whom I have suffered the loss of all things, and do count them but 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 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 may not be vile in itself. As rivals with Christ, we must hate father and mother: But doth it follow, that father or 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, *Ans. 2.* Gospel-holiness or righteousness is not here intended by dung. The *σκυβαλα* was that *dogs-meat* which he renounced, and left to those dogs (which term they gave the Gentiles) to glory in: *Ver. 2.* But who were those he calls dogs? They were the *concision*, (alluding to *Baal's* priests,) or the Jews that rejected

rejected Christ, by an opinion of more excellency in Jewish observations, and an abuse of the Mosaick frame. And 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.

*Obj.* 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 called *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 concision, 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, which they refusing to accept him, are without; yea, and are 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

CHAP. by faith; as *Rom. ix. 7, 8. Neither because*  
 XIX. *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 privileges; as Gal. vi. 12.
As many as desire to make a fair shew in the
flesh, they constrain you to be circumcised.
 Of this number were they, 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 the *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 a mere pro-
felyte; 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 obe-
 dience, nor Gospel-sincerity; but a life not
 to be blamed by the rule of the *Jewish*
Pedagogie, i. e. in the judgment of
strict observers. (4.) Of these he profes-
 seth a renunciation, when converted to
 Christ: *Ver. 7. But what things were gain*
to me; that is, these that I reckoned 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

And *Ver. 8. Yea doubtless, &c.* that is, I CHAP. XIX.
 have no suspicion of my choice, and am XIX.
 still of the same mind; they are still with ~
 me *vain things*, of no value, compared
 with what I have since known and experi-
 enced in and by Christ. *Yea, 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 friends,
 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 but fully possess Christ, and the com-
 plet effects of his undertaking, in perfect
 peace, holiness and glory, somewhat of which
 are 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. Nay, this is by the faith of Christ;
 our hearts are *purified by faith*; it is in Act. xv. 9.
Christ we are created thereto; and by him
 it is wrought *through faith* in all his mem-
 bers, who are all in him: And in this union
 to him, I desire to continue, and to share
 in its fuller effects. (2.) This holiness, in-
 stead of renouncing, or suffering the loss of
 it, he earnestly *presseth after*, and expects
 to obtain. This is the scope of *Ver. 10,*
11, 12, 13, 14. That I may know him,
viz.

CHAP. viz. perfectly, in his person and influences;
 XIX. *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 to sin: *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*; which 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 for the prize of the high calling of God in 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. Ver. 12. *Not as though I had already attained, neither were already perfect.* Ver. 13. *I count not myself to have appre-*

apprehended, but forget 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, as that lesser degrees should not hinder his pursuit after more?

Obj. BUT, *Vcr. 8.* *Paul* speaks in the present tense, *I do count all things loss*; and therefore it was not his former *Jewish* privileges. *A.* It was his present act 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* is either a *first* interest in Christ, or 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

CHAP. waited for, and if he could be *found in Christ*
 XIX. by an abiding union, he knew he should
 arrive at.

CHAP. XX.

Of Gospel-Preaching.

CHAP. TRUTH. G O S P E L-preaching
 XX.

W h e n the messengers of Christ do publish to fallen sinners the good news of salvation by Christ, to be obtained in the way which he hath appointed in his Word; freely offering salvation on his terms; earnestly persuading, and commanding men in the name of Christ, to comply with those terms, as ever they would escape the misery they are under, and possess the benefits he hath purchased; directing all to look to him for strength, and to acknowledge him as the only mediator, and his obedience and sufferings, as the sole atonement for sin, and meriting cause of all blessings; instructing them in all revealed truth, and by Gospel-motives urging them to obey the whole will of God, as a rule of duty, but especially to be sincere and upright, pressing after perfection.

E R R O R. Gospel-preaching is, to teach men, they were as much pardoned
 and

and as acceptable to God always, as when they are regenerate; and while they were ungodly, they had the same interest in God and Christ, as when they believe; neither can sin any way hinder their salvation, or their peace; nor have they any thing to do to further either of them, Christ having done all for them, and given himself to them, before any holy qualification or endeavour.

CHAP.
XX.

Proved that this is Dr. Crisp's opinion.

The more, says he, the light and glory of the Gospel shines in the true intention of God to his people, the more should they have joy and gladness. Why may not then a believer say, The Lord hath been bountiful to me; God hath done every thing in Christ, and taken away all things that can disturb my peace and comfort? Again, Here is first deliverance, and then service is the fruit of deliverance, not deliverance the fruit of service. The tenour of the law runs thus, First do, then live: The Gospel saith, First live, then do, &c. Do not think, God gives Christ upon condition. Elsewhere he says, Men will be mincing of this truth, and tell you, If you will keep close to God, and if you refrain from sin, especially from gross sin, God will love you, and then you may apply these and these promises to yourselves: But God speaks plainly, Before they had done good or evil, Jacob have I loved. The grace of God is passed over to men, as they

Pag. 159.

Pag. 186.

Pag. 559.

CHAP. are ungodly; &c. *This is the grace of God*
 XX. *revealed, and he hath exhibited it thus freely*
 ~~~~~  
 to men: *Hath the Lord given us commission*  
 Pag. 124. *to preach this Gospel? &c. And again, The*  
*free-man of Christ hath this freedom, that*  
*Christ doth all his work for him, as well as*  
*in him; &c. Christ doth all for them, that*  
*God requires to be done. See more in the*  
 next Chapter. But most of these heads I  
 have proved to be his opinion in several  
 Chapters at large.

*Wherein the difference is not.*

(1.) IT is not, whether we must reveal  
 Christ in his person, natures, offices, suf-  
 ferings, intercession, and whatever describes  
 his glory, suitableness, use, &c. (2.) Nor  
 that we must teach, that Christ hath pur-  
 chased all saving benefits, and that men  
 must look to him as the author of salva-  
 tion, and giver of that grace whereby we  
 obey the terms of life. (3.) Nor that we  
 must declare the free grace of God, in  
 giving his Son for us, and his Spirit to call  
 us, and all the benefits we do receive on  
 our obedience to that call. (4.) Nor that  
 we must describe salvation in all the parts  
 of it, for the comfort of saints, and per-  
 suading of sinners. (5.) Nor that we must  
 make offers of Christ and his benefits to the  
 worst of sinners on Gospel-terms; assuring  
 them, nothing shall hinder their happiness  
 by him, but their refusal to accept of him  
 in

in all his offices. (6.) Nor whether we should inform them, that God hath elected a certain number, whose obedience to the terms of life, our Lord hath undertaken for, and so the Gospel shall not be in vain to all: 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 judge all of us by his revealed will, and not by his decrees. (7.) Nor that we must teach the best men to renounce all the grace they have, and the good they perform, as to being the least atonement for sin, or the least purchase of life, or any addition of merit to a Christ, or sharing in what is peculiar to him. All these I affirm.

*The real difference.*

(1.) WHETHER the Gospel requires any grace or duty, in order to our actual interest in saving benefits? This the Doctor denies, and I affirm, and have proved in several Chapters. (2.) Whether it's Gospel-preaching, to tell men, that they had the same interest in Christ, pardon, and life, while most wicked, as any godly man hath; and that their happiness doth not at all depend on what grace they act, or sin they commit? This the Doctor affirms, and I deny; being assured, that whoever preacheth thus, opposeth the

CHAP. Gospel of Christ, and the plain Truth ;  
 XX. as I have proved at large, *Chap.* i, iii, iv,  
 ~~~~~ vii, viii, x, xi, xii, xiii, xv. (3.) Whether  
 Christ doth do all for a believer, that
 God requires of a believer ? This the
 Doctor affirms, and I deny ; tho' I grant,
 he works all in us, or enables us to do what
 God requires. (4.) Whether the main
 scope of Gospel-preaching is, in Christ's
 name to persuade, and with authority to re-
 quire, sinners to seek and act those graces,
 which saving benefits are promised to ;
 assuring them of salvation, if they comply,
 and declaring that it is impossible they can
 be saved, yea, that their condemnation
 shall be aggravated, if they refuse ? This
 I affirm, and the Doctor denies.

The Truth confirmed.


I. CHRIST doth not do all *for a believer*,
 as well as *in him*. He doth not repent for
 us, nor obey the Gospel-terms for us, nor
 accept of, or rely on himself as a Saviour
 for us. He never is said to do so ; we are
 enabled and required to do these as our
 own personal acts, or perish. It is im-
 possible, Christ should do these things, as
 being inconsistent with his person. Can
 he change his mind, come to himself, and
 turn to God whom he had left, alter his
 purposes, and reform his life ? all which
 are included in repenting. Christ will save
 not ; merely as Christ, but as Christ be-
 lieved

lieved on. *Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you : Whoso eateth my flesh, and drinketh my blood, hath eternal life.* But, can Christ thus eat his own flesh ? Doth he mean, If I be not thus fed on by men, they shall die ? that is, if I do not feed on myself. Christ will be *saved for them*, while themselves are damned, who trust to let Christ *believe for them*, while they continue in unbelief. He doth all for us, which belongs to him as Redeemer ; but we must do all in his strength, which he requires of the redeemed.

2. Gospel-preaching is what I have described : And because the most exception will lie against what I have said of the conditional proposals of benefits on terms of duty, I shall prove, that it is Gospel-preaching, to call men to believe and repent ; and to tell them, if they do so, God will, for Christ's sake, forgive them ; if they do not so, their sin will remain : and also to persuade them, to love, fear, and obey God in true holiness, when they are in a state of pardon, and profess the faith : and if they persevere in doing so, they shall be saved by Christ ; but if they do the contrary, they shall be miserable.

I HAVE proved, that these are Gospel-truths, and therefore to preach them, is to preach the Gospel. Some one part of the Gospel, being Gospel, doth not argue that

CHAP. other parts are not so too. But I shall annex a few more reasons.

 [1.] Thus Christ and his Apostles appointed the Gospel to be preached. That the Spirit of Christ thus directed the Prophets in the Old Testament to preach, none can deny that use to read the Bible. Christ on earth prescribed this way; saying to his Disciples, *Go ye 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.* And as this grace, under this sanction of life and death, was to be urged; so it is added, *Teaching them to observe all things, whatsoever I have commanded you:* Among which, no doubt, is included what he told the Apostles, when they were first commissioned; *Whosoever shall not receive you, and hear your words, when you depart out of that house or city, shake off the dust of your feet: Verily, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.* And, *Whosoever shall confess me before men, him will I confess before my Father which is in Heaven: But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven.* He that loveth father or mother more than me, is not worthy of me: And he that taketh not his cross and followeth me, is not worthy of me: He that receiveth a righteous man, in the name

Mark xvi.
15, 16.

Mat. xxviii
20.

Mat. x.
14, 15.


Ver. 32.

Ver. 33.

Ver. 37.

Ver. 38.

Ver. 41.

of a righteous man, shall receive a righteous CHAP.
 man's reward. These are part of Christ's XX.
 speech to his Apostles, when he first sent 
 them forth to preach: And so from Hea- Acts xxvi.
 ven he taught Paul to preach. — See how 18.
 Paul instructs Timothy to preach. (1.) He
 enumerates very many Duties, which he
 was to urge and exhort. And, (2.) He
 frequently requires him to back these ex-
 hortations, with promises in case of obe-
 dience, and threatnings in case of disobe-
 dience. I shall instance a few; Godliness I Tim. iv:
 is profitable unto all things, having the pro- 8, 9.
 mises of this life, and that which is to come:
 This is a faithful saying, and worthy of all
 acceptation. What, are the promises of the
 life to come to godliness? Yea, though it's
 now with some no true Saying. And, Take Ver. 16.
 heed to thyself and thy doctrine, for in do-
 ing this, thou shalt both save thyself, and
 them that bear thee. Here's pressing to do-
 ing, with a promise of life. Again, God- I Tim. vi.
 liness with contentment is great gain: But 6, 9.
 they that will be rich, fall into temptation,
 and a snare, and into many foolish and
 hurtful lusts, which drown men in destruction
 and perdition. Charge them, &c. that Ver. 17,
 they do good, be willing to communicate, 18.
 laying up in store for themselves a good
 foundation against the time to come, that they
 may lay hold on eternal life. And he de- 2 Tim. ii.
 clares, It is a faithful Saying; for if we be 11, 12.
 dead with him, we shall also live with

CHAP. him; *if we suffer*, we shall also *reign* with
 XX. him; *if we deny him*, he will also *deny us*.

Can any man think, we ought not to plead with men, and preach, as Christ and his Spirit charge us? Or would he appoint us to preach what is not his own Will or Gospel?

[2.] IN this manner did Christ and his Apostles preach the Gospel. Read Christ's Sermon on the mount. Does he not urge to Graces there, by promised Blessings, and denounced Threatnings? The first none can doubt; and the last is as evident. *Salt, if it lose its savour, is good for nothing but to be cast out: He that shall break the least Commandment, and shall teach men so, shall be called the least in the kingdom of Heaven: And, except your Righteousness exceed the Righteousness of the Scribes and Pharisees, you shall in no case enter into the kingdom of Heaven. Others are said to be in danger of Hell-fire; and if cast into Prison, thou shalt by no means come out thence: And if thy Right Eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee, that one of thy Members should perish, and not that thy whole Body should be cast into Hell. See also the Parable of the Seed, of the Talents, of the Virgins, and of the Marriage Supper. Was it not Christ that declared, He that believeth not, the wrath of God abideth on him? If you believe not, you shall die in your sins: If you*
 repent

repent not, *you shall all likewise perish*. Vain World! that think, they can *out-preach Christ*, or that theirs is Gospel, which obstructs the very things that his ministry was designed to. He that knew the scheme of truths, used his Satisfaction, as the great motive to Obedience; but not, as what made it needless in its own place. — The Apostles obeyed and imitated Christ. The first Sermon of *Peter* includes this: *Repent and be baptized every one of you, for the Remission of Sins, &c. for the Promise is to you, and to your children, and to as many as the Lord shall call: And with many other Words did he testify and exhort, saying, Save your selves from this untoward Generation.* Read his Epistles, and see how he moves by Threatnings and Promises, and preaches Duties. The Apostle *Paul* gives the Sum of his Ministry to the *Ephesians*, &c. *testifying both to the Jews and to the Greeks, Repentance towards God, and Faith towards the Lord Jesus; Wherefore, says he, I am pure from the blood of all men, for I have not shunned to declare unto you all the Counsel of God.* It's he that says, *If any man love not the Lord Jesus, let him be Anathema maran-atha: What a man soweth, that shall he also reap: And he shall come in flaming fire, to take vengeance on all that know not God, and obey not the Gospel.* What he says of Free-Grace, and Christ's Righteousness, in opposition

ACT. ii.

38, 40.

ACT. xx.

21.

Ver. 26,

27.

1 Cor.

xvi. 22.

Gal. vi. 7.

2 Thess.

i. 8.

CHAP. position to Man's merits, does not clash
 XX. with what he says of the Necessity of Graces
 and Duties, as the required Terms of such
 Blessings as God promiseth to them. The
 Apostle *James* is as express as can be;
 read his Epistle, and doubt; which seems
 to be written against some Libertines, who
 perverted the Doctrine of Grace delivered
 by *Paul*: And *Peter* expressly speaks of
 these mens wresting *Paul's Epistles* in this
 very point; as I could fully prove. Read
 also the Epistle of *Jude*, who agrees with
 the rest, in arguing for Holiness from
 Threats and Promises.

2 Pet. iii.
16.

[3.] WHEN the Gospel is said to be
 preached, you will find, that then Graces
 and Duties are preached under a Gospel-
 Sanction. The Apostle *Peter* speaks of the
 A&t. xv 7. *Gentiles hearing by his mouth the Word of
 the Gospel*: And what this was, appears
 from the Discourse to which he there re-
 fers; *Of a truth I perceive, that God is no
 respecter of Persons*; but in every nation,
 he that feareth him, and worketh righteous-
 ness, is accepted with him: *The Word which
 God sent unto the Children of Israel, preaching
 peace by Jesus Christ, (he is Lord of all,)*
 A&t. x. 34, & seq. *&c. he commanded us to preach unto the peo-
 ple, and to testify, that it is he which was
 ordained of God to be the Judge of quick
 and dead: To him give all the Prophets
 witness, that through his name, whosoever
 believeth in him, shall receive remission of
 sins.*

Ver. 42,
45.

ins. Thus also *John* declares, *I saw another Angel* in the midst of heaven, *having the everlasting Gospel* to preach to them that dwell on the earth, &c. saying with a loud voice, *Fear God, and give glory to him, for the hour of his Judgment is come; and worship him that made heaven and earth.* So where it is said of *Paul* and *Barnabas*, that *there they preached the Gospel*, their calling them to *turn from Idols to the living God* is mentioned as a part of it.

CHAP. XX.
Rev. xiv.
6, 7.

Act. xiv.
7, 15.

[4.] THE nature of the Gospel requires, that the Ministry should include these things, and that it be preached in this manner. It is *the Gospel of the Kingdom*: It is *the Law of Christ*, to whom all judgment is committed; it is the *Law of Liberty*, the *Law of Faith*, &c. The great Design of it is, to destroy Satan's Empire, and recover lost Sinners to God. To this End it reveals, that Salvation is to be had in Christ, if we come to God by him, though we be lost in ourselves. And it's the Call of God in Christ, to *come to him* and *bear him*: Nay, it's the Charge of Christ, who for his *dying* is made *Lord both of the dead and living*. Now can any think, that many Duties must not be parts of the Gospel, as well as *believing*? or that Christ hath not Arguments from Benefits and Dangers, from Promises and Threats, to strengthen his Charge? The preceptive part of the whole Law is in his hand, and there

Mat. iv.

Gal. vi. 2.

Isa. lv. 3.

CHAP. there is authority in all his Injunctions and
 XX. Calls: Else what means *obeying* the Gospel,
 { *subjection* to the Gospel, *disobeying* the Gospel,
obeying the Truth, *obedience of Faith*? and
 many such Expressions. That there be
 Gospel-Threats and Promises annexed to
 his Precepts, I have fully proved: And I
 could easily shew, that the substance of all
 Obedience, is said to be *Obedience* to the
Law, the *Truth*, and the *Word of Christ*.
 Now if things be so, can we think, that
 we preach not the Gospel, when we preach
 Duties? or that we preach not the Gospel,
 when we urge Obedience to these Duties
 from Gospel-Promises and Threatnings? as
 if all Christ's Commands were mere *Coun-*
sels. It is no preaching with Authority, if
 we omit this: It is no answering the End
 of the Gospel, if we wave this: There is
 no aptitude in the Ministry to draw men
 to Christ, without this. The Apostle
 gives us another Specimen of his preaching
 Col. i. 28. Christ, when he says, *Whom we preach,*
warning every man, and teaching every man
in all Wisdom, that we may present every
man perfect in Christ. What is *snatching*
men as brands out of the burning? compelling
to come in? &c. What Pleas do the
 Apostles use? *Rom. xii. 1. 1 Pet. iv. 17, 18.*
2 Pet. iii. 11, — 14. &c.

[5.] THEY do not preach the Gospel of
 Christ *at all*, who preach contrary to the
 scope of this truth; no, nor they *duly*,
 who

who neglect to preach according to it. CHAP. XX.
 Christ never sent such news to sinners, That they were always pardoned and adopted; and they need only believe it, to know that it is so: He never told them, That they have nothing to do to the participation of saving benefits; he hath believed *for them*, and repented *for them*, &c. Woe to them, that will live as believing this! Christ knew how to support the honour of his grace, without overturning his throne. To preach at this rate, may excite the affections of some; but, without a miracle, will never convert a soul; and it needs an antidote, which, I hope, some of the upholders of it have. It is the same with the language of the tempter, with the arguings of the flesh, and the conceits of presumptuous sinners. Could they that *knocked at the door*, be kept out, Luk. xiii. 25. or the five *foolish virgins* be excluded, who went out to meet the Bridegroom, if this be true? *Who hath warned you to flee from the wrath to come*, Mat. iii. 7. will be the language of the Spirit to the impenitent. He is *my brother*, Mar. iii. 35. (saith Christ,) *that doth the will of my Father*. And, *If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the Doctrine which is according to godliness; he is proud, knowing nothing, &c.* 1 Tim. vi. 3, 4. He that talks of preaching Christ, without preaching his laws, his title to rule us, his offers,

his

CHAP. his method of grace, and his motives to
 XX. urge men; profanes and plays with that
 { sacred Name,

Testimonies.

THE *Assembly*, and *Elders* at the *Savoy*, have given us their thoughts, in what I have cited in the *Chapters*, of the conditionality of the Covenant; of the necessity of faith to union with Christ; of justification; of the free offers of Christ to sinners; and the necessity of holiness. Consult the places. See also *larg. Catech.* Qu. *What doth God require of us, that we may escape his wrath and curse?* A. "He requireth of us, repentance towards God, faith towards our Lord Jesus, and the diligent use of the outward means, &c." The *Elders* at the *Savoy* say, "The revelation of the Gospel unto sinners, made in divers times, and by sundry parts, with the addition of promises and precepts for the obedience required thereto, &c." — But I cannot enlarge, or I could shew, how Dr. *Owen* pleads of this Gospel-ordination, and shews there be Threats and Promises therein. — See what the *New-England Synod* say on the former heads. They cite *Error 33. To act by virtue, or in obedience to a command, is legal*: And they thus confute it; "So is it also Evangelical: The mystery of the Gospel is said to be revealed for the obedience of faith: Rom. xvi. 25.

Declar.
 chap. xx.
 a. 3.

“ The Lord is the author of eternal salvari- CHAP.
 “ on to *all that obey him.* Heb. v. 9. &c.” XX.
 The 29th Error of Mrs. H. was, *That such*
exhortations as these, Work out your salva-
 tion with fear; make your calling and
 election sure, *are spoken to such as are under*
the covenant of works. — Mr. Norton says,
 “ Believers obey the Gospel perfectly, with
 “ the perfection of parts: The Gospel is
 “ the law in Christ: The rule of righte-
 “ ousness is the same in the Law, and in the
 “ Gospel, though the manner and end of
 “ obeying are changed.” And, “ The
 “ obedience of *good men* is rewarded accor-
 “ ding to the promise annexed to the pre-
 “ cept.” See what all these say, in *Chap.*
viii. of the conditionality of the covenant.

Orthed.
 Evang.
 pag. 213.

Pag. 105.

The grounds of the Doctor's mistake.

BECAUSE Christ's sufferings procured
 salvation, and assure it to such as obey the
 Gospel; therefore the Gospel enjoineth no-
 thing to be obeyed. Because the law en-
 joined *doing*, as the perfect righteousness for
 which life was a debt; therefore the Gos-
 pel requireth *nothing to be done*, as the
 means of partaking of that salvation which
 is merited by Christ. Because it's legal to
 preach the sanction of the law of innocency;
 therefore it is not Gospel, to press the Gos-
 pel-sanction. The Reverend Mr. Cole af-
 firms, “ There is Law enough in the Got-
 “ pel: The Gospel holds forth the danger

Of Regen.
 pag. 101.

“ and

CHAP. "and remedy too." Had Dr. *Crisp* noted
 XX. this truth, many mistakes had been
 prevented.

· C H A P. XXI.

Of Legal Preaching.

CHAP. **B**EFORE I proceed, let me inform
 XXI. thee, That *Legal-preaching* hath an
 uncertain found. For, (1.) If by *Legal* is
 meant, the precepts and revelations of God
 in Christ, for the conversion and govern-
 ment of lost men, under Gospel threats
 and promises; then to be *Legal-preachers*
 (as preachers of this law,) we account our
 duty and honour. All the Prophets, even
Isaiab himself, yea, Christ and his Apostles,
 were all *Legal-preachers*. The law, in this
 sense, is that which converts, comforts,
 healeth, saveth, &c. Whatever is spoken
 in praise of the *Word*, of the *truth*, of the
commandments of God and Christ, are spo-
 ken of the law, in this sense: And it is
 the same with the Gospel, as I have proved,
Chap. xx. And they are enemies to Christ
 and souls, that disdain to be such *Legal-*
preachers. But, (2.) There is a *Legal-*
preaching, which is opposed to the Gos-
 pel; and this indeed is a crime. The word
 being used as a reproach, this must be in-
 tended,

tended, if men understand what they speak of: And to that, this Chapter refers. CHAP. XXI.

TRUTH. Legal Preaching, is to preach the law as a covenant of innocency, or of works; or to preach the *Mosaick* or *Jewish* covenant of peculiarity. But it is not *Legal Preaching*, to require and persuade to faith, holiness, or duties, by Promises and Threatnings, according to the grace of the Gospel, and to direct men to fear and hope accordingly.

ERROR. Legal Preaching, is to call people to act any grace, or do any duty, as a required means of salvation or inward peace; or to threaten them with death or any affliction, to cause fear, if they commit the grossest sins, and backslide, and fall away; or to promise them any blessing, upon their obedience to the commandments of Christ; or to urge the Threatnings, to persuade sinners to believe and repent.

Proved that this is Dr. Crisp's opinion.

THE DOCTOR says, *If persons are not united to Christ, and do not partake of justification before they do believe, &c. then mark what will follow, That there will be a bringing to life again the covenant of works.* Pag. 616.
 Obj. How doth this follow? I answer, thus: *You must of necessity press upon your selves*
S
these

CHAP. *these terms, or such like; I must do, that I*
 XXI. *may have life in Christ; I must believe, there*
 ~~~~~ *is no life till I do believe. Now, if there be*

Pag 561, *believing first, then there is doing before liv-*  
 562. *ing. — This likewise batters to the ground*  
*that way of urging men to holiness which some*  
*hold forth, That if men do not these and these*  
*good works, and leave not these and these sins,*  
*then they must come under the wrath of God,*  
*&c. The love of God constrains the faithful,*  
*and not the fear of wrath; a sense of being*  
*delivered from it, not a fear of wrath to come.*

Pag. 559. — *But some will say, The preaching of*  
*the terrors of the law, and the wrath of*  
*God, and damnation, and hell-fire to men, is*  
*a safer way to take men off from sin, than to*  
*preach grace and forgiveness before-hand, &c.*  
*For answer to this I say, If we preach wrath*  
*and damnation, we must either make them*  
*believe, they lie under that wrath, and that*  
*wrath shall come upon them; or we must*  
*make them believe, that though there be wrath,*  
*yet it shall not fall upon them: Now, if we*  
*tell them of wrath and damnation, and say,*  
*they are secure from them, and they belong*  
*not to them; to what purpose do we tell them*  
*of wrath? We had as good hold our tongues,*  
*and say nothing. &c. And he shews, how*  
*it is bringing back the Covenant of Works,*  
*to tell them, that God will be angry with*  
*them, if they commit sin, or do not such*  
*and such duties.*

Wherein the difference is not.

CHAP.


XXI.



(1.) IT is not, whether it is *Legal Preaching*, to preach duties or holiness; as if men must perfectly believe and obey, or they shall unavoidably perish. (2.) Nor that it is *Legal Preaching*, to denounce wrath and hell, as miseries from which there is no relief by Christ in the way of the Gospel. (3.) Nor that it is *Legal Preaching*, to press men to faith, repentance, and other duties, as if they were to be performed in their own strength, without the grace of Christ, and influences of the Spirit. (4.) Nor that it is *Legal Preaching*, to promise salvation to any action, if the performer thereof be unregenerate, unbelieving, and impenitent. (5.) Nor that it is too much *Legal Preaching*, to be always pressing the duties of the law of nature; but to neglect preaching faith in Christ, repentance, regeneration, &c. and so to neglect, to make the person, office, sufferings and intercession of Christ, as also our relation to him, and dependance on him as mediator, with other Gospel mysteries, known to their hearers. (6.) Nor that it is *Legal Preaching*, to preach that our faith, holiness, or good works, stand in the same place now, as perfect obedience did under the law, viz. to render the reward to be of debt, or to be the meritorious righteousness for which we are justified. (7.) Nor that it is *Legal* to

CHAP. preach, that our best obedience doth not  
 XXI. deserve wrath by the law, as a rule of misery  
 and happiness: Or, that it doth not need  
 forgiveness, or is any supplement of Christ's  
 righteousness: Yea, or to neglect to call  
 men to renounce all in themselves, as any  
 atonement for sin, or cause of pardon; and  
 to look to Christ as the only propitiation,  
 and purchaser of all our blessings, and the  
 cause of the acceptance of our persons and  
 performances. (8.) Nor that it is *Legal*  
*Preaching*, to omit to urge men to obedi-  
 ence by Gospel motives; as, what Christ  
 suffered, the love of God in him, the be-  
 nefits afforded by him, the helps he vouch-  
 safes, the relations he admits us to, and the  
 like. (9.) Nor that it is *Legal*, to shew  
 men their misery and sinfulness, and not to  
 inform them of the Gospel-way of salva-  
 tion. (10.) Nor that it is too *Legal*, to  
 neglect to excite holy souls to an ingenuous  
 obedience, from love to God, as well as a  
 holy fear. (11.) Nor that it is *Legal*, to  
 encourage such fear, as imports a life of  
 torment, destructive to our hopes and joy:  
 Or, as if every miscarriage should over-  
 turn assurance, though the dominion of sin be  
 not justly suspected. (12.) Nor that it is  
*Legal Preaching*, to assert *Judaism*, or the  
*Mosaic Pedagogie*; viz. to press circumci-  
 sion, sacrifices, a covenant of peculiarity,  
 the *Jewish* priesthood or sabbath, or an  
 abuse of the law, in opposition to Christ  
 our



our Saviour, who is the end of all types, CHAP.  
 &c. All these I affirm. These indeed XXI.  
 make up that preaching of the law, which   
 is opposed to Christ, to grace, and to the  
 Gospel.

*The real difference.*

(1.) WHETHER it is *Legal Preaching*,  
 to require people to repent and believe, that  
 their iniquities may be forgiven for Christ's  
 sake. This I deny, and the Doctor affirms  
 against the scope of the Gospel; as I have pro-  
 ved, *Chap. viii, x, xii, xx.* (2.) Whether it be  
*Legal Preaching*, to press holiness, and  
 Gospel obedience, as necessary to the salva-  
 tion of a justified person. This the Doctor  
 affirms, and I deny, upon reasons given,  
*Chap. viii, xiii, xvii.* (3.) Whether it be  
*Legal*, to threaten such penalties as are short  
 of damnation, against such offences, as are  
 consistent with sincerity, and yet avoidable  
 by serious care and diligence. This the  
 Doctor affirms, and I deny; for which see  
*Chap. xiii, &c.* (4.) Whether it be *Legal*, to  
 preach wrath and damnation, against prevail-  
 ing infidelity, impenitency, ungodliness,  
 enmity to God, profaneness, apostacy,  
 and utter neglect of good works; so that  
 wrath be urged, as a motive to acceptance  
 of Christ, and to sincere subjection to him;  
 and the Gospel-way of escaping there, be  
 discovered, and persuaded to. This the  
 Doctor affirms, and I deny; being well as-  
 S 3 sured,

CHAP. fured, that Christ and his Apostles preached  
 XXI. thus; and these threatnings of God used  
 since the Fall, are otherwise vain; as I have  
 proved, *Chap.* xiii, x, &c. (5.) Whether  
 it is *Legal Preaching*, to excite good men  
 to an holy fear of threatned evils, as far as  
 they find just cause to suspect the domi-  
 nion of sin, or danger of apostacy, or the  
 power of carnal security. This the Doctor  
 affirms, and I deny.

*The Truth confirmed.*

CONSULT the xxth *Chap.* and those be-  
 fore mentioned, and thou wilt find, that  
 what the Doctor calls *Legal-preaching*, is  
 the tenor of the Gospel, and the truth ac-  
 cording to Jesus. It's what the *Assembly*  
 affirm to be the *Grace* of the New Cove-  
 nant, and not the Covenant of Works: It's  
 the method appointed to recover apostate  
 sinners, and not to govern innocent man.  
 I have nothing left to do, except to vindicate,  
 That it's the Will of God, that we  
 should excite a holy fear of threatned evils;  
 and this in *good* men as well as *bad*, during  
 their pilgrimage.

*Obj.* THE Doctor allows a fear of reve-  
 rence towards God, from the infinite dis-  
 tance between him and creatures. *A.* He  
 doth so, but it's no more than will be in  
 Heaven itself. And therefore I add, that  
 we ought to preach so, as to beget a fear  
 of caution from the due sense of danger;

not

not indeed so as to extinguish just hopes or joy; not to exclude love, or introduce a spirit of bondage, or tormenting amazement; but to prevent security, and awaken diligence, till our danger is past, and our warfare be accomplished. For,

CHAP.  
XXI.

I. SUCH Fear is our duty, by Gospel-precept. *Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.* Here is an evil to be feared, and sense of danger is to awaken it; *Lest any man fall after the same example of unbelief: Wherefore take heed, lest any man deceive you.* This duty is annexed, when the safety and comfort of our present state is most represented; for we are to be *looking diligently, lest any man fail of the grace of God.* And the Apostle, when he had finished the peculiar liberties of the New Testament-time, adds, *See that ye refuse not him that speaketh for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from Heaven: Wherefore let us have grace, whereby we may serve God acceptably, with reverence and godly Fear; for our God is a consuming fire.* Here is awe impressed by danger; *much more shall not we escape, if &c.* Say not, the Saints shall not turn away; for yet, here's an awful Threat if they do, and *Fear* is the means here intended to keep them from turning away.

CHAP. And to this purpose are those Cautions ;

XXI. *Work out your own salvation with fear and trembling : Be not high-minded, but fear : And, Sin no more, lest a worse thing come unto thee.* Job. v. 14.

2. WITHOUT this Fear in sense of danger, many of the great Duties of Religion are excluded. What is a *tender Heart*, but a heart impressed by a mixture of Fear and Love ? Who is *contrite*, but he *that trembleth at the Word* ? And are not *taking heed*, solicitous care, and holy watchfulness, great Duties ? But if you exclude Fear of danger, are these possible ? Nay, when God calls us to these, he doth it by representing Danger as what is to be dreaded, and thereby begetting Fear. *Take heed, lest any man deceive you ; for many shall come in my name, &c. Watch ye therefore, &c. lest coming suddenly, he find you sleeping. And take heed to yourselves, lest at any time your hearts be overcharged, &c. and so that Day come upon you unawares ; for as a snare shall it come, &c. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.* Again, *Take heed, lest there be in any of you an evil heart of unbelief in departing from the living God ; but exhort one another, &c. lest any of you be hardened through the deceitfulness of sin. For if God spared not the natural branches, take heed lest he spare not*

Mark xiii.  
5, 6.  
Ver. 35,  
36.

Luke xxi.  
34,—36.

Heb. iii.  
12, 13.

Rom. xi.  
21.

*not thee.* And, *grudge not one against another, lest ye be condemned; behold, the Judge standeth before the door.* Are not all these intended to beget Fear? Are not the motives drawn from things, that must strike an awe of Danger? The Lord argues to a Fear of apostacy, of unpreparedness, of being rejected at Christ's coming, of being cut off and condemned; and God is represented, not only as *great* above us, but as *our Judge*, as a *consuming Fire*.

CHAP.  
XXI.  
Jam. v. 9.

3. THIS Fear is entertained by, and approved of, in the best men. *I keep under my Body,* (says the Apostle Paul,) *lest that by any means, when I have preached to others, I myself should be a castaway.* Was there no Fear here, in a sense of danger? *Noah,* Heb. xi. 7. *moved with Fear,* prepared an Ark. *David* Psal. cxix. *tells us, My Flesh trembleth for Fear of thee,* 120. *and I am afraid of thy Judgments.* And, Pro. xxviii. *Happy is the man that feareth always.* It 14. was the want of this, that's branded in the Virgins; *they all slumbered and slept.* The Tremblings of *Habakkuk*, and his *Faith*, were 16, 17. consistent.

4. THIS Fear is absolutely necessary to Saints in their pilgrimage. What men should we be, if Fear were extinct? What would our remains of corruption, our great snares, the heaps of earthly diversions, while eternal things are invisible, reduce us to without Fear? Would Backsliders recover themselves, without Fear?

or

CHAP. or would men in Difficulties hold out ?

XXI. God knew our Frame, when he saith,

*And if ye call on the Father, who without respect of Persons judgeth according to every man's work, pass the time of your sojourning here in fear.* This text ill agrees with the

Doctor's notion : We have *no work* to do for eternity, as if the Judgment-day were past ; away with Fear of wrath or danger, as if we were in Heaven already. Some good men may fancy an ingenuous life of love exclusive of all Fear, in this world ; but though *they* could be safe and vigorous thereby, it follows not that all other good men can, and we must preach the mind of Christ to them. But I fear they know not, or observe not their own hearts, who pretend to this ; and if they fall into many gross sins and neglects, and trust in this opinion, God calls them to fear their state :

*Seeing ye know these things, beware lest ye also being led away with the Error of the wicked, fall from your own stedfastness. He will most safely walk in love, and maintain assurance, that is in awe, as his sins grow strong, and his graces decline.*—

I might shew, that all God's threats are despised, if without this Fear ; yea, his being our future Judge is slighted, his wise methods of government are disregarded, and one great help to our salvation lost, by

opposing this Fear. *Fear him, that can cast soul and body into hell, is Christ's charge.*

*1 Pet. i. 17*

*2 Pet. iii. 17.*

*Luk. xii. 5.*

charge. And, *If thou do that which is evil, be afraid.* And if we must fear the magistrate, as the minister of God's wrath here; much more must we fear eternal wrath, if we sin ourselves into such symptoms, as the Gospel declares a danger of eternal damnation by. For tho' the Gospel doth not say as the law, that all sinners shall be damned; yet it saith, that all impenitent sinners shall be damned. And this we are bound to preach, and not to gratify the Devil to the ruin of souls. But they are in danger, who are above this kind of Preaching; and security, libertinism, and stops to the conversion of sinners, will prevail, as this Preaching grows unfashionable. Nay, let me hear a man of this opinion preach a few Sermons, and I'll demonstrate, he'll give the lye to his own principle, by urging Fear by some arguments from danger; or he'll expose himself to the contempt of all, when-ever he dissuades from sin.

CHAP.  
XXI.  
Rom. xiii.  
4.

### Testimonies.


I HAVE recited so much belonging to this head, *Chap. i, viii, xi, xii, xiii, xvi, xvii, xix, xx.* that I need only add to the last Chapter, that these are condemn'd as Errors by the *New-England Synod*: Error xxxii. *After the revelation of the Spirit, neither devil nor sin can make the soul to doubt.* Error xlvi. *Conditional premises are legal.* Error

CHAP. Error lii. *It is legal to say, we act in the strength of Christ.* Error lvi. *A man is not effectually converted, till he hath full assurance.* Error lvii. *To take delight in the holy service of God, is to go a whoring from God.* Error lix. *A man may not be exhorted to any duty, because he hath no power to do it.* Error lxx. *Frequency, or length of holy duties, or trouble of conscience for the neglect thereof, are all signs of one under a covenant of works.* Error lxxviii. *Faith justifies an unbeliever, that is, that faith that is in Christ, justifieth me that have no faith in myself.* Error lxxvi. *The devil and nature may be the cause of a gracious work.* All these the Synod confutes; as also that speech, *If Christ will let me sin, let him look to it, upon his honour be it.* With these notions, so exclusive of Fear and Care, were they pester'd. — Dr. Owen affures us, “ He had written very much of the nature and use of Threatnings under the Gospel, and the Fear that ought to be ingenerated by them in the hearts of men.”

• *The grounds of the Doctor's mistake.*

BECAUSE the law of works made life to be of debt for perfect doing; therefore it is legal, to call men to do what Christ commands, in order to any benefit, which he promiseth by the grace of the New Covenant to bestow on such as shall so obey him.



him. — Because it is legal, to denounce CHAP.  
 wrath as *unavoidable*; therefore it is legal, XXI.  
 to denounce wrath, that it may be *avoided*.   
 —Because God is not angry with his people for sin, when he hath forgiven them it upon repentance; therefore they should not be called to fear his anger, as a dissuasive from sin, or motive to repentance, when they have sinned. — Because we cannot say the Elect shall at last be damned, being that God will bring them to faith and repentance, that they may be saved; therefore it is legal, to tell them they shall be damned, unless they believe and repent, though Christ oft tells them so. — Because the believer is not in a *state* of wrath; therefore it is legal, to warn him against apostacy, from the terror of that wrath which apostacy would bring him under: And note, Reader, That all awful expressions against apostacy, are especially directed to true believers. — Because we should not destroy the hope or joy of an humble, watchful Christian; therefore it is legal, to alarm and awaken the drowsy, careless, backsliding Christian.

## C H A P. XXII.

## Of the Exalting of Christ.

CHAP. XXII. **I** DO observe, that the pretence for these opinions, is, That they exalt Christ, and free grace. Under this shadow *Antinomianism* set up in *Germany*. This was the great cry in *England* above fifty years since. The *Synod of New-England* expose this as one of the speeches of those whom they call *Antimonians*: *Here is a great stir about graces, and looking to hearts; but give me Christ: I seek not for graces, but for Christ: I seek not for promises, but for Christ: I seek not for sanctification, but for Christ: Tell not me of meditation and duties, but tell me of Christ.* Dr. *Crisp* very often bears upon this point, as if all he said were to advance Christ and grace: I shall therefore enquire, Whether the opinions of Dr. *Crisp*, or the Truths I have stated, do most exalt Christ and free grace.

IT were enough to say, that I have proved his opinions to be *Errors*; and what I have laid down, to be *Truths*: Then Christ is more exalted by these Truths. He needs no lyes to advance his praise, and knew how to provide the best for his own glory, by what he hath revealed. But for farther evidence, I shall shew,

I. How

1. How Christ is said to be exalted, CHAP.  
 according to the Gospel. It is not, what XXII.  
 we fancy will exalt him, but what he de-  
 clares conducive to his praise, that he will  
 accept for glory. He that will not allow  
 men to worship him in a way they think  
 most devout, but binds them to his own rule,  
 to exceed which is superstitious; will less  
 venture his glory to our ignorant methods,  
 whereby we are apt to diminish his real  
 glory, when we conceit he is exalted. It's  
 an honour becoming his person and offices,  
 which is his honour, and not what seems  
 dazzling to our blind affections. His di-  
 vine glory cannot be added to, but only  
 declared. It's only the glory of Christ, as  
 mediator, that I shall speak of. As to  
 this, Christ is exalted, when every knee  
*bows to him*; when made a Prince and a  
*Saviour, to give repentance, and remission*  
*of sins*; when his kingdom is enlarged;  
 when his people are filled with the fruits  
*of righteousness*; when their grace is per-  
*fect*; when they suffer and act vigo-  
 rously for him; when we own his priestly  
 and kingly office; relying on the first, as  
 that whereby satisfaction is made, and all  
 the blessings for sinners purchased; and  
 yielding to his kingly office, as that whereby  
 he applieth the effects of his merits; and  
 when we submit to the Word, as it brings  
*every thought into subjection to Christ*. We  
 are the glory of Christ, when we labour in  
 his

Phil. ii. 10.

Acts v. 31.

Isa. xlix.

5, 6.

Phil. i. 11.

2 Theff. i.

11, 12.

Phil. i. 20.

Zech. vi.

13.

2 Cor. x. 5.

2 Cor. viii.

CHAP. his work, and walk worthy of his name :

XXII. And *he is all in all*, when *Jews* and *Gentiles*

put on the new man, which is created after  
Col. iii. *him in righteousness and true holiness* ; and


10, 11. when we *live and die to him*, as our su-  
8, 9. preme Lord, and submit all our actings to

his glory, as our end. These places express, that Christ is hereby exalted ; consult them, and thou wilt find it so.

2. THE Truths I have stated, do tend to the Exaltation of Christ in this manner ; and none can doubt but they lead to his glory, as he is *King*. All that can be objected, is, Whether I do exalt him enough, as *Priest* ? To which I say, I have spoken as the Word directs ; and I am willing to own any thing that lays man low, and exalts Christ as the only *atonement*, the only *purchaser* of all our blessings, the only *procurer* of our acceptance, the *author* and *finisher* of all grace. Nothing can add to his satisfaction or fulness ; pardon, peace, life, are all the effects of his sole merits. We must do all in his name, act in his strength, daily live on him for all supplies, and look to him for acceptance ; without whose incense, the best man, and the best action, were an abomination. What I contend for, is *his government*, so wisely contrived to apply his blessings to men in a state of trial.

3. THE opinions of Dr. *Crisp*, as opposed to these Truths, cannot exalt Christ ;

yea, by the above description, every one of them cast a reproach upon Christ. I'll ask thee, Is Christ *exalted*, when he is made the very blasphemer, and loaded with the filth of sin, and thereby odious to God till he *sweat it out*? Is he *exalted*, in making so innocent to the Elect, when they commit it, that tho' they do the fact, yet the filthy form of it is not theirs, but Christ's; and therefore they are not defiled thereby, but are *as holy* as Christ, *as lovely* as Christ, even when they commit murder? &c. Is man *debased*, and Christ *exalted*, when there is a change of person between Christ and them, we as righteous as Christ, and he as loathsome as we; and we should not charge ourselves with sin, when the greatest enormities are committed? Is Christ *exalted as King*, when all his commands are made *mere counsels*? He is a King, but hath neither promises nor threats annexed to his laws. He hath no right to chastise for sin: He offers blessings on terms, pleads earnestly, sends his Spirit and ministers to strive; but all this while, his Spirit nor Word do nothing to save us. Our compliance with his Calls yields no benefit; our rejection of them puts no hindrance. Our grossest villainies should not be bewailed, in order to Pardon; nor himself believed in, to that end. Our sins can do us no harm at all; nor is holiness, tho' so oft urged by him, a jot of our way to Heaven. Is Christ *exalted as a Head*, that hath actual mem-

CHAP. XXII.  bers oft sixty years slaves to the Devil, enemies to himself, and life, and people, without his Spirit, or a line of his Image; and publick curses? &c. Is he *honoured* as *Mediator*, when men are invested in all his covenant-bleffings, washed and adopted, before they so much as own that God to whom he is a Way, or renounce his enemy the Devil, or confess their sins, or purpose any amendment, or see their need of him, or desire to fear or love him; yea, do resolve the contrary? Is Christ *exalted* as a *holy Redcemer*, by being represented so intent on our mere impunity, as to contrive so little for our holiness? He repents and believes for us, and requires no such things from us as a means of benefits. The holiness he here improves the best to, is but dung and filthiness. Though he pretends to encourage, exhortate and reprove; yet indeed he governs his Elect as Brutes, neither hope nor fear must influence them. He hath no rule to judge them, but the Decree of Election; though he warns us so oft of the solemnities of the Last Day. No man must intend his own good, in any duty he performs; though he speaks so much of his rewards, yet they have no respect at all to what we do, they will be as much ours for the greatest neglect. The comforts of Assurance itself depend on no signs of renovation; but concluding in our selves upon an inward Voice, that our sins are

are

are pardoned ; and this is all that *faith*, CHAP. XXII. which the Gospel speaks so much of. In how many more might I instance, which represent Christ inglorious, and reflect on the truth, wisdom, holiness, and justice of his nature, the platform of his government, the divineness of his purposes in Redemption, and the substance and scope of his Word and Gospel ?

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C H A P. XXIII.

*Of the Honour of the Free Grace of God.*

I SHALL briefly consider, whether Dr. CHAP. Crisp's Opinion, or the described *Truths* XXIII. do most exalt the free grace of God. To this end I shall touch on these heads.

1. WE must be sure, it is the free grace of God we speak of ; which is the love, mercy, and benignity of God to sinners. To conceive aright of this, Note, That it is not every thing that men can fancy to be free, or grace, or free grace, that is *the free grace of God* : No, it must be a grace free, becoming the nature of God, suitable to all his other holy perfections, consistent with his dominion, executing itself in the way and instances appointed by his wisdom ; limited to the objects, both for number and qualifications, as described by

CHAP. his Word ; and serving all its glorious pur-  
 XXIII. poses in redemption. This is the free grace  
 of God ; *the grace of God in truth ; the*  
 Col. i. 6. *true grace of God*, which *Peter* had at  
 1 Pet. v. 12 large described. This grace consists, with  
 an atonement made by Christ ; with the  
 threatenings denounced in the Gospel ; with  
 the ruin of all unbelieving, apostate, un-  
 godly sinners ; with God's peremptorily in-  
 sisting on Gospel-terms, in the distribution  
 of benefits ; or else it would clash with his  
 Word, &c. It is not less the free grace of  
 God, because it is not *so free* as we may  
 dream it is. As some do fancy, it would  
 have been *more free grace*, if he had not  
 exacted a dying-sacrifice ; or if it had alike  
 extended to all sinful men, as well as some ;  
 or included Devils, as well as men ; or  
 made the Elect perfectly holy and happy  
 as soon as born, excluding all labour, pain,  
 sin and sorrow. But we see *such free*  
*grace* is not the free grace of God ; though  
 it seems more free, or more grace, to vain  
 surmisers : It is not free, as if it dispensed  
 privileges by no certain rule ; and that God  
 is as free to forgive and save the impenitent,  
 as the penitent.

2. WHAT I have stated as *Truth*, doth  
 acknowledge and exalt this free grace of  
 God. I have affirmed, and would admit  
 the fullest expressions to testify, that in  
 these is *the free grace of God in truth*.  
 Of mere grace he elected some certain sin-  
 ners



ners to life, upon no moving, fore-seen con-  
dition; but yet to obtain it, through sancti-  
fication of the Spirit to obedience, and  
sprinkling of the blood of Jesus. Of  
mere love to sinners, no way deserving  
it, he gave his Son to die for them; who  
also undertook to bring all the Elect to  
salvation, in the way appointed between  
the Father and him. He, without any  
thing in man to deserve it, gave his Gos-  
pel; and thereby offereth, in the virtue of  
his Son's blood, pardon and eternal life to  
every one that will repent and truly be-  
lieve; and no penitent, persevering be-  
liever shall miss of life by a failure of this  
promise. He freely, and of mere grace, be-  
stows faith and repentance; yea, gives his  
Spirit to create these, and any other good  
work, in worthless, vile sinners: And  
tho' he will not forgive any that finally  
refuse to believe and repent, nor save any  
ungodly, barren, apostate man; yet par-  
don and life are his free gift, and no grace  
or duty merits them, they being no more  
than the required conditions or means of  
our partaking of them, as the gifts of  
God, thro' Christ: And so hereby he ho-  
nours his own government, and no way  
indulgeth the boastings of men.

3. THE opinions of Dr. *Crisp*, as they  
differ from these *Truths*, do not exalt the  
*free grace of God*. His notions may seem  
more to represent an unlimited grace, as

CHAP. blind, and so more suitable to wicked,  
 XXIII. foolish men : But they are not agreeable to  
 the holy nature, to the just or wise government, or the revealed Will of God ; but greatly reflect on God's grace, beyond what I will mention. Is it to the honour of God's grace, that all the graces of the Spirit should be needless to promised benefits, when he promiseth those benefits to them ? Is it the grace of an holy God, not to esteem a man filthy by the greatest abominations, and yet to abhor his own Image in his Saints, as dung ? Is it the *free grace of God*, to account an elect person, in the height of his wickedness, as pure and lovely as a Saint in glory ; and yet to withhold his Spirit from him many years ? Is it the grace of God, to leave his precepts without any sanction, when he removed the curse of the law ? Never to express any displeasure, when most provoked ; yea, when he doth correct ? To have no regard to good or evil in men, in his judicial distributions ? To leave men so imperfect, in a world of temptations and state of trial, free from all fear of caution, and to have nothing in them to influence their perseverance and holiness, except a principle of gratitude, tho' their love be weak ? — Can it be the grace of God, that his subjects must have no eye to his rewards or threats ; that they fear none of his displeasure, when they offend ;

send; that they be confident of the pardon of the worst offences, before they confess a fault; that they never fear a rebuke for, or hurt in or by any sin; yea, that they condemn any trouble on that account, tho' he blame the contrary, and his Spirit causeth these relentings? — Is it the *free grace* of our God, which renders him a *respector of persons* in his judicial act, as the ruler and judge of the world, because he bestows grace as an act of sovereignty? It cannot be *his free grace*, who hath so wisely contrived the kingdom of his grace, that he prevents idleness and neglect in men, as well as boasting; that he makes the sinner speechless, for being his own undoer by wilfully refusing Christ, as well as he secures the acknowledgment of his free mercy by all that are saved. Can that grace be his, which nullifies all his threats, weakens the authority of all his commands, turns all his pleadings with men into empty words; nay, direct fallacies? — Is it the *grace of God*, that overturns the stated order wherein *grace* exerts itself, becoming all the perfections of God? God's grace first calls, and therein unites us to Christ; first quickens, then dignifies; first gives faith, then forgives, &c. But by the Doctor's opinion, this order is inverted; all privileges are applied to the sinner, before grace hath made any change on the sinner. — It is not the *grace of God*, which lets

CHAP. up his Decree in opposition to his revealed  
 XXIII. Will, acquits whom he declares condemn-  
 ed, enervates the ministry, seareth the  
 conscience, encourageth spiritual sloth, discourageth obedience, reproacheth Godliness, gives advantage to the tempter, destroys the rule of judgment, and opposeth the general and plain scope of the Scripture, the experience of Saints, and the nature of man as rational, as well as his relation to God, as a subject, in the way to an eternal state.--It cannot be God's *free grace*, which renders men as safe for eternity, if they never heard the Gospel, as by hearing of it: For if they be united to Christ and pardoned in the womb, they need the Gospel only for assurance, but not for title; to change their apprehensions, but not their state. How many more (and some grosser) objections might be offered, against that being the *free grace of God*, which Dr. Crisp and his followers speak of as *free grace*?

I DESIRE to live, adoring the riches of that grace, that freely elected to grace and glory in Christ (as the great means of accomplishing this purpose,) so many apostate sinners; that freely offers life to the worst enemies, on Gospel-terms, with so much help, as leaves the blood of the impenitent on their own heads; that freely bestows the Spirit, to work the dead and ungodly to an obedience to the terms of the Gospel; that freely gives, by the promise for Christ's sake,

fake, pardon to the penitent believer, and such amazing dignity to such as he enableth to persevere in faith and holiness, as the rule of the promise doth require. This grace I adore, and own the best to merit nothing, to forfeit all; yea, to deserve Hell by the law of works: And I do renounce all that Saints have, or do, as any atonement for sin, or purchasing price of the least benefit, much less of salvation. But yet I disown any *free grace* to be the *free grace of God*, which overturns his benefits from being motives to duty; which denies the total neglect of duties, with their contrary evils, from being a barr to our interest in those benefits, which by the Gospel he promiseth to those duties; and requires those duties, in order to his rectoral distribution of blessings; it being wisely provided for in the dispensation of this grace, that he may rule and judge us according to his relation to us, and according to our rational nature, in a state of trial for a future condition.

READER, There are other mistakes of Dr. *Crisp*, which I might instance; such as, His notion of the nature of our union with Christ, as if we were one natural person with him: His definition of the new creature, as if it stood only in our new relation to Christ: (*Pag.* 90.) The strange difference he makes between the way of salvation

CHAP. vation before Christ's time, and since:  
 XXIII. (*Pag.* 254, 255, 256, 258.) Their sins  
 were pardoned, on condition of doing, not  
 given for all sins at once; much dust was  
 left, and they were subject to lashes for sin;  
 but now the Covenant is contrary in all these  
 respects. How contrary to the sense of  
 the *Assembly*, and *Elders* at the *Savoy*?  
 Chap. xi. "The justification of believers under the  
 a. 6. "Old Testament, was in all these respects  
 "one and the same with the justification of  
 "believers under the New Testament."  
 He forgets, that most of his proofs are  
 fetched from the *Old Testament*, (as *Ezek.*  
*xvi*, &c. *Jacob loved in the womb*, &c.) and  
 seems not to distinguish the *Covenant of*  
*Grace*, and that of *Peculiarity*. But these,  
 with other *Errors*, I pass by.

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T H E  
A P P E N D I X.

**I** SHALL here repeat what I delivered in *Pinner's-Hall-Lecture*, which some persons seemed greatly to resent; and I leave it to any impartial man to judge, from what I have described as *Dr. Crisp's* opinion, whether I charged men of his persuasion with falshood.

AFTER I had fully acquitted men of my judgment, from *Pelagianism*, *Socinianism*, and *Arminianism*, which the *Antinomians* accuse us of; I added,

WITH these men, it's not enough that we hold, That we were from eternity elected to grace and glory; unless we add, That we are actually united to Christ, and justified, from eternity, or in the womb.— It is not enough, that we say, Christ did, in the Covenant of *Redemption*, undertake to save the Elect in his appointed way and time; unless we add, That there is no other Covenant for the application of Christ's benefits, wherein God requires faith and repentance, as the indispensable means of our pardon. — It is not enough, that we own, That Christ absolutely redeemed the Elect,

Elect,

Elect, so as to purchase saving graces, as well as benefits, to be infallibly theirs; unless we add, That all others are in the state of Devils, as having no real offers of life on Gospel-terms; nor is their salvation possible, if they will repent and believe. — It will not please them, that we affirm, The punishment of our sins, yea, the guilt of them, as an obligation to punishment, were laid upon Christ, our sponsor; unless we add, That our sins themselves in their blot and filthiness, were also transacted on Christ. — It is not enough, that we own, That the righteousness of Christ avails us as much as if it were personally our own; yea, was always intended for us, and is so imputed to us, as to be the foundation of, and security for our pardon and right to life; and no atonement for sin, or purchasing price of life, can be demanded from us; unless we also add, That God esteemed us to have done and suffered, what Christ did and suffered. — It sufficeth not, that we say, That we are justified only by Christ's merits, as the sole procuring cause, or righteousness for which we are justified; unless we deny, That faith and repentance are the indispensably required conditions or qualifications of those persons, to whom the merits of Christ are applied for justification. — It will not serve, that we assent, That justifying faith, must be a reliance on Christ, as



Priest, and sole atonement ; unless we deny, That faith must be also a fiducial acceptance of a whole Saviour ; *i. e.* of Christ, as Prophet, Priest, and King. — It is not enough, that we say, We are upon repenting and believing, put into a justified state, before any other work ; unless we add, That our obedience to particular precepts doth not benefit us ; and that God doth not judicially approve of our sincere actings, as according to the rule of the Gospel-promises of those benefits. --- It is not enough, that we say, The absolute promises are made to Christ, for the benefit of the Elect, and pleadable by him ; unless we deny, That the Gospel is an authoritative command on men to believe, and that under the Gospel-sanction of life, and death ; so that he that believes, shall be saved ; and he that believeth not, shall be damned. — It will not please, that we say, That Christ purchased all grace for us, and by his Spirit worketh all grace in us ; unless we add, That he believed, repented, and did all for us, so as we have nothing to do in order to salvation. --- It is not sufficient, that we own, The grace by which we do any duty, is from Christ ; and the good promised to any duty, is for the sake of Christ ; unless we deny the ordained connexion betwixt that duty and that benefit.

THEY say, We set up man's righteousness, if we tell men, That they must be holy, and do good, and take comfort therein, as an evidence of grace, and of their title to Christ, and as answering the rule of the Gospel-promises; though we assert, They must be members of Christ, and accepted through him, or they cannot partake of any saving benefits thereby. — It is not right, that we say, God sees no sin in believers, so as to cast them out of covenant, or out of a justified-state, for it; unless we add, That God sees no sin at all in them, as theirs, when they most offend. — It is not enough, that we affirm, That sin committed, shall not eventually damn a believer, because he shall by the Spirit be brought to repentance; unless we add, God is never angry with believers for sin, nor ever corrects them as guilty of it.

WITH these, We are *Legal Preachers*, if we urge faith and repentance in order to pardon; though we declare, That faith and repentance are the gifts of Christ; and pardon is not the effect of these graces, but of the promise in the virtue of Christ's blood, or of his blood applied for forgiveness by the promise. — We are *Legal Preachers*, if we persuade to Holiness, as the way of salvation by the ordination of Christ; though we affirm, That it is no Way out of Christ; nor but with a respect to Christ, for whom it is accepted, as  
what

what answers the rule of the Gospel promise.---How are we decried as *Legal*, if we urge Threatnings, though as motives to close with Christ, and to walk in him? Which being used to this end, and the threatned evil being avoidable on Gospel-terms, and pressed on fallen man for his recovery; they are Gospel, and not Legal Threatnings.

It is not enough, That we assert and press Assurance; unless we affirm, That justifying faith is nothing but assurance.--- It is not enough, that we say, That we need the Spirit, to discover to us our inherent grace, and to assist conscience in its sentence, that grace is inherent; unless we add, That we must not try our state, and conclude of it by Gospel-marks of sanctification; but depend upon an inward voice of the Spirit, saying, *Thy sins are forgiven*; which we must believe, if it agree but to the general Word, *viz. Christ came to save sinners*; and believing this, is all that saving faith the Gospel speaks of.

HEREIN I have, in part, described the state of the case between them and us. It's true, there are some small differences among the Orthodox, in wording some of these things: But shall we hereby give advantage to such Errors, as overturn the Gospel and dominion of Christ, under the abused pretext of *exalting Christ* and *free grace*? Bear with this, which for the sake  
of

of Christ, and dying Religion, I have ventur'd to declare; not for the irritation of any, but the edification of all, especially some mistaken, well-meaning people. Conscience binds me not to palliate, though I fore-see reproach from some, who would do well to remember the caution the Spirit of God thought needful to such as boasted of faith without works, and still it appears too pertinent; *If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.* Jam. i. 26.

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N. B. *The foregoing Treatise was first published in the Year 1692. and to the Third Edition in the Year 1698. a large POSTSCRIPT was added, for clearing several Truths and Facts. But as this Postscript frequently refers to several of the following Tracts, that the References may suit the present Edition, it is placed in the order of Time in which it was published, and will be found at the End of the next Volume.*

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A

DEFENCE

OF

GOSPEL-TRUTH:

Being a REPLY to

Mr. *CHAUNCY*'s First Part:

And as an

EXPLICATION

Of the Points in Debate, may serve for a  
Reply to all other Answers.



Printed in the Year 1693.

*Herein the mistaken may at least see,*

I. **T**HAT I affirm, we are justified for or by Christ's Righteousness alone, and not by Works.

II. That we are justified as soon as we truly believe.

III. That the Righteousness of Christ is imputed to the Believer, and not only the Effects of it.

IV. That Gospel-Conditions are not our justifying Righteousness, which Legal Works were to be.

V. How the Gospel is a Law, explained and proved, &c.

VI. That I am not for the *Popish* or *Arminian* Doctrine of Justification, &c. as stated by our Divines.

VII. That all I contend for is, for the Way which God hath appointed for the application of Christ's Merits and dispensing the Effects of Free Grace, and for a Gospel-Ministry suited to this purpose.

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T O T H E

# R E A D E R.

**H**AVING, by the good hand of God, contributed so much to the restoration of Peace in the dissenting Congregations in Dublin, and somewhat to the Union here, a Reason may be expected how I become engaged in the present Debates; with grief of heart I shall nakedly render it.

Soon after the reprinting of Dr. Crisp's *Reasons of Works*, his Errors that lay hid for many years appeared with open face: Many pleading, that there are no Humblings or preparatory Works in order to Conversion; that saving Faith is nothing but a Persuasion that our Sins are pardoned; yea, that we are justified before we are born; that Christ was accounted the very Blasphemer at God's Bar; that Sin cannot hurt the believer; that men have nothing to do in order to Salvation; that no assurance may be had by Signs from Sanctification, &c.

my Sermon at P. H. above a year since;

Eleven Counties the Flame soon broke into, under the conduct of Mr. Davies, and several others; the faithful Ministers were de-

## To the Reader.

*serted as Legalists, Churches divided, and Town and Country filled with debates and noise. These Errors and Disorders were imputed to the Body of Nonconformists, and attempts against our Liberty thereupon threated. Dr. Crisp's Son puts out a Book of his own to abett some of his Father's Opinions, and therein reflects on me by name; and other Books to this purpose were set forth. Hereupon once, and but once, I delivered at Pinner's-Hall that which is the Appendix to my Book; hoping, that a plain state of the Differences might convince some well-meaning people, or at least vindicate us, that we were not Papists, Arminians, &c. as these represented us, nor Antinomians, as by others we were all accused. In that Sermon I charged no person; yea, to prevent a jealousy that I might intend Mr. Cole, &c. I inserted this; "It's true, there are some  
 " small differences among the Orthodox,  
 " in wording some of these things; but  
 " shall we hereby give advantage to such  
 " Errors, &c." A great Clamour is thereupon contrived; and in his next turn, Mr. Cole, with great severity, exposed us to vulgar notice, affirming many notions that some worthy Divines were startled at. Some friends of Mr. Cole proposed to me a meeting with him, in presence of Dr. Bates, Mr. Mead, and Mr. How. In this meeting it was agreed, that I should read my Sermon; after which Mr. Cole declared, he had*



no Exception; and so we were agreed, (which was now the second time.) Mr. Cole, in his turn at Pinners-Hall, publickly declared, there was no real Difference; as Mr. How also did, and I repeated it with great satisfaction, hoping that the Erroneous would be less confident, when they lost that cover which they made of his Name.

This Calm did not long endure; for Mr. Cole, (I fear, by instigation,) revived at Pinners-Hall the same Reflections; and Dr. Bates practically preaching the Necessity of Repentance to the Forgiveness of Sin, Mr. Cole soon after brake out into the wonted exclamations, and charged us as Opposers of Christ's Righteousness in justification, &c. and I was accounted by most as the chief Mark level'd at. Friends intreated me to take no notice of these Reflections in my Sermons there; and tho' thus oft provoked, I never expressed any resentments in any Discourse there since that first. Nevertheless many assured me of the necessity of printing somewhat to clear ourselves, and if possible to stem this Tide: People's mouths were filled with the grossest misrepresentations of our Doctrines: Ministers were accused as Legalists, when they only preached, that men had somewhat to do if they would be saved: If a man did but plead with Sinners from Gospel-Threats, or argue Obedience and Duties, he was no Gospel-Preacher: Yea, some arrived to that daringness, as publickly to assert, there were but

Why I printed my Book about fix months since.

three or four Ministers of Christ in London; the Reverend Mr. Mead himself escaped not the title of a Legalist. These things caused in me many sad thoughts, and at last I was convinced, that unless we should prostitute our Ministry, suffer the infecting of our People, which would end in divisions, (as I found attempted on some of my own,) and be all guilty, and branded abroad as Complicers, by our silence; something must be published. I was sensible of the trouble, reproach, and hazards attending it; especially since I was informed, that some out of the Union, were the Spring in this affair; who, having failed in their Unchristian methods to oppose that Agreement, it seems judged by the Notions of some few (of whom I was ignorant,) that either these Opinions must prevail by our silence, or that the Union would be endangered if we appeared against them. At last, I found the effects of Mr. Davies's and others Practices, abroad, and in the City; that the hazard to our Peace would grow by further delay; especially, seeing as yet so very few, if any, of the United Brethren were suspected to abett these Errors, and Mr. Cole, with all the rest that appeared their advocates, in City and Country, were not of the Union. Nay, I believed, if some others did not act Mr. Cole, he could not be offended with what I should write; he having at three meetings expressed himself so reconciled to my Principles, and then disowned what I should oppose.

*oppose. The reason why I desired any Testimony to my Book, was, because the People do oft value Names more than Arguments, and the Opposites (so unscrupulous in their clamours) might prejudice men against the Truths, as if I was singular: And considering the delay of any Testimony against Mr. Davies, this might be some Antidote, till we arrived at more. Yea, I heard also, Mr. Cole was printing when I was about mine. These are the Considerations, which induced me to print my Book at the desire of several brethren; and I have Peace in this, that it appeared an absolute Duty.*

*Some object, Why I did not get some of the Brethrens hands, formerly called Congregational, and it looks like forming a Party, &c. A. I did ask some of them, that I thought would not scruple it; particular Mr. Mead, who did object nothing against it, but a prudential Consideration; and the same answer he made to Dr. Bates, when he first asked him: And before the second Edition came out, I telling him what use his Hand might have been of, he gave the like answer, and made then to me no Objection against the Book, but that he wished I had left out that of the third to the Phil. All which I mentioned to some, with real respect to him and those Brethren. But since Mr. Chauncy's Book was published, Mr. Mead tells me and others, he is not of my judgment; but I know not wherein, except*

*cept in my sense of that Text. Yea, there are others that forbare subscribing, who declare no disagreement; and he must quite alter his useful way of Preaching, if he much differ from me.*

*Others ask, Why I raked into Dr. Crisp's ashes? A. It was needful I should instance some Author, for they said, no body affirmed those things I mentioned in my Sermon. I chose Dr. Crisp before another, not from prejudice, but because he was reprinted with an unhappy Front, and his Works seemed the standard of the propagators of these Errors. This Book was taking with many, recommended to people by Mr. Trayl and others, (as I can prove,) and he must never be answered, if not after his Death. And tho' I treat him with all respect, yet I wonder his Works should be so applauded now, when most of our great Divines opposed them heretofore: Yea, as Mr. Nesbit from credible Hands informs me, the Assembly of Divines desired to have them burnt.*

*Obj. You are said to misquote him.*

*A. I cannot find I mistook one word, except that once I set justify instead of pardon, which is altered in the second Edition.*

*Obj. You misrepresent his Sense. A. Not that I know; and what Mr. Chauncy instanceth, I have fully proved it must be his sense; tho' I inform you in my Book, he oft speaks Contradictions: But the most I mention he labours to prove, and his Scheme enforceth it.*

*Obj.*

*Obj.* You take Bits of Sentences. *A.* I still give one full period; and it's only to avoid swelling my Book, that I mentioned no more in other Clauses; yea, in what is material I oft set his words at large, and if it be needful, I shall put him in a fuller light.

Many object, My Book was written against Mr. Cole. *A.* I had no Eye to him at all, except in the Digression about Repentance, which was much the same as I delivered at a third meeting to compose the Debate between Dr. Bates and him, (tho' since then he broke out against us twice :) This I preface in my Book with these words :

“ Herein I have to do with men of more Pag 123.  
 “ orthodox Principles than Dr. Crisp.”  
*And Mr. Cole must know, these words did refer to him. Yea, notwithstanding many strange passages, I hope he doth not hold most of those Opinions; nor can he agree with Mr. Chauncy, unless he disagree with what he hath oft said, yea, and printed.*

*Obj.* It is more than hinted, that I intend in that Book to reflect on all them called Congregational. *A.* I am sure, I abhor such an Intention; nay, Did not I pitch on Testimonies from among them, to oppose these Errors? I know many of their Ministers, whom I think free from the least disposition towards them; the New England Synod effectually opposed them; Mr. Flavel and Mr. Lobb have written against them; I cite Bulkley, Dr. Owen, &c. who are fully for the opposite Truths: And tho' I sent Mr.

Mead word, that in the mind I was in, I would forbear Testimonies from his writings, but that I would not bind my self for any time; yet I have since met with great reason to cite him, as one fully for the Truth: Yea, Mr. Nesbit (tho' I never requested it) in my House declared, That if Mr. Mead and three more such had subscribed, he would not have been unwilling to do it; and he desired me to add [Congregational] to the Divines in and about this City who forbear to subscribe only from prudential Considerations, which I refused. He remembreth the latter part, and owneth it; and he told Mr. Hume, that if one Passage or two were rectified, he would subscribe my Book. It's true, some clamorous people, that cry up these opinions, happen to be of that persuasion; but I hope, far the greater part are better principled; and many seem on the wrong side only from Misrepresentations.

Obj. Why do you use the word Rector?

A. It's a proper word, used by Dr. Owen, Mr. Charnock, and most.

This Book hath met with various entertainment. With many it hath pleased God to grant it acceptance; and many Ministers out of the Country offered their Subscriptions: But of the four seeming Answers to it, I'll give these hints.

To Mr. B. I am obliged for his Christian usage; and while he allows, that I speak the Language of the Time, and of the Dispensation I am under, I will comply with his proposal,

*posal, not to enter the Lists, unless I have occasion to prove my Sense of Phil. iii. which I find patronized by Augustin.*

*Of Mr. Keach I would but ask, (1.) Doth not he believe, that persons are bound to agree to the Covenant of Grace, and thereby engaged to love God, and sincerely obey him? and is not refusing to agree to this Covenant the damning Sin? yea, is not this Refusal the Heart of Unbelief? And that is all I there affirm. (2.) Is his Spirit in a right frame, when he shall bring these words in my Catechism, to prove that we are not justified upon believing, till we do Good Works, when in that short Catechism there is this? Q. Is not a Believer pardoned, before he can put forth any other Act of Obedience? A. Tho' true Faith is a certain Principle of Obedience, yet so soon as we believe, we are pardoned, even before there can be time to put forth any other Acts of Obedience. Yea, how oft do I say in my Book, that no Act of ours is a jot of the Righteousness for or by which we are justified, but that is Christ's alone? And yet this person fixeth the quite contrary on me, and so batters in the dark, and warneth all from hearing me. The Lord humble and forgive such!*

*The Letter from the City, &c. seems rather to design a Turn, than argue a Truth: For as it weakly saith some things true, and others erroneous, so throughout he believeth their Principles whom he exposeth; if it be wilfully,*

ly, let his own serious Reviews give him his Character; if ignorantly, why should he intermeddle? There are few Books written that pretend so much, which may be so easily and much exposed.

Mr. Chauncy is the Author I here deal with. I have long read Books, and from five years old have had no Employment besides my Studies; yea, before nineteen I was regularly admitted a Preacher; yet I never met with a Tract parallel to his for abusive Language, violent Rage, and uncharitable Censures. Many great Divines dissuade me from a Reply, assuring me it was at best needless. With their Advice I had complied, but that I find the Ignorant believe his Misrepresentation of my Principles: It's amazing what Eye they read with, if they read at all. What's become of Truth or Ingenuity, that Professors dare affix those Doctrines to me, which I a thousand times disown; and never can ascribe any Passages to ground them on, but are still forced to cry, This is your meaning, against my plain Words and entire Scheme; as thou wilt see in this Reply. Mr. Chauncy saith, I juggle and equivocate; when I declare I still speak my mind, and must be the most inconsistent Fool, if it were not so. But what should induce me to juggle or equivocate? I value not the Purse of any, and in God's Cause I fear not the Abilities of the whole Party; yea, by more of God's presence I shall be reconciled to their  
*fiery*



*fiery and clamorous Tongues, which is their only formidable strength, though the liberty they take doth not evidence a good Cause or a Christian Spirit. They give out, that I oft meet with Noblemen about a great Affair; when I never spake with one of these Noblemen, nor ever was once in any Meeting about that matter. They assert, Mr. How said, He had not put his Hand to my Book, but that I assured him Mr. Mead would do the same; when Mr. How affirms, He never said any such thing, but that after he had signed, he desired me to ask Mr. Mead's Hand. Others say, that Hands were affixt without their leave; which is too gross to reply to. Nay, they turn the effects of my sinking Dis-tempers to my reproach; the worst I wish them is Forgiveness, and more Charity and Wisdom. Obj. They say, some of the first Subscribers did not read the whole Book. A. The whole substance of the Book is in the Truths and Errors, which they did peruse. Obj. But do not some of the Subscribers recant? A. Tho' they have been abused, yet the only one that to me seem'd willing that his Name had been left out, and that only because of the noise, I offer'd to publish, that he desir'd it, but he hath forborn any such desire.*

*Two of these Authors pretend to great Piety in their Party above others; the Lord increase it in all! But I am persuaded, they call many serious ones of their Party, who*

live under the power of the contrary Truth, and understand not the Errors of those for whose persons they may have regard. There be a far greater number of humble, meek, heavenly Christians, that abhor these Errors; which they observe to alter much the Christian, calm, and tender Frame of such, that I hope are upright in the Substance. And I heartily desire all of us would lay these Texts to heart; 1 Cor. xiii. 2. Though I have all Faith, and have not Charity, I am nothing. Jam. i. 26. If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, that man's Religion is vain. Jam. iii. 13, — 18. But the Wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated. And it's evident, notwithstanding what Mr. Chauncy saith of Passions, pag. 12. that a holy Fear, with a fiducial Consent to Christ, tends more to make a man's state safe, and his walk exact, than sudden confidence or easy persuasions. It's true, Assurance should be endeavoured in our working out our Salvation with fear and trembling; yet Mr. Sedgwick was a man I'll believe before Mr. Chauncy, or the Letter, and he saith, " In  
 " my conscience this is the general Opi-  
 " nion of ungodly men; they hear Christ  
 " died to take away Sin, and to make Peace  
 " for Sinners; and therefore they will take  
 " no thought after Christ, but will live basely  
 " and boldly in their sinful ways, &c. But  
 " Christ

Sedgw. of  
 the Cov.  
 pag. 258.

“ Christ never yet made such a Reconciliation, that all Sinners whatsoever, tho’ they live in Unbelief and Impenitency, shall share in it, but only penitent Sinners, and believing Sinners.”

*I shall represent the true state of the points in debate, that if any men will engage me to edification, and with truth, they may be directed. The Controversy with Dr. Crisp, my Book doth it so plainly, that I hope all may see it there : But the present Specimen more especially shall refer to Mr. Chauncy, who differs from many that help the noise, though they will not see it.*

(1.) *It is not, whether a certain number of Sinners are of Free Grace elected to Faith and Justification; which I affirm : But whether the Elect are required by the Gospel to believe, that they may be justified; which Mr. Chauncy denies, and I affirm.* (2.) *It is not, whether the Gospel be such a Law, as that Acts of Obedience to it stand in the place of legal Works, so as that for them we are saved; which I deny : But whether the Gospel doth assure Salvation for Christ’s Merits to such as obey it, and threaten an exclusion from this Salvation against all such as disobey it. This Mr. Chauncy denies, and I affirm.* (3.) *It is not, whether we are justified by our Faith, or any Act of ours, as if they, as Works or Qualifications, were a jot of that Righteousness for which, or by which, we are justified; this I deny : But whether God hath*  
*fixed*

Part of the Controversy between Mr. Ch. and me stated; which appears fully in his Principles, as in the following Book.

fixed this as the revealed Gospel-Rule, that a man must be a penitent Believer, whom God will justify for Christ's Righteousness. This Mr. Chauncy denies, and I affirm. (4.) It is not, whether the Faith and Forgiveness of the Elect be the fruits of Election and distinguishing Mercy; which I affirm: But whether God hath a revealed Rule, by which as Paternal Ruler he gives Pardon and Glory to Believers for Christ's sake, and judicially with-holds them from others, whom he condemns, not for their being unelected, but for their final Impenitency and Unbelief. This Mr. Chauncy denies, and I affirm. To other of his Citations under his Third Principle, add from pag. 32. "If you understand  
 " Judicial in respect of any Duty, Grace,  
 " or Qualification found in us, though  
 " wrought by the Spirit, I abhor it." (5.) It is not, whether we are immediately justified upon believing, before any Works, which follow the first Act of saving Faith; this I affirm: But whether if Faith should be ineffectual to Acts of sincere Holiness, and to prevent Apostacy and utter Ungodliness, would we be subject to Condemnation by the Gospel-Rule. This Mr. Chauncy denies, and I affirm. (6.) It is not, whether Holiness or Good Works are necessary to Salvation; this they and I affirm: But whether God doth require them as indispensable means of obtaining the possession of Salvation thro' Christ; and declares, that the total want of them,  
 and

and much more their Contraries, shall expose to Misery. This Mr. Chauncy must deny, and the Necessity they speak of is only a physical Necessity, not a moral. Note, these two last Questions refer to the Adult that have time. (7.) It is not, whether Justification, Adoption, and Glorification be Acts of God's Free Grace; which I affirm: But whether it pleased God to leave himself at liberty to justify the Unbeliever, while such, and to glorify the Unbelieving and Wicked, and also to damn the penitent godly Believer. This Mr. Chauncy affirms, and I deny. This is these men's Free Grace, while they deny the Gospel-Rule and Law. (8.) It is not, whether God hath, as to us, absolutely promised and covenanted with Christ, that the Elect shall believe, and all men believing be pardoned, and so persevere in Faith and Holiness to Eternal Life; which I affirm: But whether there is a Covenant, which requires our true believing Consent to the Terms of it, as a Condition of Pardon and Glory, and supposeth this true Consent in the actual bestowing of those Benefits. This Mr. Chauncy denies, and I affirm. (9.) It is not, whether Faith be the only Grace by which we receive and rest on Christ and his Righteousness for Justification, and that it is Christ received by Faith doth justify, (which is the Sense of Protestants, when they say we are justified by Faith alone;) this I affirm: But whether he that can truly believe to Justification, must

*be in part a convinced, humbled, penitent Sinner. This I affirm, and Mr. Chauncy denies: Yea, he saith, that Pardon is rather the Condition of Faith; nay, Pardon is the Cause of Faith. (10.) It is not, whether Sanctification taken strictly do follow Justification; this I affirm: But whether Effectual Vocation make a real habitual change in the Soul, and that this Vocation is in order of Nature, before Justification. This Mr. Chauncy and the Letter, &c. deny, and I affirm with the Assembly. (11.) It is not, whether our sincere Faith, Love, &c. are imperfect, and so can be no meriting Righteousness; which I affirm: But whether they are Disobedience even in the Gospel-account, and so incapable of being the Conditions of any of its promised saving Benefits. This Mr. Chauncy affirms, and I deny.*

*These are some of the Points wherein Mr. Chauncy and I differ. I fear, I shall find him in all things of Dr. Crisp's opinion, as I have assurance he is in his Definition of Faith. May not I now expect, that People that rail at me will impute to me only what I thus plainly state? The Body of well-esteemed Authors are on my side; there's an end to our Ministry, if these be not true; and most of the practical Books we have, as Allen, &c. are all Lyes, and tending to ruin Souls, if Mr. Chauncy judge aright. Thou wilt find in this Book Testimonies cogent to my purpose; and if it will serve Mr.*  
 Chauncy

Chauncy to say I wrest them, and men thereupon believe him, I cannot help it. Such as I quoted in my first Book, are truly quoted, and serve fully to what I produce them for: But to reconcile all men to themselves is not my Work; and yet, I think it no hard matter to evidence, that none of my Authors speak against my Assertions. Mr. Chauncy saith, I am against the Articles of the Church of England, and the Assembly; I am sure he'll never prove it, and I profess the contrary: And I am certain, he is against all Confessions of Faith that we own as Orthodox. How far other Ministers are concerned for the Kingdom of Christ, the Safety of Souls, the Rule of Judgment, the plain Gospel-way of Salvation to Sinners, the truth and scope of their Ministry, Time will evidence.

But in the strength of Christ, I'll sustain the utmost Persecution at the Hands of these angry men; and while God enableth me, they shall not overturn the Gospel by their unscriptural Abuse of the blessed Names of the Righteousness of Christ and Free Grace; the Gospel-way of the application whereof, and a subservient Ministry, being the whole I contend for. I have oft attempted to adjust these things, before I engaged; nay, since the severe Treatment I have met with, I sent to Mr. Chauncy, that I would meet him, and shew how much he mistook my Principles; or if he refused a meeting, I would send him an account in Writing, that he

## To the Reader.

might not abuse himself and the World : But he would accept of neither ; as if he could not write, without the Question were mistated. Yea, at the request of the united Brethren, I agreed to suspend this Book, if he would do so with his ; but this he refused. Now, whatever be the Consequences of these Debates, I am innocent, and commit all to God, in whose cause I, though sickly, weak, and unworthy, am engaged.

There is a Mystery in it, that the Explication of one Text should be pretended by some for a Reason against my whole Book, and so countenance all Dr. Crisp's Errors, which yet they profess to dislike ; and the Impartial see, I oppose nothing but those Errors. The Doctrine of Imputation being still by Mr. Chauncy, &c. objected against me, though I have not yet had opportunity to insist thereon, I will state that case. (1.) It is not, whether Christ was a publick person as a Mediator in his Undertakings, and so transacted all for Sinners, that they might be pardoned and saved by his undertaker's Satisfaction and Merits ; this I affirm : But whether we were so represented in Christ, as that we were in a Law-sense they that undertook to atone and merit. This I deny. (2.) Nor whether Christ was a Surety for us in a Bond of his own, to pay our Debt to the full, (and much more,) that we might in a due time and way be released ; this I affirm : But whether we were joint-parties in one

an.



and the same Bond with him, and so we were actually acquitted when he made Satisfaction, and therefore God could enjoin no Terms of the application thereof to us for Justification and Glory, nor suspend the same upon those Terms. This I deny. (3.) Nor whether Christ was made under the Law, and that this was one Article of his part in the Covenant of Redemption, viz. That he should in a way of proper Satisfaction bear the substance of the Penalty of the Law, and yield perfect Obedience to all such of its Precepts, as were competent to his Person, and this to save the Elect; this I affirm: But whether Christ was joint-Covenant-Party with all the Elect in Adam's Covenant, so that they were legally esteemed to make Satisfaction and yield perfect Obedience in his doing thereof. This I deny. (4.) Nor whether Christ's Righteousness is imputed to Believers, and so made theirs, that it is applied to them, and pleadable by them, as what was always designed and undertaken for their Salvation, and is the sole meritorious Cause of their Pardon, Acceptance, and Glory, and this as effectually, as if they themselves had satisfied and merited; and this Righteousness is reputed by God as that which now pleads for their Impunity, Acceptance, and Happiness, as Members of Christ: All this I affirm: But whether it be imputed as our formal Righteousness, and so we may truly plead, that we ourselves, as Elect, did legally, by

*Christ as our Proxy, satisfy and merit all; and that without the interposal of the Gospel Rule, we have a legal Title to Glory by Adam's Covenant. This I deny, as what excludes Forgiveness, makes Christ's Sufferings needless, denies any proper Satisfaction, and destroys Christianity. (5.) Nor whether we all sinned and died in Adam, and in Christ are all made alive; which I affirm, owning Christ's Influence, as both real, yea, and publick, as before explained: But whether we were in Christ before Faith, as we were seminally in Adam before we were born, which his federal Headship did suppose. The being thus in Christ before Faith, I deny.—These express my Thoughts, which I doubt not (by Christ's help) to maintain against all these Opposers; while I expect nothing but a gross exposal of themselves, when their Conceits are forced out of their cloudy Expressions.*

*Reader, I had reason to instance some minute things, though with men of Wisdom and Fairness a Cause depends on Arguments, and not personal Respects. Join with me in earnest Prayer, that Truth and Love may flourish, and that Christ's Cause may be managed with a Christian Spirit, which I have endeavour'd, and not expos'd nor reviled my Adversary. I am thy Servant in the Kingdom and Gospel of our Blessed Lord,*

*D. Williams.*

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A  
D E F E N C E  
O F  
G O S P E L - T R U T H.

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**T**HE Reverend Opposer of my Book having as yet offer'd so little of argument against my assertions, my Reply must be short to what he hath said; and I shall therefore chuse another Method than what his Book prescribes. His unusual Reflections I dare not return, being awed by Him, who chargeth me *not* 1 Pet. iii. 9. *to render railing for railing*; and hath declared, that *the Wrath of Man worketh not* Jam. i. 20. *the Righteousness of God*: Happy they, and likely to arrive at Truth, who are *αληθευ-ουτες εν αγαπη* Eph. iv. *truthing it in love*. The weight 15. of the Points in debate will not allow me to be pedantick; nor can I bid at childish Jest, without suspecting my mind in a case unfit for serious thoughts, or the aids of the Spirit in search for Truth; neither is it allow'd in those, who are *in Doctrine* Tit. ii. 7.

to shew Gravity, &c. I shall therefore proceed in this Method.

*The Method.*

FIRST, I shall shew, how he mistakes and misrepresents my Principles against the plain Words of my Book, even where I mention them as my positive Judgment.

SECONDLY, I shall endeavour to make the most material things more evident to the ordinary Reader.

THIRDLY, I shall instance some of Mr. Chauncy's Principles, which he asserts, and labour to let thee see, where we differ, and what's the Judgment of others in these things.

FOURTHLY, I shall briefly reply to what else is material in his Book, that falls not under the former Heads.

## S E C T. I.

FIRST, *I shall give some Instances, wherein Mr. Chauncy misrepresents my Principles against my plainest words in my Book.*

Neonomianism unmask'd, pag. 7, 8.

I. Mr. Chauncy saith of the *Athenian Society*, *I doubt not, but they are of your opinion in Doctrinals*; and then chargeth them, as being *against an Election of a determinate number of men to eternal Life*; and adds, *I doubt not, but you will also be found to be so.*

*Repl.*

Repl. THESE Gentlemen were pleas'd SECT.  
 in answer to a kind Letter of Mr. *Crisp*, to I.  
 give their thoughts of my Book; and your } Election  
 Reply to what they have said of *Election*, } asserted.  
 affecteth not their assertion. But, by what  
 Words can I express my own Judgment  
 more fully than I have? *Pag.* 73. I affirm,  
 "There is a Promise of the first Grace made  
 "to Christ for the Elect; and by virtue of  
 "that Promise they consent &c." *Pag.*  
 3, 4. I affirm, "That certain persons freely  
 "elected by him, shall certainly be justi-  
 "fied and adopted; that these persons  
 "are the objects of God's love of good-  
 "will, even while they are sinners; that  
 "God continues his purpose of doing  
 "them good, notwithstanding their pro-  
 "vocations; that Christ hath made full  
 "atonement for sin, and merited eternal  
 "life for the Elect, which shall be in God's  
 "time and way applied; and that there is  
 "a great difference between an Elect sin-  
 "ner and others, as to what they shall be  
 "in time." And *pag.* 229. "God hath  
 "elected a certain number, &c. and so the  
 "Gospel shall not be in vain to all." See  
 the same oft repeated, *pag.* 17, 115, 269.

II. Mr. *Ch.* represents me, as saying, *Pag.* 3.  
*The Law of Innocency, that is abrogated,*  
*transit in sententiam, &c.* and adds, *You set*  
*aside the old Law as obsolete, and of no use*  
*to us at all.* And so again, *We have nothing* *Pag.* 21.

SECT. to do with it, it's altogether out of doors.

I. Repl. HE would insinuate that I say,   
 { The Law not abrogated. } That the preceptive part of the Law is not a Rule of manners; nor that the transgression of it makes us guilty; nor that men, while they reject the Gospel, are at all under the curse of the Law: All which I abhor. And though this Point fell not in my way to handle, yet there want not Passages to this purpose: *Pag.* 215. "The holiest Action of the holiest Saint needs forgiveness:" And *pag.* 245. "It's legal preaching, to be *always* pressing the Duties of the Law of Nature, but to neglect preaching Christ, &c." where I allow it *sometimes*. Again, in the next page, I condemn saying, "That our best Obedience doth not deserve wrath by the Law as a Rule of misery and happiness; or that it doth not need Forgiveness." *Pag.* 137. I affirm "the Law to be a Rule of duty:" And *pag.* 117. I say, "The Gospel declareth *all* condemned, till they do believe; it declares they *are* so, and denounceth they *shall* be so; &c. but they that believe, their Condemnation is revers'd." See also *pag.* 64. Reader, thou wilt find me still affirming the misery even of the Elect by the Law, till they are justified by Christ.

IT is true, I do think, (1.) That the sentence of the Law cannot hinder the Relief of any Soul by Christ, who com-  
 plieth

plieth with the Gospel. (2.) Nor that it is possible for any man to be saved by the Law of Innocency. By Forgiveness is our Blessedness, and not by our sinless Obedience. And so far I will own it, but not in the three former senses.

SECT.

I.



III. Mr. Ch. tells me, That when I said, *Christ's Sufferings were the foundation* of our Pardon, that *for them* our Sins are forgiven, and that *without them* Sin cannot be forgiven; *Your fundamentality is only a remote Causality, &c. all that we have of your meaning, is a poor Causa sine qua non:* And within a few Lines, *You mean, By something else besides them; not by an immediate application of them, but mediate and remote, à Causa sine qua non.* Pag. 20.


*Repl.* THE plain meaning of what he thus exposeth is, that the Elect were not discharged and actually justified at the time when Christ suffered; which is proved pag. 18, & seq. But it's strange, that any one that read this or the following Passages, should infer, either (1.) That Christ is only a *causa sine qua non*, which is no Cause; or (2.) That his Righteousness is not the sole meritorious or material Cause of our Pardon, which in judicial acts are the same; or (3.) That Christ's Sufferings are not immediately applied to our Pardon; or (4.) That Pardon is by any act of ours, as a joint meritorious Cause with Christ:

Each

SECT. Each of which, I hope, the following Passages will clear me in. *Pag.* 18. I affirm,

*Christ's Righteousness the sole meritorious Cause, or material Righteousness in Justification; and it is applied to Believers.* “When we are pardoned, the whole meritorious Cause of Pardon is the Atonement of Christ; and what is required of sinners, is only a meetness to receive the Effects of it.” *Pag.* 43. I affirm, “That Justification, and all other Benefits, be the *fruits* of Christ’s Righteousness, as the *only* meritorious Cause of them.” *Pag.* 45. “We are, for the sake of Christ’s Righteousness, delivered from the guilt of Sin, and entituled to Life, and accepted with God against all excluding Bars.” *Pag.* 45, 46. “Christ was he by whose Merits he forgives us, but he never was forgiven; we are forgiven, and never had *Merits* of our own to forgive ourselves: And 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.” *Pag.* 47, 48. “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 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



" are absolved or justified. God hath *for* SECT.  
 " *Christ's sake forgiven us*, but not for I.  
 " the *sake* of what in ourselves, &c. And   
 " now, being absolved or made righteous  
 " in a Law sense, we have as much mat-  
 " ter of glorying in him, as absolved ac-  
 " quitted Sinners can have. We are justi-  
 " fied by his Righteousness; that is, *for*  
 " *that* we are forgiven, and also entitled to  
 " Life; which we had forfeited ourselves:  
 " But we are not made innocent, nor so  
 " esteemed; we are not accounted those  
 " who made the atonement. We still  
 " *take hold of Christ's Righteousness, that by*  
 " *it we may be forgiven*: And this is our  
 " Blessedness, and our Gospel-Righteous-  
 " ness, 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 these still  
 " remain *his Merits*, though thus benefi-  
 " cial to us in their *Application*, as the pro-  
 " curing cause of all our Good." Pag. 49.  
 " We still need Pardon, and continue ju-  
 " stified 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, as our guilt  
 " returns,

SECT. “ returns, or our necessities and capacities

I. “ renew or grow ; but our Redemption is  
 “ ever in Christ.” *Pag.* 272. “ Pardon  
 “ is not the *Effect* of those Graces, but of  
 “ the Promise in the virtue of Christ’s  
 “ Blood, or of his blood *applied* for Forgive-  
 “ nefs by the Promise.” Reader, if thou  
 regardest Truth, dost not thou find Christ’s  
 Sufferings to be a real Cause of Pardon, a  
 sole meritorious, or material Cause, all  
 other Causes of that kind excluded, and  
 these Sufferings and Christ’s Righteousness  
 immediately applied ? See *pag.* 270. “ We  
 “ are justified only by Christ’s Merits, as  
 “ the sole procuring Cause or Righteous-  
 “ nefs, for which we are justified.”

IV. Mr. Ch. represents it as the plain  
 English of what I say, *That the use of*  
*Christ’s Sufferings is to compound with God for*  
*Sinners upon the account of the Old Law, to*  
*put a Bar upon his Proceedings according to*  
*that, and to procure another Law, by the*  
*Righteousness whereof we are justified, which*  
*Righteousness is our own inherent Righteous-*  
*ness, and not Christ’s. Again, Faith doth*  
*not justify us by applying Christ’s Righteous-*  
*ness, &c. but by it’s own virtue, as being a*  
*Righteousness itself, &c. Christ’s Righ-*  
*teousness hath nothing to do here ; it’s our*  
*own Faith and Repentance is the Righteous-*  
*ness, in conformity to the Rule of the Pro-*  
*mise ; and that’s Latin for the New Law.*  
 So also, *We are not at all entitled to this*  
 Blessing

Blessing by Christ, but by our own Obedience SECT.  
 you mean, &c. I.

*Repl.* I am represented as if I thought, Gospel-conditions  
 (1.) That Christ served only to excuse us not the Righteousness for which we are justified, nor of the same nature as legal Works.  
 from perfect Obedience, but that our Pardon and Glory, given by the Promise,  
 were not the immediate Effects of his Merits. (2.) That he merited only that we  
 might merit by our Faith. (3.) That our Faith and Repentance are the meritorious  
 Cause of our Pardon and Glory by the New Law, and so, that Gospel-Conditions are  
 of the same use to our Justification, as Works were under the Law; that is, to  
 be the Righteousness for which we are justified and saved. All which I disown, and  
 expressly declare, [1.] That Christ hath satisfied Justice, and merited Pardon and  
 Glory; these have their Being only on his account, and he hath a Right to give them.  
 [2.] When the Sinner partakes of these Mercies, he partakes of them as the fruits  
 of his Death, and for his sake. [3.] God in Christ, as our Ruler, hath declared a  
 Way and Order how he will dispense these Benefits to us, and enjoins our compliance  
 with that Order. If we believe, (tho' Faith be his Gift,) he will forgive for Christ's  
 sake, otherwise he declares he will not. [4.] Gospel-Conditions have no other use  
 to our Interest in these Benefits, than a compliance with this stated Rule of the  
 Distribution of Pardon and Glory, which  
 are

SECT. are merited by Christ, and given only for  
I. his sake.

This is my plain meaning in all he hath  
 objected against. Consult my words in the  
*Preface*, and what I have repeated in the  
 last Head, and these following in my Book.  
*Pag.* 43. I affirm, "That Christ by his  
 " righteousness merited for all the Elect,  
 " that they should in his time and way be  
 " certainly partakers of its saving *Effects*;  
 " and did not only purchase a *conditional*  
 " *Grant* of those *Effects*, *viz.* this Propo-  
 " sition, *He that believeth shall be saved.*"  
*Pag.* 1. I affirm, "The *whole* meritori-  
 " ous Cause and Price of Justification, A-  
 " doption, and Eternal Life, were per-  
 " fect, when Christ finished the work of  
 " Satisfaction." *Pag.* 18. I affirm, "That  
 " when we are pardoned, the *whole* meri-  
 " torious Cause of Pardon is that atone-  
 " ment; and what is required of Sinners,  
 " is only a *Meetness* to receive the *Effects*  
 " of it." *Pag.* 92. I deny, "That pre-  
 " paratory Qualifications do merit true  
 " Grace; or that Faith or Repentance do  
 " merit an Interest in Christ;" and say,  
 " their whole use depends on *Christ's Ordi-*  
 " *nation.*" *Pag.* 50. "We are *reputed*  
 " righteous, for the sake of what Christ  
 " did, and not for the merit of what we  
 " have done." *Pag.* 67, 68. I deny  
 " the performance of the Conditions of the  
 " Covenant to be a purchasing Price, or  
 " meri-

“ meritorious of the Benefits promised on SECT.  
 “ such Conditions : This I deny ; for Christ I.  
 “ alone paid the Price, and it’s the Cove- ~  
 “ *nant Promise gives an Interest* in the Be-  
 “ nefits, to such as perform the Conditi-  
 “ ons.” *Pag.* 59, 60. When I had  
 shewn, how all Satisfaction, &c. were  
 provided and adjusted in the *Covenant of*  
*Redemption*, I declare, “ that by the *Co-*  
 “ *venant of Grace*, I mean the way that  
 “ God hath ordained, to apply to Sin-  
 “ ners that Salvation which is prepared  
 “ by Christ, and which he will enable  
 “ the Elect to comply with :” And  
 then I affirm, “ The Conditions do not  
 “ merit the Blessings promised.” *Pag.* 61.  
 I affirm, “ It’s from *God’s Will in the*  
 “ *Promise*, that they are made to be Con-  
 “ ditions : He connected the Benefits and  
 “ the Duty. Though he chose conditi-  
 “ ons that were fit, yet their *fitness* would  
 “ not have availed to our interest in the  
 “ Benefits, unless he had promised they  
 “ should so avail, &c. And the Cove-  
 “ nant, though conditional, is a dispositi-  
 “ on of Grace : There’s Grace, in giving  
 “ ability to perform the Condition, as well  
 “ as in bestowing the Benefits : God’s en-  
 “ joining 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 con-  
 “ ferring the Benefit suitably to the nature  
 “ and state of Men in this Life, &c.” *Pag.*  
 49, 50. “ Our Pardon and Acceptance

SECT. " is firm and lasting, and will no more  
 I. " 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 Gos-
 " pel-rule of *its application*." Pag. 63.
 " These Conditions make us capable of
 " *no Happiness*, but what Christ hath
 " *bought and prepared* for us, &c." Pag.
 " 64. " The use and interest of Gospel-
 " Conditions, is not from the conformity
 " of them to the preceptive part of the
 " Law, (though in a degree there be that,)
 " but from their conformity to the Rule
 " of the Grace of the Promise. The pro-
 " mise of pardon through Christ being to
 " the penitent Believer, and no other ;
 " Repentance and Faith become necessary
 " and useful Conditions of this Pardon,
 " by the order of God in that gracious
 " Promise : But by the Covenant of
 " Works, the mere Work gave an Interest
 " in the Reward, as it was obedience to
 " the Precept, by a Sanction that had
 " Goodness, but no such Grace in it". See
 pag. 67, 68. And pag. 245. I deny, " that
 " Faith, &c. are in the same place, as
 " Works were under the Law". How
 many more places could I cite ? But I shall
 refer thee to what follows, as to the point
 of *Merit*. See pag. 246, 270.

what I have said is as much as to say, SECT. I.
God looks whether or no we have fully performed the Conditions; and upon finding them, he judicially gives the Promise, i. e. in a way of Reward to the Works performed: Whether they be perfect or imperfect; it's no matter; the Reward is of Debt, and not of Grace, &c. And what can this be, but a declared Judgment, that he is de congruo, deserving Pardon, (and I think, ex condigno too,) before he is pardoned? &c.

Repl. THE scope of these and the like Passages, is to render me one that thinks, that Faith or other Graces did *merit* the pardon of our Sins; which is contrary to my declared Judgment; as may be seen in what I have above cited, and in these following Passages. *Pag. 111, 112.* “Tho’
 “Faith be *no way a meritorious Cause* of a
 “Sinner’s Justification, &c. note, (1). Gospel conditions no way meritorious of Justification or Salvation, nor other working-conditions; but a mere conformity to the Gospel way of receiving the Gifts of Christ.
 “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
 “*minge with it*; it’s sufficient, and *alone*
 “sufficient, to satisfy Justice, to atone for
 “Guilt, and merit Acceptance and Life.
 “(2.) There is to be considered, what the
 “condition of the person is, whom this
 “Mercy is promised to: He is one that
 “hath this Grace of true Faith, &c.
 “Christ’s Righteousness shall not be im-
 “puted to this use, unless we believe, &c.

SECT. I. “ And this Faith being a conformity to the
 “ Rule of the Promise, some call it a *sub-*
 “ *ordinate Righteousness*; not meaning any
 “ Righteousness *for which* a man is for-
 “ given, for it is Christ’s Righteousness
 “ *alone* for which God justifies us: But it’s
 “ our answering that Rule, by which Christ
 “ *applieth his Righteousness* for our remissi-
 “ on and a Right to Life; and his Promise
 “ is the ground of our Title.” *Pag. 114.*
 I deny, “ that Faith, or any Grace, be a
 “ *part* of the meriting Righteousness for
 “ which we are justified.” I deny, “ that
 “ Faith, or any other Grace, add *any*
 “ *thing* to the value of Christ’s Merits:
 “ Yea, I add, That if Christ’s Righte-
 “ ousness could be applied for Pardon, to
 “ the vilest Sinner, *before he believes*, it
 “ would justify him; but God hath de-
 “ clared, it shall not be applied to Unbe-
 “ lievers.” *Pag. 131.* “ Neither Holi-
 “ ness, sincere Obedience, or good Works,
 “ are *in the least* the meritorious Righte-
 “ ousness, whereby Salvation is caused, or
 “ for which this, or any Blessing, becomes
 “ *due to us, as of Debt, &c.* but He ap-
 “ points these as the *Way and Means* of a
 “ Believer’s obtaining Salvation, &c.” *Pag.*
 137. I deny, “ that any Holiness, inter-
 “ nal or external, any Obedience, work,
 “ or duty, *do at all merit* the Promise; or
 “ is the meritorious *Cause or Righteousness*,
 “ *for which any* promised Mercy is be-
 “ stowed:”

“ stowed: And I own, that *all is of Gift*, SECT.
 “ tho’ given in an order suitable to our I.
 “ condition, as Subjects in a state of Trial.” ~~~~~
 Pag. 150. “ Nothing of these merit
 “ Heaven; but he that merited Heaven,
 “ hath peremptorily appointed these to
 “ bring us thither.” Pag. 168. “ We
 “ ought to *renounce* every Thought of
 “ purchasing from God any Benefit for
 “ what we do.” Pag. 229. “ We must
 “ teach the *best Men* to renounce all the
 “ Grace they have, and the Good they
 “ perform, as to being the *least* atonement
 “ for Sin, or the *least* purchase of Life, or
 “ any *addition* of Merit to Christ, or shar-
 “ ing in what is peculiar to him.” Pag.
 245. I condemn it as *Legal*, “ to preach,
 “ that our Faith, Holiness, or Good Works
 “ stand *in the same place* now, as perfect
 “ Obedience did under the Law, *viz.* to
 “ render the Reward to be *of Debt*, or to
 “ be the meritorious Righteousness *for*
 “ *which* we are justified.” And pag. 267:
 “ I do renounce all that Saints have or do,
 “ as any atonement for Sin, or purchasing
 “ Price of the *least* Benefit, much less of
 “ Salvation.” Judge, Reader, if I can say
 more to exclude all opinion of Merit.

VI. Mr. Ch. says, *You do here not a* Pag. 31.
little insinuate what I know lies in your
 Breast; *That there is no specifick difference*
between Grace, and mere moral Endow-

SECT. *ments: And it appears so upon all your*
 I. Hypotheses; for you declare, *There ought*
 to be such and such Qualifications, to entitle
 a man to the Promise of Grace, or Grace in
 the Promise, before he hath the Promise. The
 same he also intimates in the next Page.

Repl. HERE I am charged, (1.) As if I
 thought there was no specifick difference
 between Saving Grace and mere moral En-
 dowments. I suppose, by moral En-
 dowments he meaneth such as the un-
 converted have. To which I answer,
 There is a moral specifick difference; the
 one is Saving, the other is not; the one is
 from the effectual Work of the Spirit,
 whereby the Soul is truly regenerated, the
 other is not. And this difference thou
 wilt see me own, as far as I had occasion.
 (2.) I am charged, as that I hold there
must be qualifications in a sinner, to entitle
 him to the first Grace, or to the Promise of
 it. But as there is not a tittle leading to
 either in the words he cites, so I pray
 weigh the places under each Head.

*A moral
 difference
 between
 true Grace
 and mere
 moral En-
 dowments.*

1. THERE is a specifick difference be-
 tween Grace and mere moral Endowments.
 Pag 245. I condemn it as *legal*, "to press
 " men to Faith and Repentance, and other
 " Duties, as if to be performed *in our*
 " *own strength*, without the Grace of Christ,
 " and influences of the Spirit." Pag. 63.
 " The Conditions of the Covenant of Grace
 " are performed by the *Grace of Christ*,
 " freely

“freely given to Sinners.” *Pag.* 99. “Every man is without Christ, till he be effectually called; but when by this Call the *Spirit of God inclineth and enableth him willingly to accept of Christ*, as a Head and Saviour, a man becomes partaker of those Influences and Privileges which are peculiar to the Members of the Lord Jesus.” *Pag.* 101. I affirm, “that Christ’s *giving us the Spirit of Grace* doth begin this Union; and the *Spirit given*, in order to Saving Operations, produceth this Faith, whereby the Union is consummated.” *Pag.* 92. I affirm, “There may be knowledge, assent, humblings, &c. and yet a Soul fail of an Interest in *Christ*, for want of true Conversion.”

SECT.
I.



2. SEE how positive I am, that there are no Qualifications to entitle a man to the *first Grace*, or the promise of it: Tho’ I wonder that he makes no difference, between the Promise of Grace, which is absolute, and Promises to Grace, which are conditional. *Pag.* 92. I affirm, “The worst Sinners are often the Objects of God’s effectual calling, *in order to an Interest in Christ.*” *Pag.* 68. I affirm, “The *first Grace* is *absolutely given*, though dispensed ordinarily in the due use of Means.” *Pag.* 73. “The Gospel or Covenant tells us, that there is a *Promise of the first Grace* made to Christ for the Elect, and by virtue of that *Promise* the Elect do consent to the Cove-
nant;
Y 4.

*The first
Grace ab-
solutely
given.*

SECT. "nant; and this Gospel or Covenant is the
I. "Means, whereby that Faith is wrought."

Pag. 7.

VII. Mr. *Ch.* tells me, *It is this Doctrin*,
viz. of Imputation, that you are still banter-
ing; it's that you have the greatest pique at.

Repl. READER, weigh my plain words;
Pag. 41. "The Mediatorial Righteousness
"of Christ is so imputed to true believers,
"as that for the sake thereof they are par-
"doned, 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 a Mediator *for* them; *whereby*
"they are deliver'd from the Curse, and
"no other atonement, nor meriting price
"of Saving Benefits, can be demanded from
"them." *Pag.* 44. I affirm, "That be-
"sides these Effects (*viz.* all the saving
"Effects of Christ's Death,) being made
"ours, the very Righteousness of Christ is
"imputed to true Believers, as what was
"always undertaken, and designed for their
"Salvation, and is now effectual to their
"actual Pardon and acceptance to Life;
"yea, is pleadable by them as their Secu-
"rity, and is as useful to their Happiness,
"as if they themselves had done and suffer-
"ed what Christ did." And in the *Page*
before, I affirm, "That Christ's Suffer-
"ings and Obedience were so in our stead,
"that God cannot exact from us any other
"atonement for Sin, or meriting price of
"any

Christ's
Righteous-
ness is im-
puted.

“any Gospel-Blessings.” *Pag.* 48. Had **SECT.**
 “not Christ suffered *for us*, we could not **I.**
 “be absolved for the sake of his obedi-
 “ence and sufferings.” The like may be
 seen *pag.* 270.

I WOULD inform thee, Reader, that I can agree to any expressions, to note Christ a Representative, Surety, Head, &c. that are consistent with Pardon of Sin, and our not being the persons in God's account, who suffered and obeyed: But, I think, Forgiveness *for the sake* of what Christ did and suffered for us, is what we must take comfort in, and Christ suffered in the person of a Mediator.

VIII. Mr. Ch. says, *For the Doctrine* **Pag. 1.**
of Justification especially, we are in a man-
ner returned to Egypt, that of Justification
by Works being brought into the room of
Justification by Faith.

Repl. HERE, and in many places, I am arraigned, as being for Justification by Works, and not by Faith; which must be to import, (1.) That I am for Works being joined with Faith, to our admission into a state of Justification. (2.) That Faith and other things do justify us, as the Righteousness for or by which we are justified.

As to the last, review what is cited under the iii, iv, v, with *misrepresented Principles*: And sure thou wilt see, that it's *Christ's Righteousness*, and not ours, which is that *for* and
 by

SECT. *by which alone we are justified, as the sole*
I. Merit.



*Justified
by Faith
before
Works.*

THE former then remaineth as a Charge; as to which, see if I do not positively assert, that we are *justified* as soon as we truly believe. *Pag. 114.* I affirm, “That we are justified the same moment as we truly believe in Christ, and the Blessing is not suspended for any time longer. This I affirm, because God *justifies* us by the Promise, as his Instrument; and this Promise declares, that He will *justify him that believes.* It’s a *Christ* truly believed in, doth justify us; and a *Christ* so believed in, cannot but justify us.” *Pag. 271.* “We say, we are upon repenting and believing put into a justified State, *before any other Work.*” Reader, I did, to prevent this mistake, preface *Chap. xiii. of the Necessity of Holiness and Good Works,* with these words; *Pag. 131.* “Note, that whatever is spoken in this Chapter of any Act of Grace, except penitent Believing, refers not to the forgiveness of Sin, or the Sinner’s admission into a *justified state*: The Benefits I here treat of, are the not forfeiture of Pardon, the possession of Heaven, and particular Blessings, as increase of Peace, Returns of Prayer, Joy, &c.” See also *pag. 124.*

Obj. THE only Pretence for this Charge must be, *That I make Repentance necessary to Forgiveness.*

Ans.



Gospel-conditions no causes of Justification.

Justification by Faith alone, as the only receiving condition.

Ans. BUT, (1.) I expressly deny Repentance to be any part of the Righteousness for which we are forgiven. It is no Merit, &c. This thou mayest see in a hundred places in my Book; some are cited in the iv, v, with Heads. (2.) I deny it to be any cause of Forgiveness. Pag. 130. "I own myself to be among them, who deny Repentance, or any Grace in Man, to be a *Cause of Forgiveness.*" (3.) I deny, that Justification is equally ascribed to Repentance, as to Faith, &c. See pag. 124. "I deny Justification to be equally ascribed to Faith and Repentance; for we are said to be *justified by Faith*; which imports, that Repentance is but a *disposing* Condition, and Faith the *receiving* Condition. Repentance without Faith is unavailable, as Faith without Repentance is impossible: Faith seems to compleat all, and in a manner comprehend all." Now Reader, thou seest that all I say, is, That *Faith alone* receives Forgiveness by Christ, or Christ for Forgiveness: But that Repentance of heart must be in that soul, who shall obtain Forgiveness, see my Reasons, *Chap. xii.* from pag. 125, to 128. By the way note, if it can be true, as he saith, *That I mean Works* Pag. 16: *are necessary to Salvation, as working Conditions*; when I exclude all Graces and Works, as *any Cause* at all.

SECT. IX. Mr. Ch. says, *What a sad case is a*


I. *poor sinner in, if he make a skift to scramble, by his imperfect conditions, into Covenant! He is like every day to be turned out again; and when he hath done the best he can, he must never believe that he shall go to Heaven, till he lies a dying.*

~
Pag. 29.

Repl. HERE my principles are represented, as against the *perseverance* of the elect Believer: But I shall cite a few places, and leave it to thy judgment, Pag. 44.

All elect Believers shall persevere.

I affirm, "That Christ by his Righteousness merited, and by his Spirit doth renew the hearts of his members, and will in time so communicate of his Grace to them, that they shall be perfectly holy, even without spot and blemish: And the spots and blemishes remaining in a godly man, do consist with his justified state, and shall not cast him out of God's favour." Pag. 151. "Do not say, the elect Believer will not fall away: I think the same; yet, is it the less true, that even he shall perish if he fall away? Nay, doth not God by these threats contribute to keep him from apostacy?" Pag. 189. I deny, "that a principle of life, given at first conversion, will finally fail to exert itself in due humblings for repeated enormities, and in holy resolves." Pag. 272. "God sees no sin in Believers, so as to cast them out of a justified state." And pag. 73. "The Gospel secures the perseverance

“ verance of Believers in that true faith, SECT.
 “ and the necessary effects and operations I.
 “ of it, and thereby secures those benefits 
 “ as *unforfeited*.” Many more places might
 be produced ; as *pag.* 41, 43, &c.

X. Mr. Ch. tells me, *The great Quarrel* Pag. 16:
you have with him, is, That he (viz. Dr.
Crisp) makes it so much his business to vin-
diccate the honour of Free Grace, and of the
Lord Jesus, in our whole salvation. And, Pag. 35:
According to your own principles, it's a
question, whether you have not put a bar upon
the Grace of God, by making so audacious and
daring an opposition to it, as you have done in
this Book.

Repl. THIS severe Charge is, that (1.) I
 oppose the Honour of Christ : And, (2.) I
 make an audacious opposition to the Grace
 of God, even to a doubt, whether I am not
 guilty of the sin against the Holy Ghost.
 But I hope, the places following will con-
 vince thee of his mistake.

1. I do not oppose the Honour of Christ, Christ not
 though I would keep the Crown upon his opposed,
 Head. See *pag.* 62. “ Christ, as a Priest, but ex-
 “ hath merited all ; but as a King, or *Priest* alted.
 “ upon his Throne, he dispenseth all.” And
pag. 228. “ We must teach, that Christ
 “ hath purchased *all* saving benefits, and
 “ that men must look to him as the *Author*
 “ of Salvation, and *Giver* of that Grace
 “ whereby we obey the terms of life.”

Again,

SECT. Again, pag. 258. " I am willing to own

I. " any thing that lays *man low*, and *exalts*
 " *Christ*, as the only atonement, the only
 " purchaser of all our blessings, the only
 " procurer of our acceptance, the author
 " and finisher of all Grace. Nothing can
 " add to his *satisfaction* or *fulness*; Pardon,
 " Peace, Life, are *all* the effects of his *sole*
 " *Merits*: We must do all in *his* name,
 " act in *his* strength, daily live on *him* for
 " all supplies, and look to *him* for accep-
 " tance, without whose incense the best
 " man and the best action were an abomi-
 " nation. What I contend for, is *his go-*
 " *vernment*, so wisely contrived to *apply*
 " his blessings to men in a state of trial."
 Reader, look back to what is cited before
 under the iv, v, with heads; and I am sure,
 my Book is full of such passages.

2. I do not oppose the Free Grace of
 God. See *Chap. xxiii. pag. 262, 263.*

Free Grace
 honour'd,
 and not
 oppos'd.

" I have affirmed, and would admit the
 " *fullest* expressions to testify, that in these
 " is the Free Grace of God in truth. Of
 " *mere Grace* he *elect*ed some certain sin-
 " ners to life, upon no moving *foreseen*
 " Condition; but yet to obtain it through
 " Sanctification of the Spirit to obedience,
 " and sprinkling of the blood of Jesus.
 " Of *mere love* to sinners no way deserving
 " it, he gave his Son to die for them; who
 " also undertook to bring all the Elect
 " to salvation, in the way appointed be-
 " tween

" tween the Father and him. He without SECT.
 " *any thing* in man to deserve it, gave his I.
 " Gospel ; and thereby offereth, in the vir-
 " tue of his Son's blood, pardon and eter-
 " nal life, to every one that will repent and
 " truly believe ; and no penitent persever-
 " ing Believer shall miss of life by a failure
 " of this Promise. He freely, and of mere
 " Grace, *bestows* Faith and Repentance ;
 " yea, gives his Spirit to create these, and
 " any other good work, in worthless vile
 " sinners : And though he will not forgive
 " any that finally refuse to believe and re-
 " pent, nor save any ungodly, apostate
 " man ; yet pardon and life are his *Free*
 " *Gift*, and no Grace or Duty merits them,
 " they being no more than the required
 " *Conditions* or *Means* of our partaking of
 " them, as Gifts of God through Christ :
 " And so he hereby honours his own go-
 " vernment, and no way indulgeth the
 " *Boastings* of men." Pag. 267. " This
 " Grace I adore, and own the best to *merit*
 " nothing, to *forfeit* all, yea, to deserve
 " Hell by the law of works : And I do re-
 " nounce all that Saints have or do, as any
 " atonement for sin, or purchasing-price of
 " the *least Benefit*, much less of Salva-
 " tion, &c." Very many other places I
 might add, and have said nothing incon-
 sistent herewith, unless that I must be
 arraigned, because I think, That since
 God hath published his Will, that he
 will

SECT. will forgive all such, and none but such;
 I. as believe and repent, and will damn all
 that remain unbelieving and impenitent;
 that therefore He is not alike free, to forgive the Unbeliever and Impenitent, whilst they remain such, and to condemn the penitent Believer, when he is by Grace made such : Tho' I declare, He will make all the Elect to become penitent Believers, and then forgive them.

Pag. 30. XI. Mr. Cb. says, *Truly for your comparing Christ and Holiness in the matter of Justification, 'tis perfect stuff.* And again, *You mean, as a working Condition, whereby you put Works in the place of Christ, and mean as your Oracle plainly speaks, &c.*

Repl. HERE, as well as in other places, I am represented to *compare* Christ and Holiness in Justification, yea, to put Works, as working Conditions, in the place of Christ. I have already instanced, that I denied any Grace or Work to be any *Cause* at all, under the viiith Head ; also, that Christ's Righteousness is the *sole* meritorious *Cause* or *Matter* of our Justification, which is imputed to us, under the iii, iv, vth Heads ; and that our Works follow Faith and Pardon, and neither Faith nor Works are any Price, Atonement, or moving or procuring Cause, under the vth, and viiith Heads, and elsewhere ; yea, and that we are to renounce all
 Thought

Holiness not compared with Christ, nor Works set in his place.

Thought of this. Do I then oppose Christ, or compare any Holiness with him? I shall add, *Pag. 216.* “ I own, we should
 “ esteem the sincere Holiness of a Believer’s
 “ heart and actions to be *Dung, if com-*
 “ *pared with Christ*, as meritorious of Justi-
 “ fication.” Again, *Pag. 220.* “ Who
 “ must not own, that *compared with Christ*
 “ the best thing in us is *vile*; yea, com-
 “ pared with his Righteousness?” And,
Pag. 229. “ We must teach the *best*
 “ *men* to renounce all the Grace they have,
 “ and the Good they perform, as to be-
 “ ing the *least* atonement for Sin, or the
 “ *least* purchase of Life, or *any* addition of
 “ Merit to Christ, or *sharing* in what is
 “ peculiar to him.” And, *Pag. 246.* I
 condemn any that preach, “ that our best
 “ Obedience doth not deserve Wrath by
 “ the Law, or that it doth not need For-
 “ giveness, or is *any* Supplement of Christ’s
 “ Righteousness; yea, that neglect to call
 “ men to *renounce all* in themselves, as any
 “ atonement for Sin, or cause of Pardon;
 “ and that we must look to Christ as the
 “ *only* Propitiation and Purchaser of *all* our
 “ Blessings, and the Cause of the accept-
 “ ance of our Persons and Performances.”

Thus, Reader, I have given thee a few of those many places. And having finished this first point propos’d, I will appeal to thy Conscience, whether I can with

SECT. any shadow of Justice be charged with
 I. those *Principles* which this Brother fixeth
 upon me. I hope, he did not wilfully expose me, in the face of such evidence: The words in my *Preface* lead not to the least suspicion, yea, are positive to the contrary; and therefore how he saith, *this is my sense*, when I must not only *equivocate*, but grossly contradict myself, and that in places where I state the Question, must increase the Wonder: Neither is there the least pretence, except that I assert, That though Pardon and Salvation are all Free Gifts, and the Merits of Christ are imputed as the sole meritorious Cause of all, yet God, as our Ruler, hath appointed a *Method* in the Gospel for the dispensing of them; and doth confer them in that Method, and ordains a Gospel-Ministry in a consistency therewith, and in a subserviency thereto. This Scheme any man may see in my very *Preface*, and more through the whole Book.

S E C T. II.

SECONDLY, *I shall endeavour now to make my Sense intelligible to the most vulgar Apprehension.*

TO this End I premise,

(1.) GOD may be considered in his Dispensations towards fallen men, as a
 mere

mere Proprietor and Benefactor, and not as Rector or Ruler; and so men must be considered merely as Creature-Objects of his Benefits, and not at all as rational Subjects to be now governed, and hereafter judged. If you look at God thus *absolutely* conferring Benefits, then the way is this: He eternally elects to Glory a certain number of men, whom he foresaw undone by *Adam's* Fall; and he appoints his Son to undertake their recovery, as the sole covenanting Party with him in the Covenant of *Redemption*, who was to satisfy Justice, to merit Glory, and to make them physically meet for it.

The state of the Elect, if God be considered as mere Proprietor.

THIS is all true, and is sometimes prophetically declared thus; and the event as to the Elect is as certain, as if God dealt no otherwise with Men on this side Death. But if this be the *whole Method* of God with Men, as some account it, how much of the Bible is unintelligible and vain? how much is contradicted? and a great part of God's *manifold Wisdom* obscured and denied, which shines forth in his present Paternal Dominion as Redeemer?

(2.) GOD may be considered as a Ruler, Proprietor, and Benefactor conjunctly: We may look on him as communicating his Benefits in a way of *Government*, and that in many things not exclusive of his absolute Propriety. That this is *his Method*, I have proved in my Book, *Chap. viii,*

SECT. xiii, xx, and other *Chapters*, and may hereafter more confirm it. Herein God connects

II.

The state of fallen Men, as God is considered a paternal Ruler.

Benefits with Duties, offers Pardon and Glory upon Terms, deals with Men as Subjects, whom he now governs, and will hereafter judge without respect of Persons; and to that end hath set down his Rules, by which he now sentenceth by the Word, and will at the great day do it by the Person of Christ: All which suppose Christ's Merits, and the Ability to obey, and Benefits given for his sake alone.

IT is true, he discovers *his absolute Propriety*, in not giving the same Means, or the same internal Grace, to all; which will, no doubt, fully appear to be equal. He doth also discover himself *peculiarly beneficent* to his Elect, (for whom Christ merited all,) and infallibly brings about his purpose concerning them, by making them obedient to the Conditions of whatever saving Benefits his Gospel promiseth upon Conditions: But yet he dispenseth the promised Benefits as a just *Rector* or Ruler, according to the Offers made to all. Pursuant hereto, our Ministry is appointed to *propose* Blessings to all in the same way, and upon the same Terms; and to assure all, that upon those Terms, and no other, they shall obtain those Benefits for the sake of Christ. Can any think we dare make the same Offers to the Devils, as to every man; or to the Damned, as we can to all men

men alive? Dare we say to them after DEATH, *If you will now believe, you shall yet be saved*; turn now, and you shall yet live? SECT. II.

ON the other hand, Dare we say to an Elect Unbeliever, if we knew him *Elect*, Thou shalt be forgiven, though thou dost not believe; thy Unbelief is no Bar to thy Salvation, by any Threatning of God declared against thee? Is Sentence past on all men in *Adam*, or on the Elect in Christ's Person, that God deals with neither in a way of Government, as in any state of Trial for Eternity? There's an end of that Preaching, which God hath fitted and most blessed to the conversion of Souls, if this be true. Mr. *Chauncy's* Father says, "Mind you your duty; God hath ordained the end with the means: And therefore, though it were revealed to thee from Heaven, that thou shalt certainly be saved; yet I might truly say to thee, *Except thou believe, and repent, thou shalt perish, &c.* The Offer of Christ in the Gospel, shews what he would have us to do, even to *repent and believe.*" And Mr. *Norton* shews, "They might say to a *Judas*, If thou believe, thou shalt be saved; and to a *John*, If thou believe not, thou shalt be damned."

Doct. of
Justif.
pag. 117.

Orthod.
Evang.
p. 89, 90.

HAVING premised these things, I shall familiarly deliver my real Thoughts as to

SECT. what men ignorantly accuse me of, and
 II. pitch upon *Forgiveness of Sin*, as a word
 most intelligible to ordinary Readers.

*A plain
 account of
 my Judgment
 by
 Questions
 and An-
 swers.*

Q. WHO forgiveth Sin? A. It's God
 in Christ forgives Sin.

Q. WHAT is it for God to forgive our
 Sins? A. To absolve us from obligation to
 endure those undoing Punishments, due
 for the Sins which he forgives.

Q. FOR what doth God forgive our Sins?
 A. Only for the Merits and Righteousness
 of Christ imputed to us.

Q. WHOSE Sins doth God forgive? A.
 The Believer's Sins, though he be a Sinner.

Q. Is our *Faith* the Righteousness for or
 by which we are forgiven? A. No, this
 would put up Faith in the room of Christ.

Q. DOth God accept of Faith, or any
 imperfect Obedience, instead of perfect
 legal Obedience, as the *Righteousness* for or
 by which he counts us worthy of Pardon
 and Eternal Life, as if He for Christ's sake
 had abrogated the Law for this end? A.
 No, for this were to exclude Christ's Me-
 rits from being the immediate procuring
 Cause of our Pardon and Eternal Life;
 which with all Saving Blessings are the
 Fruits of his Merits and Satisfaction.

Q. Is not Faith, or any thing in man,
 the *Cause* of Forgiveness? A. No, because
 Forgiveness is a Mercy, which no Grace
 or act of ours hath any causal Influence
 into.

Q. Is Faith, or any Act of ours, any *Price* of Forgiveness? *A.* No, Forgiveness is a free Gift, and of Free Grace and Mercy.

SECT.

II.

Q. Is Faith, or any act of ours, a *foreseen motive* to incline God to purpose, offer, or give us Forgiveness for it? *A.* No, it's of *mere Grace* that God resolved, and for Christ's sake actually forgives us when we believe.

Q. WILL God *certainly* forgive a Sinner when he believes? *A.* Yes, because he hath promised to do so.

Q. WILL God *forgive all* the Elect? *A.* Yes, when they do believe.

Q. DID God decree, and did Christ merit, that the Elect might be only *capable of being forgiven* if they do believe? *A.* No, for God decreed, and Christ merited, that the Elect should certainly believe, and so be infallibly forgiven.

Q. WILL not God forgive the Elect *before* they do believe? *A.* No, because he hath not promised to forgive any, while they are Unbelievers; yea, He hath declared he will forgive no Unbeliever.

Q. WHAT is that *Faith in Christ* which you persuade to? *A.* Such a Trust in Christ my crucified Saviour, as brings me to receive a whole Christ, in opposition to all Rivals, for Justification, Sanctification, and Glory; relying on his Merits, Fulness, Power, and Care, to perform in his own

SECT. way, what he hath promised, and I stand
 II. in need of.

Q. MUST we not receive Forgiveness, before we receive Christ himself? A. No, we must receive Christ himself, and *with him* his Benefits; though I must first believe, that there is forgiveness in him *for me*, as well as for other Sinners, if I will accept of him.

Q. How come we to believe? A. By the work of the Spirit in our effectual Calling.

Q. HAVE we not an interest in Christ, as members of him, before we do believe? A. No, we have no claim to the privileges of Christ's members, until we believe: But yet, when the Spirit effectually calls us, Christ thereby takes hold of us, to make us his members, and by Faith we receive him for our Head, and so have the privileges and benefits of his members; as in marriage both parties consent, before the wife hath claim to the privileges of a wife.

Q. DOETH not Faith *entitle us* to Forgiveness? A. No; yet by Faith I have a certain interest in Forgiveness.

Q. WHAT doth *entitle us* to Forgiveness? A. The Promises of God entitle us to Forgiveness for Christ's sake, when we do believe.

Q. HATH God declared *any Rule*, by which he gives Forgiveness to one rather than another? A. Yes, his Gospel, where-

in he declares, he will forgive them that believe. SECT.
II.

Q. WHAT use is Faith of to Forgiveness? A. Not to merit, not to buy, not to cause Forgiveness; but it answers that Gospel-Rule, by which God applies Christ's Righteousness, for our participation of this, as one of the Effects of his Death.

Q. HAVE we a Right to Forgiveness for Christ's sake upon our believing? A. The Promise gives us a Right to Forgiveness by Christ's merits, when we believe.

Q. WHEN God forgives us, doth he judge us to be Believers? A. Yes, for he hath declared he will forgive none but Believers.

Q. WILL God hereafter more publicly declare us to be Believers? A. Yes, in the day of Judgment, when he will publicly pass that Sentence, which he by the Gospel now passeth upon every Soul.

Q. Is it any thing in the nature of Faith, as a Work, whereby a Believer comes to be forgiven, rather than an Unbeliever? A. No, tho' God did think fit to chuse this Grace, as fittest to honour Christ, to make use of his Promise, &c. yet it's availableness is from God's Ordination and Promise, wherein he hath made Faith a Condition of Forgiveness.

Q. WHY do not you use the word *Instrument*? A. Besides the impropriety of that word as the Act of a Sinner, who
is

SECT. is the Object of God's justifying Act,
 II. (which is a *forensick* or judicial Act,) I think, it ascribes too much to Faith, as a *Work*, and do not like to hear it made a *Cause*, and to have a causal influence on Forgiveness; yet I believe the Learned mean no more by it than a *moral Instrument*, which is the same with a *Condition*, and therefore they use these words promiscuously.

Q. BUT do not they say, we are forgiven by Faith, only as it *related* to Christ's Righteousness, &c? A. So do I say; and add, that the use of any other *Gospel-Condition* of any other Benefit, is only as that condition *relates* to Christ: But how comes Faith *related* to Christ's Righteousness, but as the Promise declareth, If thou believe, thou shalt be forgiven for Christ's Righteousness imputed.

Q. BUT are not we *justified* by Faith? A. No otherwise than as God hath declared Christ's Righteousness shall justify them that believe.

Q. DO TH not Faith *take hold of*, or look to, approve of, rely on, and accept of, Christ and his Righteousness for Pardon? A. Yes, and therein is it's *fitness* above any other Grace: But that would not forgive us, if it were not ordained by the Will of God, that they who thus take hold of Christ and his Righteousness, should be justified

justified by the Righteousness of Christ, SECT.
when they take hold of it. II.

Q. BUT do not you affirm, that *Repentance* is *necessary* to our being forgiven?

A. Yes; not to Pardon in itself, but to our obtaining it; and have proved this, *Chap. xii.* But I do not put it in the *same place* with Faith, nor do I insist upon the whole of Repentance; but I affirm, that no man will look to Christ, that seeth not his own Misery; and no man doth accept of Christ, that doth not purpose to leave his Sin and Idols: Neither do in a manner any solid Writers deny the presence and necessity of so much of it with Faith, which Faith is the great Term of the Covenant, and includes so much of Repentance as I insist on.

Q. SHALL the Elect *fall from* a state of Forgiveness? A. No, the Decree, the Intercession of Christ, the Promise of Perseverance, yea, and Forgiveness itself, do all assure a perseverance in Grace, and so a continuance in a pardoned state.

Q. WHAT do you *trust in*, as that for which God will accept of you, and save you? A. Only in the Righteousness of the Lord Jesus.

Q. Do not you trust in your own *inherent Righteousness*, as that for which God will save you? A. I abhor such a Thought.

Q. WHAT

SECT. Q. WHAT *stress* do you lay on *Good Works*? A. Not as necessary to my justifi-

W ~~~~~
fied state, into which I am admitted upon my first believing; nor as any Righteousness for which God will save me.

Q. WHAT *stress* then do you lay? A. No more, than as they evidence my Faith to be true, execute my first believing Consent, prevent their Contraries which the Gospel threatens with Misery, and answer the Rule of any Gospel-promise, which God hath made, and will execute for Christ's sake, to the upright person.

Q. Do you think that we are *justified by our Good Works* at the last day, as if they were the Righteousness by which we shall be saved at the last day? A. No, I would tremble at such a Thought, and declare it's Christ's Righteousness *alone* and unmixed, that I hope to be saved for and by.

Q. WHAT are your Thoughts then as to *inherent Righteousness* and *Good-Works*, as they fall under Christ's Judgment at the last day? A. My whole Heart is, (1.) That if a man truly *believe*, and die before he hath opportunity to do more, he shall be sentenc'd *Happy* as a Believer, notwithstanding he was prevented by Death, from professing the Truth, and proceeding in Holiness, performing Acts of Worship, &c. (2.) God hath declared, that none shall at last be saved by Christ's Righteousness, that are Infidels, Ungodly, utterly unpro-

unprofitable, or Apostates: And therefore all that God will then save for Christ's Merits, must truly be, and will be declared to be, no Infidels, Ungodly, utterly unprofitable, nor total Apostates, but the contrary; and they shall be judged free from the guilt of final Infidelity. (3.) The most eminent in Faith, Holiness, Sufferings, and Labours, shall be adjudged to greater *degrees of Glory*; which added degrees will be as truly the effects of Christ's sole Merits, as the lesser degrees. All this is exactly consonant to my Book, and my full Persuasion.

SECT.
II.

BECAUSE I see, that well-meaning People are imposed on, by a noise of *Popery* and *Arminianism*, I shall here let you see how our *Protestant* and *Orthodox Divines* do represent and oppose the *Popish* and *Arminian* Points in this matter; and so thou may'st judge how the *Antinomians* secure their destructive Errors by this clamour.

I. I shall shew, what are the *Popish Tenets* on this Head, which are opposed by *Protestant Divines*.

THE sum of the *Popish Principles* our Divines oppose may be thus reduced: They think, (1.) That by *Attrition*, (or a selfish legal fear of Punishments,) Men do *ex congruo* (or in a way of meetness) merit Charity and Faith, which are the beginning of Sanctification; and

*Popish
Justifica-
tion.*

SECT. and that this begun Sanctification is all our
 II. *first Justification*. (2.) That whatever be
 the efficiency of the Spirit in working Faith,
 it is determinable by Man's *free Will*,
 whether any believe or no. (3.) That
 upon our improvement and exercise of this
 first Charity and Faith, we truly and pro-
 perly *merit* the increase of Holiness, and
 Eternal Glory, and that *ex condigno*. This
 they call the *second Justification*. And (4.)
 That by the *Absolution of the Priest* on
 Confession, in the Sacrament of Penance,
 our *Sins of Age* are forgiven; as *original*
Sin was by Baptism, and *venial Sins*, and
 temporal Punishments of *mortal Sins*, by
 Satisfaction and Indulgences; and all in a
 way of merit.

THE Points that can be at all pretended
 as my Concern, I'll give you, as stated by
 Dr. Ames, in his *Bellarminus Enervatus*,

Tom. iii.
lib. v.

— Q. "Whether Prayer, Fasting, or
 "Alms, are satisfactory Works?" A: I

Pag. 240.

plainly deny it oft. — Q. "Do our
 "Works truly and properly make satis-
 "faction to God, for that Obligation to
 "Punishment which remaineth to be ex-
 "piated?" A. I say, No; for we make

Tom. iv.
Pag. 109.

no satisfaction by any thing.— Q. "Whe-
 "ther Faith alone justifieth?" A. I say,
 Yes; that is, we are justified by Faith
 alone, as that which alone receives Christ,
 and before Works of Obedience: But yet I
 think

think *Ames* well explains this, when he says, "Something may be before Pardon, as a pre-requisite Disposition, so that it be not the cause of Pardon." And this is all I say of *Repentance*, and agree with him in saying, (1.) That "Repentance taken for legal Humiliation goes before Justification, as a Disposition in Order pre-requisite, but not as a Cause." (2.) I agree also with him, That "Evangelical Repentance is taken for Conversion, of which Faith is a principal part." Yea I add, That a great part of Repentance is the effect of Justification. (3.) I agree with him in the next words: "*Quocunque modo, &c.* Which-ever way Repentance is taken, neither grief nor detestation of Sin is the cause of Justification." Nay more, I agree with *Ames* in his *Account of Faith*, when he says, "*Fides specialis misericordiae duplici ratione vocatur, &c.* Faith of special Mercy [which is *Trust* or *Reliance*] is taken in two respects, 1. As it apprehends Christ, or cleaves to him, for apprehending special Mercy by him. 2. As it apprehends special Mercy as already bestowed. In the first sense, it goes before Justification; in the latter sense, it follows Justification." And where he treats of imputed Righteousness, he saith, that this is the *Protestant* Judgment; "*Christi justitiam catenus imputari, &c.* Christ's Righteousness is so far imputed

SECT.
II.

Pag. 112.

Cap. 2.
pag. 101.Lib. vi.
cap. 1.
pag. 139.

SECT. "puted to us, that by virtue thereof we
 II. "are as much esteemed just before God,
 ~~~~~ "as if we had somewhat in our selves,  
 "wherewith we might be esteemed just  
 "before him." And as to the Question  
 Pag. 205. he puts, "*An opera bona, &c.* Are the  
 "Good Works of Men truly and proper-  
 "ly the Merits of Eternal Life?" I posi-  
 tively and oft deny it; and dare not assert  
 that *Condecency*, which *Ames* and others  
 do.

READER, if thou art a Man of any  
 Skill in these things, thou wilt find, that  
 they oppose the *Papists* concerning our  
 Graces and Works, only as meritorious,  
 and causal of Saving Benefits; and I deny  
 them to be either. See even *Chemnit.*  
*Exam.* par. i. pag. 172. *Davenant, de*  
*Justit. actuali*, cap. 30. qu. 1. arg. 1.  
*Ames, Bellarm. Enerv.* tom. iv. lib. 6.  
 and *Downam of Justif.* pag. 15.

II. I shall now shew, what our *Calvi-*  
*nists* and *Orthodox Divines* oppose the *Ar-*  
*minians* in, as to this Doctrine of Justifi-  
 cation.

THE *Synod of Dort*, in their Canons,  
*part i. pag. 289.* in relation to the  
 Errors under the Head *De Morte Christi*,  
 thus condemn the *Arminians*, "*Qui docent*  
 "*factus illud novum gratiæ, &c.* who teach,  
 "that the Covenant of Grace, which the  
 "Father, upon the intervention of Christ's  
 "Death,

“ Death, made with Men, doth not con-  
 “ sist in that, *viz.* That we are justified  
 “ before God, and saved by Faith, as it  
 “ apprehends the Merit of Christ ; but in  
 “ this, That the Demand of perfect legal  
 “ Righteousness being abrogated, God ac-  
 “ counts Faith it self, and the imperfect  
 “ obedience of Faith, for (or *instead of*)  
 “ the perfect Obedience of the Law, and  
 “ graciously judgeth this worthy of the  
 “ Reward of Eternal Life.” Which they  
 justly brand as the *Socinian* Notion.

SECT.

.II.

*Arminian  
 Justifica-  
 tion, as our  
 Divines  
 state it.*

READER, I declare against this Error,  
 and have affirmed, (1.) That Faith alone  
 receives Christ and his Merits. (2.) That  
 it's the Righteousness of Christ alone,  
 which is the meritorious or material Cause  
 of Justification. (3.) That our Faith, Re-  
 pentance, or Works, are not a jot of the  
 material or meritorious Righteousness, by  
 or for which we are justified.

THEY say, Christ died, that we might  
 be saved if we believe. I say, Christ died,  
 that the Elect should believe, and believ-  
 ing, have Life through his Name.

To any one that knows the *five Points*  
 wherein the *Arminian* Controversy consists,  
 I have said enough fully to acquit me. I  
 am positive, for absolute certain Election,  
 for Christ's not dying alike for all : For  
 the Elect he died to secure their actual Re-  
 conciliation ; for others his Death is suffi-  
 cient, and real Offers of Salvation are made

SECT. to them, on the Terms of the Gospel, notwithstanding their being condemned by the  
 II. Law. Again I say, Man is corrupt, and without the Grace of God he cannot believe: All the Elect shall be (though without violence) brought by efficacious Grace to believe, and finally persevere. All which I oft assert in my Book.

## S E C T. III.

THIRDLY, I shall next give an Account of some of Mr. Chauncy's Principles, which he hath set up in opposition to mine; and shew wherein we differ, and what's the Judgment of others in these things.


I SHALL begin with Three of his Principles, and consider them together.

Pag. 24. Mr. Ch. declares, That the Essence of the Gospel is altogether Promise and Free-

Pag. 28. Gift: That the Gospel hath no Law-Sanction of it's own, but it only establisheth the Sanction of the Law, by way of Promise to all that are saved: And that the Gospel, as

Pag. 33. such, is no Law, and hath no Sanction, &c. Which, and many more places, I may contract into this, as

Mr. C's *first Principle.* His First Principle, " That the Gospel is in no sense a Law, nor includes in " it,

“ it, as any part thereof, either any Precept, SECT.  
 “ or any Promise upon any Condition on III.  
 “ our part, or any Threatning.” If thou   
 doubt, the word *Precept* should not be ad-  
 ded, know, the words above fully assert  
 it; and pag. 23. he tells us, *The Precept*  
*of Faith* is a Precept of *the Law of Nature*.

Mr. Ch. affirms, *Whatsoever befalls Sin-* Pag. 34.  
*ners retaining their sinful state, and reject-*  
*ing Grace, is from the Law, and not from*  
*the Gospel: To talk of a Gospel-Threat is a*  
*Catachresis at best, and nothing else can*  
*save it from being a Bull.* And thus,

HIS *Second Principle* is, “ That the Mr. C's 2d  
 “ Gospel hath no Threatnings.” Principle.

WHEN my Question answer'd by him  
 was this: “ Doth God promiscuously dis-  
 “ pense these, viz. Forgiveness, Adop-  
 “ tion, Glory, or any other promised Be-  
 “ nefit given upon God's Terms? (I say,)  
 “ Doth God dispense these, without any  
 “ regard to our being Believers, or no? or,  
 “ whether our Faith be true or no?” Mr.  
 Ch. answers, *I would know, whether if God* Pag. 32.  
*distribute his Free Grace to poor, wretched,*  
*worthless Creatures, according to his Electi-*  
*on and distinguishing Mercy, doth he do it*  
*blindly, because he finds no Reason in them?*  
 Whence I may call this

HIS *Third Principle*, “ That God for- Mr. C's 3d  
 “ gives, adopts, and glorifies Sinners, with- Principle.

SECT. III. "out any respect to their being true Believers, or no ; and Election and distinguishing Mercy are the only Rule, by which he forgives, adopts, and glorifies Sinners, as well as gives the First Grace."


To put the better gloss upon this Principle, he saith, *pag. 33. Doth God dispense Faith blindly, &c.?* But the Question was not, whether God gave *Faith* absolutely, but whether he gave Forgiveness and Glory *promiscuously*. Nay, he knows, I oft-times affirm the former : And he reviles me for saying, That *there must be a Work of the Spirit for conformity to the Rule of the Promise, in the person to be pardoned*. Yea, this *third Principle* must follow, and is but the same with this, "That the Gospel is *no Law*, or stated Rule of Forgiveness, Adoption, and Glory." And he affirms, that *Faith is a Precept of the Law* ; and denies, that *any Precept of the Law is a Rule of Happiness with a Sanction*.

Pag. 21.

Pag. 22,  
25.

*Repl.* (NOT to insist, how in the first Point, in what he saith of the *Sanction*, he excludes Forgiveness of Sin altogether ; yea, and as he words it, may bind the penal curse on us :) He opposeth in these *three Principles* what he calls my 2, 3, 5, 6, 7, 8, 9, 11, 12, 13, 15th *Paradoxes* ; but had he considered the 4th and 13th, he had answered his few seeming Arguments, and prevented his gross misrepresentation



sentation of my Principles. There he SECT.  
 might have seen, that I assert, (1.) There III.  
 is a Certainty that the Elect shall obey the   
 Terms of the Gospel, and be infallibly  
 saved. (2.) That it is Christ's Righteous-  
 ness which is the alone meritorious Cause  
 of a Believer's Justification and Salvation;  
 and that our compliance with the Terms  
 of the Gospel by the Grace of God, is no  
 more than our answering that Rule, by  
 which God bestows on us Justification and  
 Salvation, for the Satisfaction and Merits of  
 Christ. He that cannot distinguish be-  
 tween the Righteousness *for which* we are  
 saved, and a compliance with that rectoral  
 Method *wherein* God doth save us for that  
 Righteousness, and the Interest arising from  
 that Method complied with, had better sit  
 still, than meddle with these Disputes.

READER, tho' I did not once call the  
 Gospel *a Law* in all my Book, and only  
 said in my *Preface*, (*pag. xii.*) that the  
 Apostle called it *a Law of Faith*, with re-  
 spect to what I had discoursed; yet be-  
 cause the whole of Mr. *Chauncy's* Book  
 runs on this, I shall insist most on this  
 Head; and [1.] explain the word *Law*;  
 [2.] shew in what sense *it is not a Law*;  
 [3.] shew in what sense *it is a Law*,  
 which I shall prove by several Arguments;  
 [4.] answer his Objections; and then, [5.]  
 produce some Testimonies.

SECT. [I.] As to the name or word *Law*. It hath pleased God to call the way of his application of Grace to fallen Sinners, by various names; and by that variety, to help our Apprehensions, which one name would not so well contribute to. It's called a *Law*, a *Covenant*, a *Testament*, a *Promise*, a *Word*, &c. none of which exclude the others, and are easily reduced to each other. A *Promise* of God, that sets down an Order in conferring Benefits, wherein he enjoins any Duty on Man's part in that Order, hath the nature of a *Law*; yea, tho' he engage to enable the person to do that Duty.

III. *The word Law of Grace, the same as the Covenant.*

WE must also consider, that God in some respects varies these Terms from their common use among men; both his Dominion, and his Grace, abating their rigid sense. He calls it a *Law*, but yet his Mercy resolves thereby to confer such Benefits, as brings the Law down to a *Promise*. He calls it a *Promise*, but his Dominion renders the Term enjoined a *Duty*, and so he raiseth up the *Promise* to a *Law*. The word *Covenant* implies the certain performance on his part, in the way he sets down, and our restipulation to that way. In the very word *Testament*, as he notes the ratification of the *Covenant* by Christ's Death, so it excludes not the appointed Condition of the Legatees, to whom he makes a disposition of the Benefits.

So

So that the *Word*, the *Law of Grace*, SECT. III. or the *Law of Faith*, is no other than the *Covenant of Grace*, the *Gospel-promise of Salvation*, the *Testament of Christ*, or the *Word of the Gospel*, or the *Gospel itself*.

WHEREAS Mr. *Ch.* exposeth it, as a *new Gospel* and *new Law*; it's the *first* <sup>How far a new Law, and yet no new Gos- pel.</sup> *Gospel* GOD delivered to Men, for he never promised to give Glory by Christ to any unbelieving impenitent person. A new Law indeed it is, as being a little *younger* than the Law of Innocency, which condemns for the least Sin, and gives Life to none but the Perfect; by which Law no man but Christ was ever justified, and by whose answering it for us we shall be justified in a Gospel-way. But yet it is a Law older than *Cain* or *Abel*; otherwise *Abel's* <sup>Heb. xi 4, 6.</sup> *Sacrifice* had been no more *acceptable* than *Cain's*, which by *Faith* it was; and which Faith in Christ must have been commanded, as well as the Sacrifice; tho' the brief account which *Moses* gives of above two thousand years, doth not express it, nor was it needful. Yea, God's words to <sup>Gen. iv. 7, 11.</sup> *Cain* imply it, as Mr. *Ball* on the *Covenant* faith, (*pag.* 43.) "These are a Promise of the Covenant, that took place after the Fall."

[2.] I do not say, the Gospel is a Law in the following sense. <sup>How the Gospel is not a Law</sup>

SECT. I. I DO not say, that the Gospel includes nothing besides this Law. It gives us an account of the Covenant of Redemption, and the absolute Promises: There be many Prophecies, the History of our Blessed Lord, Doctrinal Truths, &c. yet these may be called Adjuncts.

2. NOR do I judge it a Law, in that sense our Divines fix on the *Socinians* and *Arminians*, viz. as if Acts of obedience to this Law are the Righteousness for which we are justified or saved; as perfect obedience was, under the Law of *Adam*. This I deny, for we have no Righteousness for which we are justified or saved, but Christ's; and the fruits of this are we blessed with, upon complying with the Gospel. Our Faith, or inherent Righteousness, &c. are not the paying a Farthing of Debt to the Creditor, but our submitting to that way, by which we have Forgiveness of all the Debt, and are partakers of Glory; both which God had in his Eye, as to be purchased by Christ, before he fixed on this way for our obtaining them.

3. NOR do I take it in the *Papish* sense, which the *Socinians* and *Arminians* espouse, but true *Protestants* oppose, viz. as if the moral Law were not perfect in its kind, but that the spiritual extensive sense of the Precepts were *new Precepts* of our Lord; and that the Old Testament did not include

clude the *Gospel-precepts* of Faith in Christ, and Repentance for Pardon, as well as the New, though it did not discover the Objects and Motives, &c. so clearly.

SECT.

III.

4. IT is not a Law, that supposeth a moral ability in sinners to perform its Precepts: That was necessary in God's dealings with men as his creatures, just come out of his hand; but not so, when he deals with man about his recovery, when he had virtually sinned in *Adam*, forfeited all, yea, had undone himself. Whatever Mr. *Ch.* saith, (*pag.* 23.) I affirm, If the subject be rational, or have natural Power, if such Ability comes so with this Law, that the Elect are made effectually able, and others are wilfully faulty if they finally rebel, it's enough to justify the Divine Order. *Will not* and *cannot*, are distinct things with Mr. *Fenner*, in his Book of *Wilful Impenitency*: Yea, with Dr. *Owen*, on *Psal.* cxxx. *pag.* 248.

5. IT is not a Law, that extinguisheth the Law of Nature, which hath its special Precepts, and which *in genere*, upon Gospel-Revelation, requires what the Gospel requires, and condemns for Faults against the *special* Precepts of the Gospel, tho' it condemns not so, as to bar the Relief which the Gospel affords; nor doth it promise life upon those terms, which the Gospel doth. The Gospel in a large sense takes the Law as subservient to its gracious designs;

SECT. designs ; tho' Mr. *Ch.* weakly infers, (*pag.*  
 III. 24, 25.) that therefore the whole Precept  
 is hereby made the Condition.

6. NEITHER doth this Law require any thing of us as a Condition of Christ's coming into the World as a Redeemer, (it supposeth that,) nor yet any Condition of the first Grace to the Elect. This the Covenant of *Redemption* secures ; and it is assured to the Catholick Church by Promise. •

7. NOR is it a Law, obedience whereto renders any promised Blessing a *Debt*. All is *free*, tho' *sure* : It's free, as to man's procurement or price ; yet it is as sure by Promise, as if it were a Debt : But the price was Christ's obedience and sufferings, and all comes to us *of Gift*, yet in that way which God appoints to give it.

*How the  
 Gospel is  
 a Law.*

[3.] I MEAN by the *Gospel* being a *Law*, that God in Christ our Redeemer doth by the *Gospel* expressly *command* sinners to receive Christ with a true operative Faith ; and *promiseth*, that though they are condemned by *Adam's* Law, yet upon their so believing, they shall be united to Christ, and justified by his Righteousness ; and that, persevering in Faith by sincere Holiness, they shall be saved for his sake. He also *threatens*, that if any shall die unbelieving, impenitent, ungodly Rejecters of his Grace, they shall be barr'd from these  
 Benefits ;

Benefits; and they shall perish without relief, and have sorer Punishments, than if these gracious Offers had not been made to them. This is *the Law of Faith*.—I'll add one Caution to this Account, which is too needful. Give me but the *Assembly's Description of Faith*, (*Conf. chap. 14.*) and I desire to use no word as expressive of the terms of the Gospel, besides *Faith*; but men now define *Faith* by such a small part of it, as requires Caution for the sake of Souls.—In this View therefore of the Gospel, it appears,

I. HERE we have all the Essentials of a Law. God is *our Ruler*, and we his Subjects: His *Will* is revealed in a way of *Government*; here's his *Precept* which binds us to Duty; here's a *Promise* made to such as do comply; and here's a *Threatning* denounced against such as finally rebel: *Preach the Gospel to every creature: He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.*

2. YET this is a *Law of Grace*. It's made by our Redeemer for fallen man; all the Benefits of it are founded on Christ's Righteousness, as the immediate cause of them; effectual ability to perform the duty, is provided for all the Elect, and declared in the Gospel; and God doth not fix on these terms for any worth in them, or profit to him.

3. THE

SECT.  
III.

SECT. 3. THE Gospel is the *Instrument* or  
 III. Sign, by which this Will of God is expref-  
 fed. This is not the Language of God in  
*Adam's Law*; if this were not fuperadded  
 to that, we had been utterly miserable.

4. THIS fixeth that *Rule of the Promise*,  
 which Mr. Ch. (*pag. 33.*) is at a lofs to  
 know. God promifeth, he will juftify  
 him that truly believes, and fave the up-  
 right in Heart: Hereby he that in truth  
 believes, and is upright, answers that Rule,  
 which the unbelievers and hypocrites do not,  
 and fo God doth not hereby promise to fave  
 them; yea, he declares, they fhall not have  
 an Intereft in thefe Mercies, becaufe they  
 continue fuch, and condemns them as fuch  
 at laft. It's Faith, not infidelity, the Rule  
 demands; it's Faith *in truth*, not Faith  
 in perfection, nor Hypocriſy.

I SHALL here offer thee ſome few *Rea-  
 ſons*, why I ſay, this is ſome part of the  
 eſſence of the Gospel, and that God hath  
 fixed this Rule therein.

*Proved,  
 that the  
 Gospel is  
 a Law.*

R. I. THE Gospel is oft called a *Law*  
 by the Spirit of God. *Iſa. xlii. 4. He ſhall  
 not fail, nor be discouraged, till he have ſet  
 Judgment in the earth; and the Iſles ſhall  
 wait for his Law. Mic. iv. 2. Many nations  
 ſhall come, &c. for the Law ſhall go forth of  
 Zion, &c. And in particular it is called, the  
 Law of Faith, Rom. iii. 27. the Law of  
 Righteouſneſs, Rom. ix. 31. the Law of  
 Liberty, Jam. i. 25. ii. 12. a converting  
 Law,*



*Law*, Psal. xix. 7. and *the Law of Christ*, Gal. vi. 2. The best Commentators expound these to be *the Gospel*; yea, many say, this is that *Law of the Spirit of Life in Christ Jesus*. Rom. viii. 2. Many more places might be added.

SECT.

III.

R. 2. MENS behaviour towards the Gospel is expressed by words, that denote it to be a *Law*. Rom. x. 16. *They have not obeyed the Gospel*. 2 Cor. ix. 13. Your professed *subjection to the Gospel*. 2 Theff. i. 8. To take vengeance on them that *obey not the Gospel*. 1 Pet. iv. 17. What will the end of them be, that *obey not the Gospel*?

R. 3. JUSTIFICATION is a *judicial act*, and therefore it must be *by a Law*, if we allow God to be a Ruler when he doth it. We dispute this against the *Papists*, who deny it to be a *forensick* term. It's true, the Righteousness for which we are justified, is Christ's, which answered the Law of innocency; but the application of it to one man rather than another, and to the same man at one time, and not before, is by the Gospel. It's not the voice of the Law of works, that the believing sinner shall be *justified* for Christ's Righteousness: Rom. iii. 26. See also Gal. iii. 22. And I might shew, that in Justification is a Right to impunity: And can any thing but a Law give this? for condemnation by Law cannot be reversed without a Law.

R. 4.

SECT. R. 4. THE Gospel gives a Right to its  
 III. benefits upon believing. *Job. i. 12.* To  
 as many as received him, *to them gave he*  
*power to become the Sons of God*, even to them  
 that believe in his name. What did God  
 by his Gospel give to these? *ἐξουσίαν*, a right,  
 a title, to be the Sons of God. Very many  
 places of this kind might be urged. And  
 little do men see, what follows from deny-  
 ing this Gospel-rule, when we read such  
 places, as speak of being *worthy*, 2 *Theff.*  
*i. 5, 11.* *Rev. iii. 4.* as call it *the Reward*,  
*Mat. vi. 4.* *Col. ii. 18.* *Heb. xi. 26.* and  
 speak of a *Right to the Tree of Life.* *Rev.*  
*xxii. 14.* Are these terms proper, from the  
 meer nature of mens actions? That's *Popish*  
*Merit*: Or from the Law of Works? That's  
 false, and anti-evangelical. But it is  
 safe to say, it's a Gospel worthiness, re-  
 ward, right, &c. God having for Christ's  
 sake promised to give blessings in such a way.  
 The *Gospel-law* is so entirely founded on  
 Christ, and refers to him so fully, that  
 there is no more than an inviolable connec-  
 tion between terms and benefits; there is *no*  
*boasting*, when the claim is strongest:  
 Yea, not boasting, but ascribing all to  
 Christ, is one of the great Terms.


R. 5. IF God hath *no Gospel-rule* beside  
 Election and distinguishing Mercy to con-  
 fer Glory by, then God will not, nay, *can-*  
*not* forgive or save the Non-elect, though  
 they should believe in Christ. Say not,  
*they*

they will not believe: that makes no alteration, as to the point in hand. Hath not God declared, he will save them if they believe? That is *his Law*; and their rejecting his salvation God arraigneth them for: *He is condemned, because he hath not believed, &c.* What an allay to their misery would it be to think, Tho' I had believed, I had not escaped this woe; I have lost neither Christ nor heaven by my unbelief? Read *God's pleas* with all sinners; remember *Christ's tears* over lost *Jerusalem*. What do men speak of a *Day of Grace*, that men may sin away? Nay, what are the serious pleas of Ministers with every soul, to believe and repent? All are delusive mockery. Whilst God is as free to pardon the Elect, whether he believe or no; He is at liberty to damn others, though they should believe; nay, He is sure to do it, should they believe, because they are not Elect. If this leads not to *Hobbism*, I see nothing. I own, that forgiveness is an act of sovereignty; that is, God is free to give faith, and forgiveness upon it, to whom he will: But they that think, God hath left himself absolutely free to forgive the adult, whether they believe or no, and to condemn the believer, seem to forget their Bible. Would men of this principle but preach according to their scheme, I think their influence would abate, with all that seriously mind heaven, notwithstanding Mr.

SECT. Chauncy says, that Pardon will not leave  
 III. them impenitent.


See my  
 Book,  
 Chap. 20. R. 6. THE Apostles, with all the  
 Saints, may be arraigned as *fallen from  
 Grace, and turned from the Gospel*, if it be  
 no rule according to which God applies  
 Christ's Righteousness for justification.  
 Acts ii. 37, 38. How could Peter say, *Repent, and be bap-  
 tized, for the remission of sin, &c.* when the  
 people cried, *What shall we do?* How  
 Acts xvi. 30, 31. could Paul answer the Jailor's question,  
*What shall I do to be saved? Believe on the  
 Lord Jesus Christ, and thou shalt be saved.*  
 This is not an advice to Signs, but to appoint-  
 ed terms; *q. d.* God hath commanded you  
 to repent and believe, and hath enacted,  
 that if you do so, the Blood of Christ  
 shall wash and save you. So Gal. ii. 16.  
*We have believed, that we might be justified  
 by the Faith of Christ:* They believed for  
 this very end. If any say, it was Christ  
 justified; it's true, but it was upon believ-  
 ing. Faith is not the justifying Righteous-  
 ness, but it is the condition of our being justi-  
 fied by this righteousness: And the Saints  
 did *ill to believe to this end*, if God had not  
 enacted it to this end: Nor could they do  
 it in this assurance, that they should be  
 justified when they believed, if God had  
 not promised it upon believing. Had Par-  
 don come by an *absolute* Promise, they  
 acted very legally in believing *that they  
 might be pardoned.* Mr. Chauncy may as  
 justly

justly say of them as of me, They *set up* SECT.  
*a new Gospel.* III.

R. 7. THE Gospel is at least *part of*   
*the Rule* by which Christ will *judge the*  
*World* at the last day. That it must be a  
*Law*, if it be a Rule of Judgment, I sup-  
 pose none will deny, unless they'll deny  
 that Christ is a Judge. The work of that  
 day is, not to try Christ, whether he fulfill-  
 ed all Righteousness; nor yet, whether his  
 Righteousness was imputed to all that did  
 believe; but by solemn Sentence to decide  
 the Cause of all men, to silence all false  
 Apologies, and publickly adjudge all to  
 their eternal place, unto the glory of  
 Justice and Mercy. That day supposeth  
 all justified, or not, by the Gospel; Christ  
 then changeth no mans state: The Godly  
 stand there, pardoned and entitled to Life  
 by Christ's Righteousness imputed; the  
 Wicked are there, without any interest in  
 Christ. These wicked ones, if they pre-  
 tend to sinless Innocency, they are cast up-  
 on the least Sin, by the Law of *Adam*:  
 But if they plead God's general Mercy, it  
 will be evident that Mercy adjusted its Rule  
 in the Gospel. If they plead Hopes from  
 Christ as a Redeemer, and the Offers he  
 made, they are convinced by that Book,  
 that Christ saveth none but such as repent  
 and believe. If they plead, they did be-  
 lieve and profess his Name, Christ will con-  
 vince them, that his Gospel required a true  
 B b Faith,

SECT. Faith, operative in sincere and persevering  
 III. Obedience, the want whereof he will  
 charge upon them ; (as you see in *Mat. chap. vii, xxii, xxv, &c.*) and so leaves them subject to the Law of *Adam*, without Relief by the Gospel ; yea, heightens their condemnation for disobeying the Gospel. If they yet plead, But Lord, thou savest some that were Unbelievers as well as we ; at least, they were not such Believers as did yield sincere obedience : This Plea Christ will confound by a solemn Declaration of the true Faith and Sincerity of all them whom he now saves ; and so will evidence, that his Judgment is *without respect of persons*, and that his Righteousness is no Plea for any finally unbelieving, ungodly Hypocrite, whom his Gospel condemned : And if the Damned or Satan should plead, But they were Sinners, though not unbelieving Hypocrites ; the Answer of Christ will be, I have satisfied the Law for them, and so Justice cannot suffer by my washing them in my Blood, nor hinder their being glorious for my sake.

I HUMBL Y think, this is being *judged according to our Works* ; Rev. xx. 12, 13. this is being *justified by our Words* ; Mat. xii. 37. and what *James* most intends, *Jam. ii. 24.* I hope none can doubt, but this proves the Gospel is part of the Rule of Judgment ; and it's plain, *God will*

*will judge the Secrets of all Hearts by the* SECT. III.  
*Gospel ; Rom. ii. 16. and the Word that I*  
*have spoken to you, that shall judge you.* 

John xii. 48. “ This is one of the *Books* *Of Justif.*  
 “ that shall then be *opened,*” saith Mr. *pag. 10.*  
*Cbauncy’s* Father. And how awful is that *Rev. xx.*  
 12.

day, when the closest Hypocrite will be discovered, and yet the doubtful Christian adjudged sincere ! But *blessed be God,* the Saints plea will be managed by Christ himself.

READER, It is hard reconciling the account we have of the Day of Judgment, by any thing below what I have delivered ; and were not the Gospel to be a Rule of Judgment, I cannot see how that *could be a Judgment-day* ; it must be only an *Execution-day*, for by the Law of *Adam* no Believer could be acquitted : That Law must be altered *by the Law-giver*, to admit a Satisfaction, and it’s by the Gospel only he hath enacted the way how this Satisfaction *shall be* applied. By that first Law these Unbelievers (yea, all men) were condemned virtually in *Adam*, when he was judged upon his Fall ; and that Sentence seized them as soon as they had a Being, there needed no other. It would help thy Thoughts, if thou wilt accommodate some of the Circumstances of the last Judgment to them that shall be alive at that time.

I MIGHT multiply Arguments to prove the Gospel to be a *Law*. Whatever proves

SECT. the Covenant to be conditional, proves the  
 III. Gospel to be a Law. Nothing keeps the  
 most sincere Godliness, or Act of a Saint  
 here, from *being downright a Sin*, if the  
 Gospel be no Law ; for they are not legally  
 perfect, and so are Sins. I see not how  
 any man can have grounded hopes of  
 Glory, if the Gospel be no Law ; and  
 they that deny it, and say Faith is but a  
*Sign*, must set up Works *above* Faith, for  
 they are more evidencing Signs than an  
 internal Act of Faith. Yea, how can  
 Christ be our King, if his Gospel be no  
 Law ? Many more might be added, were  
 there room ; but I shall omit the rest, ex-  
 cept what will occur under the next Head,  
 in which

Objections [4.] I SHALL proceed to answer Mr.  
*Chauncy's* Objections, which follow.

*The Article*  
*is want-*  
*ing.* Obj. I. Mr. *Ch.* objects, pag. 5. *Who-*  
*soever is justified by a Law, is fallen from*  
*Grace*: And having cited *Gal. v. 4.* and iii.  
 II. he adds, *It should be read a Law, not*  
*the Law ; it is εν νομω, the emphatical Par-*  
*ticle is not put in, and so every Law is*  
*excluded.*

*Repl.* UPON such *Cobwebs*, in the face  
 of the plain scope of the *Bible*, doth this  
 Cause stand. Where's the Argument ? Be-  
 cause in a few places the Article is not put  
 in, therefore the Apostle excludes even  
*every Law* ; when he doth plainly exclude  
 only



only one sort, as appears by the whole SECT.  
Context : Nay, when he at the same time III.  
affirms another *Species*, under that general }  
word, *Rom.* iii. 27. But farther note,

1. WHERE the Article is elsewhere omitted, the word it refers to doth not exclude every sort of Law. *Rom.* ii. 14. Οταν γαρ εθνη τα μη νομον εχουσα. Will you render this? *For the Gentiles, which have not a Law, or not any Law* : The Article is wanting, but sure they had *some Law*, even the Law of Nature.

2. WHERE the Article is wanting, it doth not infer, that every kind under the general word are alike intended. *Rom.* ii. 12. Και οσοι εν νομο ημαρτων, as many as have sinned without Law, &c. Is not there the written *Mosaick Law* set in opposition to the Law of Nature *unwritten*? Yet the Article is wanting. Again, *Rom.* v. 20. Νομος δε παρεισηληθεν, the Law entered, or was added, &c. And was this no *special Law*? Sure there was some Law before. So also, *Gal.* iv. 4. And *Gal.* iii. 11. Ο δικαιος εν πιστει ζησει, the Just shall live by Faith. Is this any sort of Faith? Will a temporary or historical Faith serve? Yes, by Mr. Chauncy's Rule.

3. THE Article is oft added to the word Law, in the very Subject before us. As, *Gal.* iii. 12. Ο δε νομος, &c. But the Law is not of Faith. *Ver.* 21. Ο εν νομο, Is the Law then against the Promises? and *Ver.* 24. So likewise, *Rom.* x. 5. Moses describeth the

SECT. Righteousness, *την εκ του νομου, which is of the*  
 III. Law.

4. THE Socinians evade the force of *John i. 1.* and so deny the Deity of Christ, even by Mr. Chauncy's Argument: *Και Θεος ην ο λογος.* The Article is wanting to *Θεος,* therefore it is to be thus render'd: *The Word was a God, not the God; a God by Office, for that is a God, but not by Essence, which would be the God.*

5. THE Context doth manifestly specify this Law, and not exclude every Law. It's true, the Gospel argues *à fortiori* against Justification by the Law of Innocency, yet he directly speaks of *Moses's Law*; as any may see in reading the places. Mr. Chauncy's Proof is taken from *Gal. iii. 11.* And doth not the Apostle, *ver. 17.* say, *The Law, which was four hundred and thirty years after, cannot disannul the Covenant, &c.* Was it every Law, that was given 430 years after *Abraham*? See also *Rom. iii. 28.* and *chap. iv.* And is not the Apostle in these three Chapters express, That that Law was the *Jewish Law*, or at most the *Law of Nature* together with it? But more of this last hereafter.

READER, Mr. Chauncy seems fond of this Argument from the Article, and thence oft repeats it; but do thou but read one Book in the *Greek Testament*, by his Rule, *viz.* that where the Article is omitted from a word in negative Propositions,

fitions, there every Species is excluded ; yea, bring it down to Names, and where the Article is omitted, then it is any Peter, any John who is there spoken of.

SECT.  
III.

Obj. II. Mr. Ch. oft objects, as pag. 5. *Works performed under a Law-Sanction, are legal Works, and do make the Covenant enjoining them a Covenant of Works.* And immediately before, saith he, *The performance of Duty as Terms enforced by a Law-Sanction, is a Covenant of Works ; so that such men are Preachers of a Law, no matter what Law.* Again, pag. 21. *The preceptive Will of God with the Sanction of Rewards, promised upon performance of the things required, and Threats of Punishment upon the non-performance, is always a Law or Covenant of Works.* This runs through his Book, and he oft saith, pag. 28, 33. *The Gospel hath no Sanction, and if we say so, we make it a Covenant of Works.* And pag. 18. *Christ is of no effect to him that is justified by a Law.*

*A Sanction makes it a Covenant of Works.*

Repl. I. HE oft seems not to understand what a Sanction is ; for pag. 24. he takes it to be mere *Life and Death*, considered abstractedly, but not as determining the way of giving the one, or inflicting the other : Whereas a *Sanction* consummates a Law, and determineth what the Benefit or Penalty shall be, and the certain Connexion between the Benefit and the Condition, and between the Penalty and the

*A Law Sanction.*

SECT. want of that Condition, &c. Now will

III. any, except Mr. *Chauncy*, say, That God hath not by the Gospel given Assurance, that upon *believing* we shall *be saved*? Have not we God's Word, Oath, and Seals for this?

Every  
Sanction  
excludes  
not Grace.

2. A Law-Sanction doth not exclude the greatest *Mercy* and *Grace*, in conferring the Benefit. It's true, that if the Condition be in itself *meritorious*, then in that respect the Benefit is *of Debt*, and was made a Condition in the Covenant, because of its *condignity*, if exactly proportionable, or *congruity*, if less valuable: But God chuseth a Condition, that hath *no merit* either of Congruity or Condignity; nay, the Benefits are purchased by Christ, *qua* good things in themselves, and they be freely given, tho' in this way. Is it not a *gracious Law*, tho' a Law, that *If fallen wretches will duly accept of my Son, they shall have Life by him; and this I command them to do?*

The Gospel  
Sanction  
infers not  
merit.

3. HIS Mistake seems to be in his Notion of *Reward*, and in his *upon*, and *not upon*, performance of the Condition. Gospel-benefits are no reward of Debt, and yet they are given in a way of reward. The Benefits are *given*, not *for* our Faith, yet upon believing; not *upon* it as a *meriting* consideration, yet upon it as that the *presence* whereof is made necessary by the Gospel, this having required Faith, and  
confined

confined the Benefit to him that believes. SECT. III.

If a man says, I'll give you a thousand pounds if you will come to my House and fetch it; is it not a free Gift, though the poor man must come if he will have it? And the Giver is yet bound by his Promise to give it if he come, and not bound to give it if he refuse to come. Do not say, receiving Pardon is only *naturally necessary*, and not as a Condition enjoined, for God might have applied Christ's Merits for Pardon, though the Sinner consented not. A Lunatick may be pardoned by a King; and the Rich man might have sent the thousand pounds to the Poor man's House, whether he came for it or no. But Christ resolved, to shew his governing Authority in the displays of Grace, and to excite to Duty by motives from Benefits; though the Benefits shall be so given, as that what we do shall be no cause or merit of them.

4. HATH the Gospel-Covenant no *Sanction*? What think you of *Heb. viii. 6*? *He is the Mediator of a better Covenant, which was established upon better Promises.* I hope, he'll grant this Covenant is the *Covenant of Grace*, in a greater opposition to the first Covenant with *Adam*, tho' more immediately opposed to the *Jewish Covenant*; yet this second-Covenant hath a *Law-Sanction*, *νενομωθησιναι*, *sancitum est*, saith *Beza*. And this is a greatest part of the *new Name*, Mr. *Chauncy* hath reproached the

SECT. the *Gospel* with ; here's a Law, a Law-  
 III. Sanction, which the new Covenant is con-  
 summated by. Men skilled in the *Soci-*  
*nian Controversies* lay the stress of the Cause  
 of Truth, upon Arguments from Condem-  
 nation and Justification, being God's *Recto-*  
*ral Acts* ; but what a loss will they be at,  
 if God do not justify by a Law, or any  
 Law ? as Mr. *Chauncy* saith, pag. 5.

Of Justif. Where's Dr. *Owen's Law of Justification* ?  
 166, 167. Yea, We must part with the Force of  
*Rom. v. 19.*

*A Sanction*  
*doth not*  
*make the*  
*Gospel a*  
*Law of*  
*Works.*

5. BUT why must it needs become a  
 Law or Covenant of Works, merely by a  
 Sanction ? The great difference between  
 the Covenant of Works and the Covenant  
 of Grace, lies in this : What is the Righte-  
 ousness for which we are saved ? Is it the  
 Righteousness of Works, or the Righte-  
 ousness of Christ ? But it is not, how we  
 come to obtain Salvation by Christ's Righte-  
 ousness ? Doth God make our Faith or  
 Sincerity to be our justifying Righteousness,  
 if he saith, If thou truly believe, I will  
 justify thee by Christ's Righteousness, but  
 if thou believe not, thou shalt remain con-  
 demned ? Something might be said, (tho'  
 not enough,) if we were to believe by our  
 own strength ; but that is not so. More  
 might be said, yea, enough, if our Faith  
 and Sincerity were to be the Righteousness  
 for which we are pardoned, or entitled to  
 Life ; but neither is it any thing like that,

nor

nor doth the Gospel design it, nor its Law-Sanction at all infer it. It's one thing to be justified for Faith, as a Work or inherent Qualification, (though it be such a Qualification;) it's another thing to be justified by it, as a mere Condition: I abhor the former, and will (through God's Grace) die by the latter. In the first sense, it's only that *for which* I am justified; in the last sense, it's only that *upon which*, by God's Ordination, the Righteousness of *Christ* justifies me: As a *Work*, it would make me just, as an immediate Cause of Title; but as a *Condition*, it removes the Obstacle which God's Gospel-Threatning hath laid in the way of my obtaining his *Gift of Righteousness* upon Christ's account. Hath God appointed *Faith* by his Command, to be a *fæderal Instrument* to receive Christ's Righteousness? I say no more, so that Men will own, Men shall be denied it without that Instrument. But then, must the Gospel be a *Law of Works*? By no means; tho' Mr. Chauncy, pag. 30, 31, 33. thinks, that *whatever Law requires an Act of ours, in order to Benefits for the sake of Christ, is a Law of Works*, because (I suppose) the Action is a Work. Is not receiving Christ an Action? Ay, but it justifies not *as receiving*, but it is *Christ received* justifieth. I say the same; but yet I ask, Will Christ justify me, if I do not receive him? A Christ he is, and a full Righteousness

SECT.  
III.

*Faith is a Qualification and Action, yet justifies not as such.*

*Gale of Christ's coming. p. 170.*

*Ball on the Covenant, p. 114. The Action of Faith is not excluded, in Rom. iii. 27, 28.*

SECT. cuses he hath, before I receive him; yet I

III. was unjustified, notwithstanding that. Why

was I unjustified by his Righteousness so long? Was it not because I received it not, till I received it? Well then, sure though that Action of *receiving* doth not justify me, yet that Action is by God's fixed Law *necessary* to my being justified by Christ's Righteousness; not as it is an Action, but as it answers to the Rule of the Promise, whereby God enacts, he will for Christ's sake justify him that believes.

*How Faith justifies as a Condition, tho' it be an Act.*

6. THE Apostle doth expressly tell us, that the Gospel-Law is *not a Law of Works*.

*Paul affirms the Gospel to be a Law, yet not a Law of Works.*


Rom. iii. 27. *Where is Boasting then? It is excluded: By what Law? of Works? Nay, but by the Law of Faith.* Here are two

Laws opposed, and yet both are Laws, and one *no Law of Works* neither. We are threatened with an Answer, *pag. 33.* tho' I know as much as he is like to tell me; yet I am sure I have the best Expositors for this sense, and doubt not the defence of it: Yea, though he should argue, it is but *the Doctrine of Faith*, yet if God be a Ruler that commands that Faith, in order to my obtaining saving Benefits, I despise all that can be said against its being a Law. But it may be, he'll admit a Solution of his

*Bullkeley, of Gospel Covenant, p. 325.*

Objection from Mr. *Bulkley* of *New-England*, who declares, "The putting of a *Condition* doth not hinder or lessen the *Free Grace* of the Covenant, so long as  
" the



“ the Condition is Evangelical, and not SECT.  
 “ Legal.” And pag. 328, 329, 330. he III.  
 answers the Objection against the Gospel   
 being *a new Law*, and saith, “ Though  
 “ Christ be not a Law-giver, to give a *Law*  
 “ of *Works* to justify *ourselves* by it, yet  
 “ He is a Law-giver, to give us a *Law of*  
 “ *Faith*, commanding us to believe, &c.”  
 Again, pag. 333, 334. “ When it is said,  
 “ *Do this and live*, here the Promise of  
 “ Life is legal, because the Commandment  
 “ of Doing is legal : On the other side,  
 “ when it is said, *Believe and live*, here the  
 “ Promise of Life is evangelical, because  
 “ the Commandment of Believing is evan-  
 “ gelical. But if we make the Command-  
 “ ment of Believing to be legal, then the  
 “ promise of Life upon Condition of be-  
 “ lieving must be legal also ; and then  
 “ there is no difference left *between these*  
 “ two, *Do and live*, and *Believe and live*,  
 “ which confounds Law and Gospel, Hea-  
 “ ven and Earth, and makes the two Co-  
 “ venants all one.” See also Mr. Ball, Ball, of the  
 who says, “ The Covenant which was Covenant,  
 “ made of Free Love, and calls for no- p. 17.  
 “ thing at our hands, but what comes  
 “ from, and shall be rewarded of mere  
 “ Grace, is a *Covenant of Grace*, though  
 “ it be *conditional*: So the pardon of Sin  
 “ is given of *Grace*, and *not for Works*,  
 “ though the Pardon be granted to the  
 “ *Penitent*, and *Faith* on our part, a lively,  
 “ un-

SECT. “ unfeigned, and working Faith, *be re-*  
 III. “ *quired to receive the Promise.*”

~~~~~  
 No Law
 but the
 Law of
 Innocency.

Obj. III. Mr. Ch. further objects, pag. 23. *Moreover, all the preceptive Will of God, then or afterward to be revealed, was enjoined to Man as his Duty to observe, in the Law of Nature imprinted on his Heart: As for Faith, it was an eminent part of his Perfection, and that which the Serpent first wounded him in by Temptation; &c. And, pag. 28. I tell you, the Gospel hath no Law-Sanction at all of its own, but it only establisheth the Sanction of the Law, by way of promise to all saved ones: Christ is the end of the Law to them; and as to those that are not saved, the Law takes its course of them, they come not under the efficacy of the Gospel at all.*

Repl. THE Argument of these words is, That all the Precepts and Threats in the Gospel are part of the *Law of Nature* given to *Adam*; and that *Law of Adam* is the only Law: And therefore *Faith in Christ*, which Sinners are called to, is only the Voice of the *Law of Works or Innocency*; and the whole Sanction of the Gospel is the *Sanction* of that Law: And hence the Gospel must be *no Law*. I might shew, what a gross sense he gives of *Christ* being *the end of the Law*; and that his words lead us to think, That all Obligation (except from Gratitude) to Obedience, lies on Christ only, and not on the Elect; that the Gos-
 pel

pel hath no influence at all upon them that are not actually saved; that the Gospel is only an absolute Promise, or rather a Declaration of Election, to the Elect, and requires nothing at all from them as a Term of any Benefit whatever; and yet, that they are *saved*, as Elect, *by the Law*, as immediately entitling them to Life, without the interposal of the Gospel-Sanction; that is, that the Gospel doth not only invest them in Pardon, and a Right to Salvation, by God's imputing Christ's Righteousness to them, (when Believers,) which was a perfect Obedience of his to the Law, and a full Satisfaction to the Law-giver for them, as their voluntary Surety; (which I hold;) but that the Law immediately judgeth them to have obeyed it perfectly, and also to have endured the Penalty in Christ, he being their Proxy and Attorney.

THIS is the Method these men espouse, whereby they destroy Christ's Sufferings as a proper Satisfaction, and exclude all Forgiveness, as needless: They debase Christ to an Attorney, and exalt the Creatures, as if they stood on the strictest Terms of Merit with God, having a legal Innocence of their own, as having obeyed and atoned too: Yea, they represent the Elect, as having a Grant of all the Saving Effects of Christ's Death, before they fell in *Adam*, who was their Head even when Christ was their Head too, for they were one legal

SECT.
III.

SECT. legal Person with Christ always as Elect,
 III. and not when they become Believers. And
 hence the Gospel doth require nothing of
 any elect Persons, to interest them in Christ
 or his Benefits.

*The Gospel
 is not the
 Law of
 Adam.*

BUT I pass by these ; and in opposition
 to the Argument, I shall (in the strength
 of Christ) evidence, That the *Law of Na-
 ture* or *Works* is not a hindrance to the
 Gospel's being a Law ; but that the *Gospel*
 is *another Law*, distinct in its Precepts, and
 Sanction, and other respects.

*The Gospel
 differs in
 its Pre-
 cepts from
 Adam's
 Law.*

(I.) THE Gospel is *distinct* in its *pre-
 ceptive part*, from the Law of Innocency.
Faith in Christ was never commanded by
 that Law. To say, *Faith in God* was a
 Duty, is a vain Objection ; for Faith in
 Christ as a Saviour is specified from its Ob-
 ject, and is distinguished into temporary,
 historical, saving, &c. The *Faith* that Mr.
Chauncy saith *Adam* was wounded in, (pag.
 23.) was merely a Faith of Assent, which
 the Devils have, or a natural Trust in God
 as Creator : But what is that to a receiving
 of *Christ*, or a consent to him as Redeemer,
 and reliance on him ? Of which more by
 and by.

Is it not strange, that Mr. *Chauncy* saith,
 pag. 5. *The Law never brings us to God ?*
 Then *Faith* doth not, for it's part of the
 Law, &c. But let us hear what others
 speak.

Mr.

Mr. *Hooker* of *New England*, pag. 337. SECT.
 faith, " I flatly deny, that *Adam*, if the III.
 " Lord *Jesus* had been revealed to him, ^{Hooker,}
 " was able to believe in him, and so to ^{on Effects}
 " rest upon him, &c. The Reason to con- ^{Calling.}
 " firm this Point, that *Adam* had not this
 " Grace of Faith, is this ; this believing in
 " the Lord *Jesus*, is that which doth direct-
 " ly cross the Estate of *Adam* in his Inno-
 " cency, &c." From thence to pag. 343.
 he proves it, and answers Objections. And
 pag. 338. he thus says, " I answer, that
 " not believing in the Lord *Christ* is not
 " a Sin against the Moral Law, but it is a
 " Sin against the Law of the Gospel ;
 " 1 *John* iii. 23. *Rom.* iii. 28."

Mr. *Bulkley*, pag. 327. lays down this ; ^{Bulkley,}
 " That as to Faith in *Christ* unto Justifi- ^{of Gospel-}
 " cation and Salvation, the Command- ^{Covenant.}
 " ment enjoining this Faith is no Com-
 " mandment of the Law, but of the Gos-
 " pel ; which I prove by these ensuing
 " Arguments." This he doth by no less
 than nine Arguments, and answers many
 Objections, from pag. 327. to 335. and
 then concludes ; " Thus far we are come,
 " that the putting of Faith as a Condition
 " of Life in the Covenant of Grace, doth
 " no whit derogate from the freeness of
 " Grace."

Dr. *Goodwin* affirms, (vol. ii. pag. 51, to Dr. Good-
 63.) " That Faith now is of another kind ^{win, of the}
 " than the Faith of *Adam* ; as to the Prin- ^{Creatures}
 " ciple, ^{&c. lib. 2,}
 " cap. 7.

SECT. III. “ ciple, Objects, Light, &c. Ours is *super-*
 III. “ *natural*, his *natural*.” And as you may
 see at large, he proves by several Reasons,
 that his was but natural; “ in that, (1.)
 “ All other things belonging to him were
 “ natural, &c. and therefore it would be
 “ strange, that the Principle of Faith in him,
 “ which then was not of general use,
 “ should be supernatural, &c. (2.) For
 “ him to have a supernatural Principle of
 “ Faith, as we have, was in him super-
 “ fluous and vain. This he shews, because
 “ *Adam’s* Covenant would not have brought
 “ him to Heaven. (3.) It would not only
 “ have been of no use, but it would have
 “ made him miserable. And therefore, (4.)
 “ Our way of Faith must needs be super-
 “ natural, and *altioris ordinis* from his, &c.
 “ which he proves, 1. In respect of the
 “ *Objects* revealed to our Faith, which his
 “ Mind should never have arrived at: 2.
 “ In regard to the *Light* by which our
 “ Minds are acted and elevated: And 3.
 “ In respect of the *way*, or manner, of
 “ Knowledge or Assent raised up there-
 “ by.”

I might add the Testimony of one whom
 Mr. *Chauncy* honoured, who gives this rea-
 son in the present Debate, saying, “ If
 “ Consent to the Covenant was a Duty by
 “ the Law, then the Law did bind to its
 “ own dissolution.” But I suppose, this
 may serve to shew, that *Faith in Christ*
 was

Chauncy
 of *Justif.*



was no Duty by the Law of Nature; and therefore, either it is a Command of the Gospel-Law, or it is no Duty at all. The like I might shew of *Repentance*, which *Melancthon's* Followers prove against *Flaccius Illyricus*.

IF any one should *object*, Did not the *Law of Nature* bind us to do whatever God should at any Time require? I answer,

I. You must consider the Law of Nature less properly, as the Rule of Happiness in the Covenant of Innocency; and so, it was appropriated to that state, and was a particular Law of Works. If so considered, the several Precepts of it were written on Man's Heart, and God and the Creatures ministered Instruction to the innate Light, which was inherent in our Minds, and that in a *natural way*. Some Ruins of both are still preserved to fallen Man, *Rom. i. 19, 20. and ii. 14*: In this sense, *Faith* and *Repentance* could have no place at all in the Law; for it was a *Law* to govern and save Innocent Man, but not to recover Sinful Man. To suppose our own Perfection to be the Condition of Life, and yet to be obliged at the same time to repent of Sin, or believe in an atoning Saviour; to have our Abilities immediately from God as Creator, and a Stock in our own Hands, and yet be obliged to depend

The Law as in Innocency, not the Gospel-law.

SECT. on Christ as Mediator for all Strength, are
 III. utterly inconsistent.

The Law as natural in fallen man, not the Gospel-law. 2. IF you take the Law of Nature for the remaining Instincts and Notices of it in Man, (which ought to be perfect,) assisted and directed by the Works of God, sure the Gospel must be *another Law*; or else the *Heathens* are able to find out Christ by the Book of Nature, and engaged to receive him and rely on him, though he were never revealed to them. The reason is this; the Law of Nature in this sense binds all the Heathens, and its Precepts are engraven naturally upon their Hearts, and God and his Works consider'd naturally, direct their Minds.

The general Law of Nature binders not the Gospel to be a Law. 3. THE Law of Nature may be considered most generally, *viz.* as it is an Obligation upon Man, to believe and obey whatever God shall any way or time reveal and require, and to suffer for Disobedience what God shall threaten. In this sense indeed, the Law commands all Duty in general, but it doth not deny the Gospel to be a special Law; for this indeed doth oblige us to obey all God's Laws, when he makes them Laws; but it doth not determine any one Law, nor give a Being to one particular Precept. It's the Foundation of our Obligation to submit to God's Authority as Creatures, but appoints not wherein we must instance that subjection. It's the same as an Obligation among
 among

among men to Allegiance to the supreme Power, which I hope prevents not the Ruler's Acts to be Laws. This Law of Nature subjects us to God's Threatnings, which he shall pronounce at any time for Sin, but determineth neither the sort nor degree of the threatned Evils. This Law is common to good Angels and Devils, to innocent Man and fallen Man, yea, to damned and glorified Man; for they are all engaged as Creatures to obey the Laws of God, when he enacts them, and to suffer what he threatens if they obey not. But is the Gospel therefore *no Law*, or only this Law of Nature? Then Angels, Devils, and the Damned are obliged to believe in Christ for Salvation. Do not say, God doth not require this of them; for they are under this Law of Nature, and so he doth require it of them; or else it is some distinct *special Law*, whereby he requires it of others, and not of them. By this Notion, God never made any Law, beside this one Law of Nature; no positive Law, no ceremonial Law; for this Law of Nature did bind Man to observe them, when God was pleased to command them; and yet they were *special Laws* for all that. And why then must the Command of Faith in Christ, and Repentance for Remission, be *no Law* when God commands them, because the Law of Nature requires us to obey them when God doth command

SECT. them? What a Government do these men
 III. assign to God, who allow him but one and
 the same Law to govern the whole Creation
 by, when their state and circumstances
 be so different, though all are his Crea-
 tures? .

*The Moral
 Law now
 the Gospel.*

4. As for such as confound the Law of Nature with the Law to *Israel*, as taken into the Covenant of Grace, I shall not think fit to say more than this; That tho' the carnal *Jews* did turn it into a Covenant of Works, as if their imperfect Obedience and chargeable Sacrifices were the very Righteousness for which they were justified, and so neglected Repentance and Faith in the Promise of Forgiveness for the sake of Christ, who was typified in their Sacrifices; nevertheless, it was a *Law of Faith and Repentance*, as *Wittichius* calls it, (*pag.* 106. on *Rom.* ii. 25.) and therefore such great Titles are given it in the Old Testament. And not *as such*, is it opposed by *Paul* in the New Testament; it was the base perverting of it, as exclusive of Faith in Christ, and as opposing Gospel Institutions by Jewish Ordinances, that he reprehends: See *Calvin*, on *Pf.* xix. 9. who states the difference between the Law commended by *David*, and as represented by *Paul*, and saith, "That *Paul* had to do
 " with the perverse Interpreters of the
 " Law, which separated it from the Grace
 " and Spirit of Christ, &c" and sums up
 all

*Wittichius, in
 Epist. ad
 Rom.*

*Calvin, on
 Psal. xix.
 9.*

all in these words, “ *Hæc diversa legis ac-* SECT.
 “ *ceptatio, &c.* This different acceptation III.
 “ of the *Law* easily reconciles the seeming ^{That the}
 “ difference in the words of *David* and ^{Law was}
 “ *Paul*; because *Paul*’s purpose is to shew, ^{the Gospel,}
 “ what the *Law* of itself (*viz.* as it sincere- ^{in David’s}
 “ ly requires the Duty we owe to God, ^{sense.}
 “ without the Promise of Grace,) can do
 “ in us or for us; but *David* commends
 “ the whole Doctrine of the *Law*, which
 “ is the same with the *Gospel*, and there-
 “ fore includes *Christ* therein.” See Mr.
Ball’s Arguments (from pag. 102, to 120.) ^{Ball on the}
 for the Covenant with *Israel* being the ^{Covenant.}
Gospel-Covenant, and how the Precepts
 were *Gospel-Precepts*. Indeed it’s true,
 the matter of the Ten Commandments
 were much of the matter of the *Law* of
Innocency; but God did not deliver it to
 his Church as a *Law* to innocent Man, but
 to fallen Man, for his direction and re-
 covery. Therefore when any Authors take
 the *Law* as given on *Sinai*, to be the Cove-
 nant of Grace, they deny *Faith* to be com-
 manded to *Adam* in *Innocency*, though
 they grant it requir’d in the *Law* at *Sinai*.

(2.) THE *Sanction* of the *Gospel* is not ^{The sanction}
 the same with the *Law* of *Innocency*; ^{of the}
 which I shall evidence in the promissory and ^{Gospel dif-}
 minatory parts. I’ll begin with the pro- ^{fers from}
 missory part. ^{Adam’s}
^{law.}

1. The *promissory part* of the *Gospel* ^{The Pro-}
differs from that of the *Law* of *Innocency*. ^{mises dif-}
^{fer.}

SECT. For, I. There are many things promised

III. in the Gospel, which that Law never promised. Did that Law ever promise *Union with Christ*, or *the indwelling Spirit*, or *Forgiveness of Sin*, or *Perseverance*? Surely no; But the Gospel doth all this. Nay,

Dr. Goodwin, vol. ii. lib. 2. pag. 46, & seq.

Dr. Goodwin urgeth many Arguments to prove, that the Reward of *Adam* was to be only a continuance in the same Life he had in Paradise, and not a translation to Heaven. 2. The Rewards of the Law of Works were not promised on the same account, as the Benefits promised by the Law of Grace be. Those were on the account of *Works* as a *meriting* Righteousness, ours are by *Free Grace*, on the account of *Christ's* sole meriting Righteousness. Dr. Goodwin saith, "The Reward

Dr. Goodwin, p. 45. ubi supra.

" of the Law was in a just sense due of
 " Debt unto the Creature, and that from
 " God: Not that God can owe any thing
 " to his Creature, or be obliged for any
 " thing to him; but because in a way of
 " natural Justice, or rather Comeliness
 " and Dueness, (such as is by the Law of
 " Creation to be between a just Creator
 " and a holy Creature,) there is an appro-
 " bation *due* to him from God, whilst that
 " Creature obeys him, and that as a Debt
 " of Nature." But I say, all the claim
 we have, is *for Christ*, and *ex pacto*, as the
 Free Promise assureth us. 3. The Benefits
 are promised on different *terms*. By the

Law

Law all was for perfect *sinless* Obedience; SECT. III.
 but the Gospel promiseth Pardon upon our true repenting and believing; and we forfeit not our Interest in its Blessings, if our *Faith* be effectual and persevering in sincere Holiness and Obedience. 4. The Law of *Adam* did not justify till the *whole time* of the trial of Obedience was finished. It's true, it did continue the Blessings he had, while he sinned not; but it did not fix his state of Happiness, till his trial was over; but the Gospel puts us in a justified state upon our first believing.

2. THE *threatning part* of the Gospel ^{The} differs from that in *Adam's Law*. For, 1. ^{Threat-} The *Evils threatned* are not wholly the ^{nings dif-} same. Here's not only Death, but that in *forer* degrees: *Heb. x. 29. & xii. 25.* God's Wrath will be more poured out, and Conscience will find matter of *forer* Reflections. Here's a *privation* of Christ, and his Spirit and Pardon: We are not only without them, but we are barr'd from them, because of our wicked refusal, when they were sincerely offer'd us after our Apostacy. If the Gospel were *no Law*, we could not be obliged to *more* Misery than *Adam* brought us under; yea, and *Adam* could not be our *full* Representative in his Covenant, if we are capable of increasing our Misery by *that Law*, without disobedience to a new one. 2. The Gospel doth not denounce Death for the *same Sins*, as *Adam's*

SECT. *Adam's Law* did. That Law threatned

III. Death for the *least* Sin, yea, for *one* Sin;
 but the Gospel threatens Death, not for *every* Sin; it doth not bar every Sinner from actual Relief, but the impenitent, unbelieving, and utterly ungodly Hypocrite. 3. The Gospel binds not Damnation on us, unless we are finally impenitent Unbelievers. If at any time of life we truly repent and believe, we shall find Mercy; but *Adam's Law* denounced him miserable on his *first* Sin.

Other differences. (3.) THERE be a great many *other Differences*; namely, In *Adam's Law*, God acted as mere *Creator*; in the Law of Grace, he acts as *Redeemer* as well as *Creator*: In *Adam's Law*, Men were considered as *innocent* and *sinless*; in the Gospel, we are considered as *Sinners*: By that Law God governed us as *happy*, in order to a fixing us in our happy estate; in the Gospel he deals with us in order to our *recovery* from a lost estate: In that there was *no Mediator*; in this there *is a Mediator*, who also is our King-Redeemer. Many more might be added.

READER, weigh all these things; and if the Gospel must be a *special Law*, so that it be not the Law of Innocency, what can be more plain, than that it is not the same with the Law of Innocency or Nature either. I could farther demonstrate, that the very *appropriation* of *Faith* (tho' it were a legal

a legal Precept) to be the grand Condition of Salvation, doth argue the Gospel's being a distinct Law, for otherwise any Duty would be of equal use. But because Mr. *Chauncy* charges me as a *New Gospeller*,

SECT.

III.

[5.] I SHALL produce some *Testimonies* to the Points I have been speaking to, and give thee a few of the Hundreds, that oppose the Errors of his *Three Principles*, and consent to my Paradoxes as orthodox.

I. I BEGIN with *Testimonies*, that *the Testimonies Gospel is a Law*.

OUR Divines in the *Synod of Dort*, par. Acta Synodi Dort.
 ii. pag. 104. say, “ *Ex sacris literis, &c.*”
 “ It's evident from the Scriptures, that
 “ some are judged and condemned for
 “ Sins committed only against the Light of
 “ Nature, who yet are excused for not per- Calvin and
 “ forming the *Law of Faith*, through in- Wittichius,
 “ vincible Ignorance ; which Excuse can see before.
 “ have no place, where God publisheth
 “ *this Law*, and men are required to obey
 “ *it.*” Many other places from this Synod might be added.

Willet saith, pag. 888. “ We exclude Willet, Synodis Papijmi.
 “ not every *Law*, but the *Law of Works* ;
 “ but the *Law of Faith* is not the *Law of*
 “ *Works.*” And pag. 635. “ The *Pub-*
 “ *lican* finding Mercy, and departing justi-
 “ fied, no doubt had also an express pur-
 “ pose in himself for ever to forsake his
 Sin ;

- SECT. " Sin ; for otherwise he *could not* have
 III. " been justified, nor found remission of
 ~~~~~ " Sin ; for this is *the Law* and *perpetual*  
 " *Rule* of Forgiveness, *Ezek. xviii. 21.*"
- Steph. de " *Stephen de Brais*, on *Rom. iii. 27.* faith,  
 Brais. " *Lex evangelica, &c.* The *Gospel-law* cries,  
 " *Believe, and thou shalt be saved.*"
- Hooker of " *Mr. Hooker* of *Effectual Calling*, pag.  
 New-Eng- 338. faith, " Not believing in the Lord  
 land. " *Christ* is not a Sin against the *Moral*  
 " *Law*, but it is a Sin against the *Law of*  
 " *the Gospel;*" as he proves fully.
- Bulkley of " *Mr. Bulkley* faith, pag. 328. " Hereto  
 the Cove- " agree the words of the *Apostle, Rom. iii.*  
 nant. " 27. where the *Apostle* distinguisheth be-  
 " tween the *Law of Works* and the *Law*  
 " *of Faith* ; by the *Law of Works* under-  
 " standing the *Moral Law*, by the *Law of*  
 " *Faith* understanding the *Gospel, &c.*"  
 To which he adds, " Here are *two distinct*  
 " *Laws*, having two distinct *Command-*  
 " *ments*, as two distinct *Conditions* of the  
 " *two Covenants.*" This he proves at large.
- Ball, of the " *Mr. Ball*, from pag. 102, to 122. proves,  
 Covenant. " that the *Law* as given to *Israel* was the  
 " *Gospel Covenant* for *Substance:*" And  
 pag. 113. he faith, " *Faith* in *Christ* is  
 " not commanded in the *Moral Law*, as  
 " it was engraven in the *Heart of Adam* in  
 " the state of *Innocency* ; but as it was  
 " given to *Israel*, to be a *Rule of Life* to a  
 " *People* in *Covenant*, it was presupposed  
 " and commanded."



Mr. *Lawson*, *book ii. chap. i.* proves at large, “ that God published a *new Law* as Redeemer, to Man upon his Fall.”

SECT.  
III.

Dr. *Wallis* saith, *pag. 17.* “ Christ will proceed at the Day of Judgment according to a *double Law*, the Moral Law, and the Law of Faith. The Moral Law saith, *Cursed is every one, that continueth not in all the Law to do it.* Now by this Law we are all cast : But the *Law of Faith* affords to Mankind a mitigation of the Moral Law, and begins where the other ends ; God having sent his only-begotten Son to this end, that *whosoever believes on him* should not perish, (notwithstanding the Condemnation of the *Moral Law*,) but *have everlasting Life.* Much like the favourable Law amongst us, which affords the Benefit of Clergy, &c.” And *pag. 19.* “ Those therefore whom Christ shall then acquit, are acquitted by the Gospel, or *Law of Faith* ; those whom he condemns, he condemns by *both Laws.*”

Lawson,  
*Theopolit.*  
Dr. Wallis,  
*of God's*  
*Sovereignty.*

Dr. *Owen* saith, *pag. 230.* “ They that really believe Forgiveness in God, do *thereby* obtain Forgiveness. Believing gives an interest in it, it brings it home to the Soul concerned. This is the *inviolable Law of the Gospel* ; Believing and Forgiveness are inseparably conjoined.” And *pag. 139.* he saith, “ *Repentance was no Duty to Adam in*

Dr. Owen  
on Psal.  
130.

“ *Eden ;*

SECT. “ Eden ; it is none to the Angels in Hea-

III. “ ven, nor to the Damned in Hell : What

“ then may be the Language of this Ap-  
 “ pointment ? O Sinners ! come and deal  
 “ with God by Repentance, &c. It is  
 “ true, many do deceive themselves, they  
 “ raise themselves unto an expectation of  
 “ Immunity, not on Gospel-grounds : But  
 “ God deceives none, whoever comes to  
 “ him on his Proposal of Repentance,  
 “ shall find Forgiveness. It’s said of some,  
 “ *He will laugh at their Calamity, &c.*  
 “ But who are they ? Only such as refuse  
 “ his Call to Repentance, with the Promises  
 “ of Acceptation annexed.” See also pag.  
 254.

Downam, Mr. Downam saith, pag. 375. “ Faith  
 of Justif. “ is the only Condition of the Covenant of  
 “ Grace, which is therefore called the  
 “ *Law of Faith.*”

Sedgwick, Mr. Sedgwick saith, pag. 7. “ The Co-  
 of the Co- “ venant of Grace, the Apostle calls it the  
 venant. “ *Law of Faith* ; and it is especially ex-  
 “ pressed thus, *He that believes shall be*  
 “ *saved.*” And again, pag. 308. “ The  
 “ Precept of Believing is a *Gospel-Precept*  
 “ only, and the Punishment for Unbelief  
 “ is threatned and inflicted in relation to  
 “ the Gospel ;” as he oft shews at large.  
 And in pag. 10. he instanceth in five things  
 a great difference between Faith in *Adam*  
 and *Gospel-Faith* ; one of which is, “ That  
 “ tho’ there was a kind of Faith in *Adam*,  
 “ yet

“ yet it was not to *be* the Condition of SECT.  
 “ that Covenant, &c. But the Faith re- III.  
 “ quired in the Covenant of Grace comes  
 “ in purpofely, as the *Condition* of Life and  
 “ Juttification for the Sinner.”

Dr. *Jacomb* faith, *pag.* 18. “ Oh, faith Dr. Ja-  
 comb, *or*  
 Rom. viii,  
 “ the Law, fuch Duties have been omit-  
 “ ted, fuch Sins have been committed, fuch  
 “ *Sabbaths* have been *prophaned*, &c. fuch  
 “ Tenders of Grace have been flighted :  
 “ Here (faith he,) *the Gospel-law* comes in  
 “ as an Accufer too.” And *pag.* 552, 553.  
 “ You muft fo confide and rely on Chrif’t  
 “ *one moft perfect and all-fufficient Sacri-*  
 “ *fice*, as yet withal to be careful, that you,  
 “ *on your part*, do perform thofe *Gospel-*  
 “ *Conditions*, which God enjoins and re-  
 “ quires of you, in order to Remiffion,  
 “ Juttification, and Glorification, &c. The  
 “ whole Bufinefs of Merit and Satisfaction  
 “ lies upon Chrif’t, but as to *Believing* and  
 “ *Repenting*, the two grand *Gospel-Condi-*  
 “ *tions*, they lie upon yourfelves, (with re-  
 “ fpect to the *Act*, tho’ not the *Power*)  
 “ and muft be *done by yourfelves*; yea, and  
 “ the *doing* of thefe is as *necessary* on your  
 “ parts, under the *notion* of *Conditions*, as  
 “ fuffering and dying was on Chrif’t’s part  
 “ under the *notion* of *Merit*: And it is  
 “ moft certain, that the *latter* without the  
 “ *former* will not profit you, becaufe Chrif’t  
 “ never defigned to impute, or make over  
 “ his Merit to any, further than as *they*  
 “ fould

SECT. III. "Should make good these Conditions of Faith and Repentance." Again, pag. 553.

He shews, "The Rock of Popery is to trust in these as *Merits*; and the Rock of *Antinomianism* is to deny that respect to Holiness, Obedience, Faith, and Repentance, which is due to them as *Means and Conditions.*" And pag. 157. "You read in *Rom. iii. 27.* of the Law of Faith, and the Law of Works, *very opposite and contrary Laws.*"

Charnock, vol. ii. Mr. Charnock saith, pag. 610. "Unbelief is disobedience to the *Law of Faith*, when discovered to Men; therefore it is our Sin, (not the Sin of Heathens, as that is disobedience to *any Law*,) which is against that Law when revealed and known." And pag. 314. "The *Law of Christ* requires Belief in the Satisfaction he hath wrought; for the Law of Christ is not as the Law at the Creation was, &c." See also pag. 683.

Turretin, Institut. Theol. Turretin saith, part. ii. pag. 190. "*Vocatur lex, &c.* The Covenant of Grace is called the *Law of Faith*, because Faith is therein prescribed to us as the *Condition* of the Covenant."

Mead, of early Obedience. Mr. Mat. Mead saith, pag. 146. "There is a *legal necessity*, that he that continues in his Lusts and Unregeneracy must perish, and that because of the Will and *Law of God.* As God *wills* the Salvation of all that will turn to God and obey him,

" him, so he *wills* the Damnation of all SECT.  
 " that will not, but hold fast their Lusts III.  
 " and refuse to return. As he hath made }  
 " a *Law*, that *whosoever will come to Christ,*  
 " and take up his yoke, shall find rest to his  
 " Soul, and shall live for ever ; so he  
 " hath declared it as peremptorily, that he  
 " that flights Christ, and will not hearken  
 " to him nor obey him, shall be utterly  
 " cast off." And pag. 148, 102, 103.  
 " It is He that with the Father hath esta-  
 " blished this, as the *great Condition* of Sal-  
 " vation, *bearing the Yoke*. So that it is  
 " the standing *Law* of Heaven, whoever  
 " will be saved, must take up Christ's  
 " Yoke : This is the *way* to Blessedness,  
 " and there is *no other*. Bear the Yoke of  
 " Christ, and be blessed ; cast that off, and  
 " he will cast you off : Submit, and be  
 " saved ; reject it, and Christ will reject you :  
 " This is the *unalterable Condition* of Sal-  
 " vation, and there is no other. Things  
 " are so settled in the *eternal Compact* be-  
 " tween the Father and the Son, about  
 " the Case of Man, that the *Blood of Christ*  
 " itself cannot stead us, nor the Mercy of  
 " God (infinite as it is) benefit us, with-  
 " out this *Condition* be performed *by us*."  
 Again, pag. 202. " In the day of Judgment  
 " God will not proceed with Men upon  
 " *Election* and *Reprobation*, but upon Obe-  
 " dience or Disobedience to his Law ;  
 " *Rom. ii. 7, 8, 9, &c.* God will vindicate

SECT. III. “ the justice of his Proceedings in that  
 “ day, by making the *Word* the *Rule* of  
 “ his Judgment to all that are under it,  
 “ *Job. xii. 48.*” And *pag. 165.* “ God  
 “ hath not *absolutely* promised Salvation  
 “ and Eternal Life to any, but he hath  
 “ annexed it to certain *Dispositions* and  
 “ *Qualifications*, without which we shall  
 “ never share in the Blessing promised.”  
 See also, *pag. 119.* “ *Mat. v. 8, &c.*” And  
*pag. 72.* “ None can be saved by all which  
 “ Christ hath done and suffered, but upon  
 “ these *Conditions*; and they are Self-denial,  
 “ Faith, Repentance, taking up the Cross,  
 “ Obedience : These are the unalterable  
 “ *Conditions* of Salvation, and these *Condi-*  
 “ *tions* of Salvation are the *Yoke of Christ.*”  
 These Passages of this worthy Divine  
 amount to no more than what Dr. *Ames*  
 saith.

Ames,  
 Bellarm.  
 Enerv.

Dr. *Ames* saith, (*Tom. iv. lib. vi. cap. 7.*  
*pag. 189.*) in answer to what *Bellarmin*  
 objects from *Mat. xi. 29.* *My yoke is easy*;  
 “ *Pro lege &c.* There’s nothing said in  
 “ these words concerning the *Law* simply  
 “ taken, and the perfect observation of it;  
 “ but they speak of the *Gospel*, that is, of  
 “ Faith and new Obedience; that’s the *easy*  
 “ *Yoke of Christ.*”

Dr. Man-  
 ton, most  
 frequently.


I COULD bring an hundred places out of  
 Dr. *Manton*, wherein he calls the *Gospel*  
 a *Law*, and proves it. See in particular,  
 his two Sermons on *Rom. viii.*

*Altingius*

*Altingius* proves, “ that the *Repentance* SECT.  
 “ required of us is a *Gospel Command*, and III.  
 “ not required by the *Law*.” *Paræus*, *Altingius*,  
*Peter Martyr*, yea, *Chamier* himself, affirm *et c.*  
 the Gospel to be a *Law of Faith*. Indeed  
 who deny it, except a few *Lutherans*, who  
 also deny the *Doctrine of Perseverance*, and  
 three or four *Franaker Divines*, who are  
 followed by several of the *Cocceians*, but  
 not by all of them? See more Proof of  
 this, under the next two Heads.

I SHALL subjoin the *Assembly of Di-* *Assem-*  
 vines; “ Q. *What doth God require of us*, *bly's lesser*  
 “ &c? A. To escape the *Wrath and Curse*, *Catech.*  
 “ of God due to us for *Sin*, God requireth  
 “ of us *Faith in Jesus Christ*, *Repentance*  
 “ unto life, with the diligent use of all the  
 “ outward means, whereby God commu-  
 “ nicates to us the *Benefits of Redempti-*  
 “ on.” Now, Reader, (1.) Is not that Sign  
 or Instrument, whereby God requires these  
 things to this end, a *Law of God*? What's  
 a *Law*, if that be not? Is this the *Counsel*  
 of a *Fellow-Subject*? No, it's God's com-  
 manding Act, he *requires* these. And (2.)  
 Doth God require these of us to this end,  
 in the *Law of Adam*, or in the *Gospel*?  
 Was innocent Man to *escape* the *Curse* due  
 to him? No, it was not upon him; that  
*Law* did not suppose him undone. It  
 must then be the *Voice of God* by the *Gos-*  
 pel to fallen Man. The *Gospel* enjoins  
 these *Duties* to this end, with a *Promise*

SECT. that we shall not fail of this end, if we

III. omit none of these Duties. Here is the  
 *Gospel-law.*

II. I SHALL next offer some *Testimonies*,  
 that *the Gospel hath its proper Threatnings.*

Dr. Owen,  
 on the  
 Hebrews.

Dr. Owen saith, on *Heb. vi. 9. pag. 90.*  
 “ The best Persuasion we can arrive at,  
 “ concerning the Spiritual Condition of  
 “ any, leaves room for *Gospel-Threatnings*,  
 “ &c.” And *pag. 91.* “ Whatever [Ministers]  
 “ may conceive of the state of any such,  
 “ they are not to baulk or wave the de-  
 “ livery and pressing of any Evangelical  
 “ Warnings, or the *Threatnings* contained  
 “ in the *Gospel.*” And, “ Others should  
 “ not think they are hardly dealt with,  
 “ when they are prest and urged with the  
 “ severest *Threatnings of the Gospel.*” See  
 him again, on *Heb. iv. 1, 2. pag. 179. &*  
*seq.* And on *Psal. 130. pag. 266.* “ He  
 “ that believeth not, shall be damned: That’s  
 “ a hard word, many men cannot endure  
 “ to hear of it; they would not have it  
 “ named by their good-wills, &c. But  
 “ let not men deceive themselves; this is the  
 “ softest word, that Mercy and Love itself,  
 “ that Christ, that the *Gospel* speaks to de-  
 “ spisers of Forgiveness, &c.”

On Psal.  
 cxxx.

Mead’s  
 Almost  
 Christian.

Mr. Mead saith, in the *Epistle* to his  
*Almost Christian*, “ It is sad, but certain, that  
 “ the *Gospel* inflicts a Death of its own,  
 “ as well as the Law.”

Mr,



Mr. *Gilaspie* saith, pag. 121. “ There be many *Threatnings* annexed to the Covenant of Reconciliation, *Threatnings* of *Gospel-Vengeance* to the Transgressors of the Covenant; but there are no *Threatnings* in the Covenant of Suretiship, nothing denounced against the man Christ, &c.”

SECT.

III.

*Gilaspie's Ark of the Covenant.*

How many places might I collect from Mr. *Chauncy's* Father? Pag. 124. “ Ye Unbelievers! your *Curse* is doubled, and your *Condemnation* is *the Condemnation*, *John* iii. 19. The Law pronounceth a *Curse* for breaking of it; but the *Gospel* a far greater, for not receiving Christ, and your Life and Salvation, which is offered to you through him.” And pag. 303. “ This *Gospel-Justice*, which is the most terrible, &c.”

*Chauncy of Justif.*

Mr. *Sedgwick* saith, pag. 309. “ The *Gospel* is so far from promising Life, by the Death of Christ, to impenitent and unbelieving persons, that it *threatens* and seals Death, and Wrath, and *Condemnation* to them, *John* iii. 18, 36.”

*Sedgwick on the Covenant.*

If you read the Canons of the *Synod of Dort*, you'll find *Evangelii minas*, the *Threatnings* of the *Gospel*.

*Acta Synod. par. i. p. 313.*

THIS point is so obvious in all orthodox Writers, that I forbear more Testimonies.

BUT why are *Gospel-Threatnings* a *Bull*? No doubt, because the *Gospel*

SECT. is ευαγγελιον, *glad tidings*. And indeed, is  
 III. it bad news that Sinners shall be saved, if  
 they repent and believe, and *many shall believe*? Will nothing be *glad tidings*, but that they shall be saved, tho' they neither repent nor believe? This indeed were a Message unfit for God to send; and tho' Mr. Cbauncy calls it a *Bull*, Christ hath solemnly declared, as the Lord of the New Testament, that they who believe not, *the Wrath of God abideth on them*. This cannot be a Threatning of *Adam's Law*, for those Threatnings respected every Sin. It is true, the Unbeliever is damned for other Sins, by rejecting Christ: But what makes those Sins damning to him in the event, notwithstanding the Offers of Life? Is it every *Sin* will do this? Will a vain Thought exclude a man from Pardon, as much and as surely as final Unbelief? Surely no: But yet the Threatning of *Adam's Law* denounced Death against any *Sin*, as much and as certainly as against final Infidelity, and so did not appropriate Death to Infidelity, as the *Gospel-Threatning* doth. Besides, is it an *abiding* of Wrath on us, which *Adam's Law* threatened? No, it was the first bringing of Wrath *on them* that were free before. And now,

III. I SHALL add some *Testimonies*, that God hath declared a *fixed Rule*, by which  
 he

be pardons, adopts, and glorifies Sinners, which Rule is his Gospel, and not his Secret Decree. SECT. III.

KNOW, to prevent mistake, that I speak not of the *first* Grace, which he gives to all the Elect; but I speak of *Pardon* and *Glory*, which he hath promised upon *Terms*, and judicially denies to them that refuse Christ.


THE *Assembly* put this Q. “How is the Grace of God manifested, &c.?” *A.* The Grace of God is manifested in the second Covenant, in that he freely provideth and offereth to Sinners a Mediator, and Life and Salvation by him; and requiring Faith, as the Condition to interest them in him, promiseth, &c.” Here thou seest, *Faith* is a Condition, and a Condition required; and this required, to interest us in Christ: There is no Interest, but in conforming to this Rule, that requires *Faith* to this end.

Mr. Fox, *De Christo gratis justificante*, pag. 244. faith, “*Conditio*, &c. The Condition whereby we are properly justified, is this; That we believe in Christ, and cleave to him by a constant profession, &c.” And pag. 251, 252. “I ask, When Salvation is promised *freely* for Christ’s sake, will the absolute Promise save all men *promiscuously* for the sake of Christ, without the limit of any Condition? I think no such thing. Go on

SECT. III. “ then. When this Promise belongs but  
 “ to *some*, and that only upon a certain  
 “ *Condition*, who then are those on whom  
 “ this Promise properly falls? Thou must  
 “ say, the Believer, &c.” Again, pag. 297.  
 “ Q. *What Sinners are justified by Christ?*  
 “ A. Those, who, inclined by a serious  
 “ remorse, bewail their Sins, and displeas’d  
 “ at themselves, do recollect themselves  
 “ with their whole Soul, and are convert-  
 “ ed to Christ with an entire Faith ; these  
 “ are the only Sinners whom Faith with-  
 “ out Works doth justify.” And pag. 311.  
 “ *Repentance* prepares the matter to receive  
 “ Justification, but the cause of Justifica-  
 “ tion is *Faith*.”


Acta Syn-  
 nodi, par. i.

CONSULT the Canons of the *Synod of Dort*, pag. 289. where it is said, “ The  
 “ Promise of the Gospel is, that *whoever*  
 “ *believeth* on Christ crucified, *shall not*  
 “ *perish, but have everlasting Life*; which  
 “ *Promise*, with the *Command of Faith* and  
 “ *Repentance*, ought to be declared and  
 “ propos’d *promiscuously*, and without dis-  
 “ tinction, to *all men*, to whom God in  
 “ his good pleasure sends the Gospel. But  
 “ the reason, why many that are called by  
 “ the Gospel, do not repent nor believe on  
 “ Christ, but perish in their Unbelief, is  
 “ not truly any want or insufficiency of  
 “ Christ’s Sacrifice offer’d on the Cross,  
 “ but through their own fault.” And the  
 Synod adds, pag. 302. “ *Quotquot autem, &c.*  
 “ But

" But as many as are called by the Gospel, SECT.  
 " are *seriously* called ; for God doth se- III.  
 " riously and most truly declare in his   
 " Word what is pleasing to him, viz.  
 " That they that are called, should come  
 " to him ; and unfeignedly promiseth Rest  
 " for their Souls, and eternal Life, to all  
 " that come and believe." I have cited  
 these, to shew, that God sets down this  
*general common Rule* to all in his Gospel :  
 It's not one Rule to the Elect, and another  
 to the Non-elect ; it is the same to all.  
 Would the Reprobate obey the Call of the  
 Gospel, he should have Eternal Life : And  
 the Elect *do obey* this Call, and thereupon  
 obtain Eternal Life. I could give very  
 many instances out of this Book, where  
*Faith* is called the *Condition*. As pag. 105.  
 " Salvation is the thing promised in the  
 " new Covenant ; neither is it promised, Acta Syn-  
 " but upon the *Condition* of Faith. Seeing nodi, par.  
 " therefore, that all men have not Faith ii.  
 " in Christ, under which alone *Condition* Sal-  
 " vation is promised, it is certain, that  
 " Christ's Death hath not purchased the  
 " Restoration to a state of Grace and Sal-  
 " vation for all men, but only for *Be-*  
 " *lievers*." See also pag. 12. " God wil-  
 " leth, that the obtaining of Life should  
 " be suspended on the condition of *fore-*  
 " *going* Faith."

Dr. Owen, on *Heb.* vi. pag. 76, 77. faith, Dr. Owen  
 " When the Gospel is preached to Men, on the  
 " an Hebrews.

SECT. “ an Experiment is made, how they will  
 III. “ prove as to Faith and Obedience ; if  
 “ they acquit themselves in these, they re-  
 “ ceive the Blessing of Eternal Life from  
 “ God.” And pag. 14. “ There is no  
 “ Interest in Christ, or the Christian Re-  
 “ ligion, to be obtained without Repen-  
 “ tance from dead Works.” See also pag.  
 12, 13, 14. “ The removal hereof (*viz.*,  
 “ the Enmity of our Minds by wicked  
 “ Works,) consists in this, *Repentance* ; for  
 “ that is our turning unto God upon the  
 “ Terms of Peace tender’d to us, &c. All  
 “ Doctrines, Notions, and Persuasions, that  
 “ tend to alleviate the necessity of Perso-  
 “ nal Repentance, &c. are *pernicious* to  
 “ the Souls of Men, &c. And pag. 15.  
 “ It hath an absolute inconsistency with  
 “ the especial *Righteousness* of the Nature  
 “ of Christ, and which he exerciseth as  
 “ supreme Rector and Judge of all, that  
 “ any such should stand in his sight, &c.  
 “ and for the Lord Jesus, it would plainly  
 “ make him *the Minister of Sin*, &c. The  
 “ Gospel doth openly propose Pardon of  
 “ all sorts of Sin, to all sorts of persons,  
 “ that shall believe and obey it : And if  
 “ the Gospel did this, without *annexing* to  
 “ its *Promise* the *Condition of Repentance*,  
 “ never was there, nor can there be, so  
 “ great an Encouragement to all sorts of  
 “ Sin and Wickedness.” He tells us also,  
 on *Psal. cxxx. pag. 141.* “ This Con-  
 “ nexion

“ *nexion* of Repentance and Forgiveness, SECT.  
 “ is that Principle from whence God con- III.  
 “ vinceth a stubborn unbelieving People,  Dr. Owen,  
 “ that all his ways and dealings with Sin- on Pfal.  
 “ ners are just, *Ezek. xviii.25.* And should CXXX.  
 “ there be any failure in it, they could not  
 “ be so; If out of love to Sin, or the  
 “ power of Unbelief, they refuse to close  
 “ with him *on these Terms*, their Condem-  
 “ nation is just.” And *pag. 136.* “ After  
 “ the *Angels* had sinned, God never once  
 “ called them to Repentance: He would  
 “ not *deceive* them, but let them know  
 “ what they were to look for at his hands:  
 “ He hath no Forgiveness for them, and  
 “ therefore would *require* no Repentance  
 “ of them. It is not, nor ever was, a  
 “ Duty incumbent on them to repent, nor  
 “ is it so to the *Damned* in Hell; God re-  
 “ quires it not of them, nor is it their Du-  
 “ ty, there being no Forgiveness for them.  
 “ What should move them to repent? Why  
 “ should it be their Duty so to do? Afflig-  
 “ nation then of *Repentance* is a revelation  
 “ of Forgiveness: God would not call  
 “ upon a sinful Creature to humble itself,  
 “ and bewail its Sin, if there were no way  
 “ of recovery or relief.” Pray see him,  
*pag. 151, & seq.* And *pag. 184.* he saith,  
 “ Whence is it, that men perish in and for  
 “ their Sins? Is it for want of Mercy,  
 “ Goodness, Grace, or Patience in God?  
 “ Is it through any defect in the Mediation  
 “ of

SECT. " of the Lord Christ? Is it for want of  
 III. " the mightiest Encouragements, and most

“ *infallible* Assurances, that with God there  
 “ is Forgiveness? Not at all; but *merely*  
 “ on the account of their own obstinacy,  
 “ stubbornness, and perverseness; they will  
 “ not, they hate the Light, they will not  
 “ come to Christ, that they may have Life.”

See his awful denunciation of the *Curse*,  
 against all that resolve to continue in the  
 neglect of this Salvation, pag. 272. I'll  
 add one Passage more of his, from his Book  
 of the *Satisfaction of Christ*, pag. 144.

Dr. Owen, “ The Satisfaction made for Sin being not  
 of the Sa- “ made by the Sinner himself, there must  
 tisfaction “ of necessity be a Rule, and *Law-Constitution*,  
 of Christ. “ *tution*, how the Sinner may come to be  
 “ interested in it, and made partaker of  
 “ it; for the consequent of the Freedom  
 “ of one by the Suffering of another, is  
 “ not *natural* or *necessary*, but must pro-  
 “ ceed from a *Law-Constitution*, Compact,  
 “ and Agreement. Now the way consti-  
 “ tuted, and appointed, is that of *Faith*, or  
 “ *Believing*, as explained in the Scripture.  
 “ If Men *believe not*, they are *no less liable*  
 “ to the Punishment due to their Sins,  
 “ than if no Satisfaction at all were made  
 “ for Sinners.”

Dr. Man- Dr. Manton asks, pag. 624. “ Whether  
 ton, on the “ there be *any Terms*, or no Terms, in  
 Hebrews. “ the Covenant?” He answers, “ Surely  
 “ there are. How shall poor Creatures  
 “ make



“ make out their Interest therein, unless  
 “ God hath declared, upon what *Condi-* SECT.  
 “ *tions* we shall be possess’d of the Privi- III.  
 “ leges, &c? If God hath once declared  
 “ the *Conditions*, if we would have the be-  
 “ nefit, we must consent to them.” And  
 in the last part, *pag.* 127. he tells us, “ The  
 “ *Conditions* of the Covenant, are Faith,  
 “ Repentance, and new Obedience.”

Mr. *Charnock* says, *pag.* 374. “ No- *Charnock;*  
 “ thing can be objected against the *Condi-* *vol. ii.*  
 “ *tions* he requires, *viz.* Repentance and  
 “ Faith. Can any Malefactor expect Peace  
 “ with his Sword in his Hand? And is it  
 “ not fit, there should be *such Conditions*, to  
 “ justify God? Since we were the guilty  
 “ Offenders, can there be less, than to cast  
 “ away our Weapons, bewail our Sins, re-  
 “ ceive the Mediator, and serve him with  
 “ newness of life? They are such rea-  
 “ sonable Conditions, that the Honour of  
 “ God would not be provided for, nor  
 “ have a *salvo* without them.” See also  
*pag.* 692. 349. &c.

Dr. *Jacomb* says, *pag.* 36. “ Make *Dr. Jacomb, or*  
 “ sure of true saving justifying Faith, &c. *Rom. viii,*  
 “ It secures from this (Condemnation),  
 “ both as it is the Grace which unites to  
 “ Christ, and also as it is the great *Condi-*  
 “ *tion* of the Gospel, upon which it pro-  
 “ miseth Life and Salvation, &c. He may  
 “ set down what *Conditions* he pleases, in  
 “ order to the giving out of his Grace,  
 “ which

SECT. " which when they are performed, he is  
 III. " *engaged* to make good what he pro-  
 ~~~~~ " *miseth* upon them."

Dr. Preston How oft doth Dr. *Preston* tell us, " that
 on the Co- " God requires of every man *Faith*, to be
 venant. " the *Condition*, to be Partaker of the Co-
 " venant." *Pag.* 114. And *pag.* 143. he
 saith, " The *Condition* required of us is the
 " doing this, *viz.* to repent, and to serve
 " the Lord in newness of Life."

Bulkley, Mr. *Bulkley*, by very many Arguments,
 on the Co- from *pag.* 278, to 298. doth prove the
 venant. Gospel-Covenant to be conditional. See in
 particular, *pag.* 280. " The Lord doth
 " not say to any Soul, *I will save you, and*
 " *bring you to Life, though you continue im-*
 " *penitent and unbelieving*; but commands
 " and works us to *repent* and *believe*, and
 " *then* promises, that in the way of Faith
 " and Repentance he will save us."

Davenant, HAD I room, I would give thee full
 &c. proof, that *Davenant, Pemble, Perkins,*
Twiss, Scharpius, Zanchius, Rollock, Wen-
delin, Altingius, Burgess, Blake, the New-
England Synod, Turretin, the Synod of
Dort, with hundreds more, do positively
 affirm the Gospel-Covenant to require a
Condition on our part, and so fix this Gospel-
 Rule.

Chauncy Mr. *Chauncy's* Father urgeth the same,
 on *Justif.* *pag.* 79, 132, 123, & 116. where he shews
 what we must do to obtain the Propitia-
 tion. See also *pag.* 117.

Mr.

Mr. *Rutherford* affirms, "That to deny
 " there be Conditions, is *to bely the Gospel*;"
 and adds, "That Good Works are Condi-
 " tions without which we cannot be saved;
pag. 38. And pag. 36. " It is a new Heresy
 " of *Antinomians*, to deny a conditional
 " Gospel; it is all one as to bely the Holy
 " Ghost, who saith, *He that believeth shall*
 " *be saved; he that believeth not, is con-*
 " *demned already.* Or they may say, whe-
 " ther Men believe or no, they may be
 " saved; as *Dr. Crisp* saith."

Mr. *Mead* says, *pag. 445.* "Be wise,
 " and flee from the Wrath to come; and
 " there is *but one way*, and that is by clo-
 " sing with Jesus Christ, and giving your
 " selves up to an entire subjection to his
 " Yoke: There is no way to escape Wrath,
 " and secure Eternal Life, but this." And
pag. 276. "Consider, where you will lay
 " the blame of your Destruction: You
 " cannot lay it upon *God*, for he gave
 " Christ to redeem and save you; you
 " cannot lay it upon *Christ*, for he would
 " have gathered you, and *you would not*,
 " he never cast you off till you cast him
 " off; you cannot lay it upon the *Spirit*,
 " for he would have convinced, and con-
 " verted, and sanctified you, and you have
 " resisted and quenched him; you cannot
 " lay it upon your *Ministers*, for they have
 " set before you Life and Death, and de-
 " clared to you the danger of Sin, and the
 " necessity

SECT.

III.

Ruther-
 ford, *Sur-
 vey of An-
 tinomia-
 nism, par.*

Mead, *of
 early Obe-
 dience.*

SECT. III. “ necessity of Holiness, but you would not believe their Report, &c. So that you can lay the blame no where, but upon a cursed corrupt Heart; *thy Destruction is of thy self.*” See also what he saith of *Conditions*, and the Decree, under the Head *the Gospel is a Law.*

Sedgwick
on the Co-
venant.

Mr. Sedgwick, pag. 182, & seq. proves the Covenant to be *conditional*, “ that without Faith there is no relation in a way of Covenant betwixt God and us, and that *upon Faith* God becomes our God in Covenant,” and answers several Objections. And pag. 188, 189. he speaks to Sinners presuming on the many Promises of Salvation, &c. “ Oh but, Sirs, there is a *Condition* in the Bond;” which he oft repeats. Again, pag. 430. when he had proved Repentance was necessary to the remission of Sin, he adds, “ Whereas they say, this is *Popish and Legal*, they speak ignorantly, if not *maliciously*, &c. It is as *Popish* to say, Repentance is required for Assurance, as for Remission; for both are Acts of Grace.”

Beza,
Epist. 20.

Beza declares, “ *Conjunctas autem*, &c. But Repentance and Remission of Sin are joined together, and truly so, that Repentance goes before Forgiveness: This partly the Word of God teacheth, yea, Reason itself, and common Sense, however corrupt, doth manifest it.” He proves this fully.

Calvin

Calvin says also, " God forgives no Sins, SECT. III.
 " but such as Men are displeas'd with III.
 " themselves for, &c." And in his *Institutions* he is positive, " the Gospel-Cove- Calvin, Harm. in Mar. iv. 12. & Instit. lib. 3. cap. 17.
 " nant is *conditional*, but that Condition §. 2.
 " is not the hard one of the Law : " *Lib. ii. cap. 5. §. 12.* Yea, he only excludes *me-*
ritorious Conditions, when he says, it is ab-
 solute. *Lib. iii. cap. 3. §. 21, 22.*

THE excellent Mr. *Clarkson* will help Clarkson of Saving Grace.
 thee to resolve some seeming difference
 thou findest among Authors, who in one
 place seem to deny the Covenant to be
conditional, and in other places affirm it.
 See pag. 132, & *seq.* where, after he had as-
 serted the first Grace to be absolute, *viz.* in
effectual Calling, &c. he adds, " The *sub-*
 " *sequent* Blessings of the Covenant, (those
 " that follow the first,) are in some sense
 " *conditional*, and so offered and promised
 " in a conditional form, and yet are ne-
 " vertheless gracious. There are Terms
 " and Conditions, taking the word *Condi-*
 " *tions* in a Latitude, as comprising *Quali-*
 " *fications*, *Adjuncts*, and *necessary Antece-*
 " *dents*, which do no way derogate from
 " Grace, neither detract from its freeness,
 " nor obscure, but rather illustrate it.
 " *Rom. x. 8, 9, 10. Rev. iii. 5, 10, 21.* Upon
 " such *Terms* are *Justification*, *Adoption*,
 " and *Salvation* offered, and not offered
 " but upon Terms, and yet most freely
 " and graciously ; &c. and not only Faith,

SECT. III. “ but *Holiness* of heart and life, and Per-
 severance therein, are the *Terms* upon
 which Salvation is promised, &c.” And
 pag. 134. “ He hath constituted an Order
 among them, so that *one must go before*
another; we must believe, before we are
 justified, and be *holy*, before we can see
 God; and he hath appointed one of them
 to be the *means or way to obtain the other*:
 We are *justified by Faith*, we are *created*
unto good Works, that we should walk in
them: Acts of holy Obedience are the
 way, wherein we must walk to Salvation.
 So that here is an antecedence of some
 Duty, and that necessary by divine Ap-
 pointment and *Command*, and this tend-
 ing to *obtain* the Favour freely offered.
 And by this we may understand what a
 Condition is, in a sense very innocent,
 and no way injurious to Grace: It is an
 Antecedent *necessarily required*, as the
 way to attain or arrive at what is pro-
 mised. And in this sense it must not
 be denied, there are *Conditions* in the
 Gospel and its Promises, unless we will
 deny that there are *Duties* necessary to
 Salvation, and made necessary by *Di-*
vine Command; for such a Condition is
 nothing, but something of a Command
 joined with a Promise in a conditional
 form, &c. He *commands* all to *repent*,
 and he *promiseth* Pardon; put this Pro-
 mise and that Command together, and
 it

“ it becomes a *conditional* Promise, *If you* SECT.
 “ *repent, you shall have Pardon, 1 Job. i. 9.*” III.

But pag. 137, 138, 140. he justly excludes meritorious, natural, and legal Conditions: By which *Legal* he means, not whatever is commanded with an annexed Promise, for that were to contradict all here cited; but *such Conditions*, as do entitle us to the Benefit, as the very Righteousness by which we merit or obtain them; which I have oft denied Gospel-Conditions to be. And so he explains himself.

READER, it's evident what a number of Men fall under Mr. *Chauncy's* Curse, as well as I; and judge thou, what reason he hath to pretend to the *old Gospel*, and arraign us for a *new one*. My *Paradoxes* appear the common Sentiment of the notedly Orthodox, while *his Principles* must be content with the Patronage of new-fangled *Antinomians*. The Testimonies under the 1st & 2d Principles prove this Rule. But because the *Paradoxes* may be entire, I'll add the 10th, viz. “ The *Wedding Gar-* Of the
 “ *ment, Matt. xxii. 11.* is true Uniting Wedding
 “ *Faith:*” Of which Mr. *Chauncy* says, Garment.
Your saying, the Wedding Garment was Faith, Pag. 32.
and not the Righteousness of Christ apprehended by Faith, is a wretched wresting and abuse of Scripture, &c. To which I reply, (1.) Doth a true *Uniting Faith* exclude Christ's Righteousness, or include it? Keep to this Rule, when you speak of being

SECT. justified by *Faith*, and what will become
 III. of the Object justifying? (2.) Is it Christ's

way to condemn Men, merely because
 they have not a Privilege, or else because
 they neglected the Terms on which that
 Privilege was promised? The former was
 mere *Misery*, and no Fault; the latter is a
Fault by which they are obnoxious to that
 Misery, and therefore fittest to ground a
 Sentence on. (3.) I'll join Two, to help

Fox, de
Christo ju-
stificante.

to bear this Calumny: viz. Mr. Fox, pag.
 343. "But by Faith alone; therefore

"*Faith* is that *Garment* made white in the
 "Blood of the Lamb, which properly
 "clothes us for the *Wedding*:" And Mr.

Gale, of
Christ's
Coming.

Gale, pag. 197. "Should you this night
 "hear the Cry, *Behold the Bridegroom*
 "cometh; are you ready to enter in to the
 "Wedding? Have you the *Wedding-Gar-*
 "ment of *Faith and Holiness*?"

Of Phil.
 iii. 8.

As to *Phil.* iii. 8. I have tried stronger
 Arguments than Mr. Ch. is like to offer,
 and yet my sense of that Text is not al-
 tered; and I fear not to defend it in due
 time. At present I shall only say, that
Augustin expounds it as I do.

Pag. 27.

THERE are some other Principles of
 Mr. Chauncy, I shall now consider; who
 declares, *As for your Notion, that the Cove-*
nant of Redemption is a distinct Covenant
from the Covenant of Grace, I deny it.
 And thus,

HIS *Fourth Principle* is, "That there
" is no Covenant of Redemption distinct
" from the Covenant of Grace."

SECT.
III.

Repl. By the *Covenant of Grace* is meant
the Gospel-Covenant made with men.

Mr. C's
4th Prin-
ciple.

Now Mr. *Rutherford* proves, *pag.* 308, to
313. that the Covenant of Redemption and
the Covenant of Grace are two distinct

Rutherf.
Covenant
opened.

Covenants. So doth Mr. *Gilaspie*, *chap.*
1, 2. and shews the Difference between
these two Covenants, *chap.* 5. The same

Gil. Ark of
the Cove-
nant.

is proved by Mr. *Sedgwick*, *pag.* 3, 4, 5.
and by Mr. *Bulkley*, *pag.* 29, to 32. It is

Sedgw. &
Bulkley,
of the Cov.

asserted also by Mr. *Norton*, *Orth. Evang.*
pag. 113. and oft by Dr. *Owen*; and by

Norton.

Mr. *Mead*, in his Book of *Early Obedience*,
pag. 72, & *seq.* and in his *Sermon* for Mr.

Dr. Owen.

Rosewell. Nay, the Author of the *Letter*
from the City grants it, *pag.* 24.

Mead.

City Letter

READER, I shall not now descend to
argue this Point, but only hint to thee,
that the *Parties* are distinct, the *Terms* are
distinct, the *Promises* are distinct; more-
over, one hath no Mediator, the other
hath, &c. It is true, some worthy Di-
vines formerly speak of these two Cove-
nants as if one, which rendered their No-
tions less plain; but yet they did not de-
ny, but affirm, that there was part of that
Covenant to be actually engaged and per-
formed by Man, tho' giving Ability was
undertaken by Christ in the other part of
it; and also, that as it was promised to

SECT. III. Christ, that upon Men's compliance with the Conditions, they should be Partakers of the Benefits; so it was a Promise made to them, upon compliance with the Terms. And whereas Mr. *Chauncy* asks me, "Do not we plead Redemption, or the Promise made in Christ?" *Repl.* I had said, that the Promises of the *First Grace* were *pleadable* only by Christ, as the stipulating Party: And what's that to Redemption? But can he think, that unregenerate men can plead a personal Right to the *First Grace*? And it is *Right*, that is included in the word *pleadable*.

Page. 29. AGAIN, Mr. *Ch.* says, *Pardon is not promised to Faith and Repentance, as things distinct from the Promise; but Pardon is promised, together with Faith and Repentance, to the Sinner.—And Pardon is rather the Condition of Faith and Repentance, and much more, having a causal Influence thereunto, than Faith and Repentance of Pardon, &c.* So that

Mr. *C's*
5th Prin-
ciple.

HIS *Fifth Principle* is, "That Pardon is the Cause of Faith, and not Faith the Condition of Pardon, &c."

Repl. 1. Here, and in *pag.* 28. he confounds a Promise of Grace, and Promises made to Grace.

The first
Promise
consider'd.

2. HE affirms, that the whole of the Gospel-Covenant is but *one Promise*; and this, I suppose, is the *first Promise* in the Sentence

Sentence against the Serpent: Whereby he blasts all the fuller Discoveries of it by the Prophets, yea, and by Christ himself, as if all the conditional Proposals of Covenant-Benefits on terms of Duty were additions injuriously added to the first Promise.

3. HE wretchedly mistakes the nature of that first Promise, as if it excluded all Terms of our Saving Interest in the Blessings of it; whereas it did imply them. If you take the Words as a Promise of *Christ*, that he should in our nature overcome Satan, then it belonged to all Mankind, to whom it is promulgated, even the Rejecters of it; *Acts* xiii. 32, 46. and as such, it gives no Interest in the Effects of it to any Man. If you take them as importing the Saving Benefits to the *Seed of the Woman*, then there must be some Change in them, (who are by Nature the Seed of the Serpent, as well as the most wicked,) otherwise all the natural Seed of *Eve* have the same Saving Benefits; which is thus evidenced. When God renewed the Promise to *Abraham* and *his Seed*, that *Seed* the Apostle tells you were *Believers*; *Rom.* iv. 11, 16. and as I have said before, (*pag.* 345.) *Faith* must be then enjoined; for by *Faith* *Abel's* Sacrifice was more acceptable than *Cain's*, and God's Words to *Cain* were the Redeemer's Language; and the use of Sacrifices imports, that God revealed more of his Will to them, by way of Precept, than is there recorded.

SECT.

4. AND what can he mean by *things distinct from the Promise*? If, that Faith and Repentance are promised, I had oft affirmed it: If, that as Acts in Man they are not distinct from the Promise, it's unfit to reflect on: If, that they may not be Terms of Pardon conjoined therewith in one promissory Series, it's against the scope of the Bible: And sure, if that hinder not Pardon to be the cause of them, it will not exclude them to be Terms of Pardon.

5. BUT what strange Divinity is this! (1.) That Pardon is the Condition of Faith. And (2.) That Pardon is the Cause of Faith. How is Pardon and this *at once*, as he affirms, (that is, in order of Nature,) and yet Faith is the consequent, yea, the effect of Pardon? But to come to the point, Is not this to burlesque the Scripture? *We believe, that we may be justified*; (Gal. ii. 16.) that is, we are justified that we may believe. *We are justified by Faith*; (Rom. v. 1.) that is, we are made Believers by Justification. *We repent for the Remission of Sins*; (Luk. iii. 3.) that is, we have Remission of Sins, that we may repent. One Reason at least should have been offered for these Contradictions: I suppose, all that would be offered is, that Christ cannot work Faith in us till we are pardoned; which the whole Scripture is against, and God hath provided for it by Divine Ordination, in that Christ's Merits are admitted

*Pardon
not the
Cause of
conditional
Faith.*

mitted effectual to the working and accepting of this Grace, before these Merits are applied for Forgiveness; which is fully expressed in his own revealed Method, whereby he commands and works Faith in order to Forgiveness. Yea, he will not, I hope, deny, (lest he spoil his Argument, pag. 28.) that Union with Christ is *before Pardon* in order of Nature: And is not that an Effect of Christ's Merits? yea, the Gospel-offers, the Spirit's operation of Faith, &c. are so.

6. How long must I stay for an Answer, if I ask, What kind of *Cause* is Pardon? It is well, if it be not his *procatartick*.

7. Is not this *a new* and singular *Gospel*? Consult the former Testimonies. Need I to mind thee, that Dr. Owen in his Treatise *of Justification*, pag. 299. saith, "We require Evangelical Faith, in order of Nature, *antecedently* to our Justification, &c." Mr. Clarkson, pag. 134. and Mr. Norton, say the same; and the *Synod of Dort* is oft positive; *part. ii. pag. 279, & seq.* Mr. Bulkley on the *Covenant*, pag. 321. gives nine Reasons to prove, that *Faith is an antecedent Condition of Justification*; and saith, "The Denial of it is some of the *new Light*, which the old Age of the Church hath brought forth." Mr. Sheppard, in his *Sound Believer*, proves the same, from pag. 221, to 240. Mr. Chauncy's *Father* saith, "that

SECT. III.



Dr. Owen.

Clarkson.
Norton.
Acta Synod.

Bulkley's

Sheppard.

Chauncy.

of Justif.

SECT. " that *Faith* unites the Soul to Christ ;"

III. pag. 144. " that it accepts of a whole
 ~~~~~ " Christ, with a whole Heart ;" pag. 154.  
 " that it is a receiving Christ in all his  
 " Offices ;" pag. 132. " that Faith hath an  
 " influence into a Sinner's Justification ;"  
 pag. 122. " that Faith is constituted and or-  
 " dained of God in the Covenant of Grace,  
 " as a necessary and indispensable Means  
 " for attaining this End in adult persons ;"  
 pag. 123. and he answers *his Son's* Objec-  
 Assembly. tions as to Infants. The *Assembly* affirm,  
 That Justification is a Benefit flowing from  
 Vocation, wherein Faith is wrought : But  
 of this under the next Principle. It is well,  
 if he call not all these *Enemies to the Grace*  
*of God*, as pag. 8.

NEAR a kin to this is Mr. *Chauncy's*  
 Banter on me, pag. 21. Because I had said,  
 " that Election was not formally our Par-  
 " don, nor a legal Grant of it ; but that by  
 " Divine Appointment there was to inter-  
 " pose between the Decree of Pardon and  
 " the actual Pardon of the Elect, a Gospel-  
 " Promise of this Pardon, and a Work of  
 " the Spirit on men for a Conformity to  
 " the Rule of that Promise : " He tells me,  
 Pag. 21. *I would have Christ to stand as a Medicine*  
*in the Apothecary's Shop for somebody or other*  
*when the Physician prescribes it : Nay, it is*  
*not an absolute sick Patient neither, that*  
*must have this Medicine ; it is one that the*  
*Apothe-*

*Apothecary has in a manner cured before; &c. Before the person be pardoned, he must be in a very sound and safe Condition, &c. and there must be an inherant Righteousness in the person to be pardoned, &c.* Add this, and much of this kind up and down in his Book, to his Fifth Principle, "That Pardon is the Cause of Faith, &c." then,

SECT.  
III.

HIS *Sixth Principle* is, "That we are pardoned, before the Spirit do at all work any Change upon the Soul in effectual Vocation; or, we are not called or converted, in order of Nature, before we are justified." This is fully the Sense of the *Letter from the City*, pag. 25, 30, & seq. which I chiefly remark here, in opposition to his denying an habitual Change before Pardon.

Mr. C's  
6th Prin-  
ciple.

*Repl. 1.* A *legal Grant* is a Term out of Mr. *Chauncy's* Element, or he would not confound it with a Decree; and what he speaks of as *an eternal Promise*, pag. 19. does not appear from *Tit. i. 2.* to be eternal, but *before many Ages*; nor does it exclude Gospel-Conditions in their use, for our personal Interest in Pardon.

2. Is there not a Fulness in Christ for Sinners, before they make use of it?

3. ALL Sinners are *ungodly* in a Gospel-sense, when God comes to call them effectually in order to Pardon; and they are *ungodly* in a legal Sense, when God doth pardon

*The Object of Pardon is a Believer, tho' ungodly, by Adam's Law.*

SECT. pardon them, or they would not need Par-  
 III. don. Yet,

4. THEY are not unconvinced Unbelievers, that are the Objects of God's pardoning Act; they are such *ungodly ones*, as believing *Abraham* was. *Rom. iv. 3, 5.*

5. THEIR Faith doth not *merit* Pardon, nor is it the Righteousness by which they are pardoned; but that is Christ's alone.

*The first  
 Grace doth  
 not make  
 us sound, if  
 abstracted  
 from Christ  
 and the  
 Promise.*

6. FAITH, or the first Grace, is far from making a Sinner *sound* or *whole* before Pardon. It only makes him sound, as being the Condition upon which Christ's Righteousness will be applied to him for healing; and without this applied to the Believer for Pardon, he would be miserable notwithstanding Faith.

7. FAITH is necessary to our Interest in Pardon. See *Chap. xii.*

*Effectual  
 Vocation  
 before Par-  
 don, in or-  
 der of Na-  
 ture.*

8. THIS Faith is an Effect of the *Work of the Spirit* on the Heart of a Sinner, in effectual Vocation; and by Vocation there is a *Change* of the Soul, and it is *prior* to Pardon. For *whom he called, them he justified.* *Rom. viii. 30.* The same appears too from those Words, *Mat. xiii. 15. Lest they should be converted, and I should heal them.* See also *Acts xxvi. 18. Eph. ii. 5, 6.* and *2 Cor. iv. 3, 4.* The Sanctification which follows Justification, doth not import, that there is no Calling before, nor that



that begun habitual Holiness is not infused in Vocation. But I would ask, SECT. III.

(1.) WHAT kind of *Faith* is that by which we are justified, if there be *no Work of the Spirit* on the heart? Is it a *vital Act*, before *Life*? Is it *the Faith of God's Elect*, when it proceeds from an unregenerate Heart? Is it the Act of an *enlightened Mind*, before the Mind be enlightened? or can they *see Christ*, before their Eyes be opened? Is it an *Act of the Will*, before the Will be at all determined by Grace? Is it a *receiving of Christ*, while the Heart is yet under an utter Aversion to him? Is it a *renouncing of all for Christ*, while the Byass of the Heart is against Christ, and for other things above him and against him? Do we *believe*, before we are made a *willing People*? Can it be an Effect of *infinite Power*, and make *no Change* in the Principle of our actings? Or can that *Principle* be, and yet have no place either in the *Understanding* or the *Will*? It is true, as they describe Faith, a man may be *Evangelically ungodly*, and yet believe; because it is a Faith common to the most profane, who persuade themselves that all is safe, tho' Destruction is near; and this, while they hate and reject Christ with their whole Heart. How can it be a *Faith unfeigned*, while Villainy and Hypocrisy reign in the Soul? or be adapted to such great Operations, while in its whole Essence there is nothing, which argues

Tit. i. 1.  
Joh. i. 12.  
Psal. cx. 3.  
Eph. i. 19.  
2 Tim. i. 5.

SECT. argues the least Alteration in the Soul, or  
 III. any Operation of the Holy Spirit? Here  
 is the Faith of a *dead Soul*, of an *unregenerate* Soul, of an *unconverted Soul*; and by  
 such a Faith, they say, we are justified.  
 And thus,

*Testimonies that Vocation is before Justification.* (2.) How dare these Men pretend to agree with our *Orthodox Divines*, when they are so plain against them? Read the *Assembly's lesser Catechism*: “ Q. *What is effectual Calling?* A. Effectual Calling is the Work of God's Spirit, whereby, convincing us of our Sin and Misery, enlightning our Minds in the knowledge of Christ, and renewing our Wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel. Q. *What Benefits do they that are effectually called partake of in this Life?* A. They that are effectually called, do in this Life partake of Justification, Adoption, Sanctification, and the several Benefits which in this Life do either accompany or flow from them.”  
 Reader, Is not the *Assembly* plain, that a man is called *before* he is justified? When Justification is a Benefit, that the *called* and none but they partake of, and this Benefit supposeth them *effectually called* who partake of it, let us next see, *Who are called?* Is there *no Change* made upon them by effectual Vocation? Sure there is; and this in order to their *embracing Christ*,  
 which

which is believing. They are *convinced* of Sin and Misery; their *Minds* are enlightned with the saving knowledge of Christ; their *Wills* are renewed; and they are persuaded and enabled to put forth that Act of Faith, whereby they embrace Christ. Is here *no Change*? Sure it is a great one, in the *Understanding*, and the *Will* too; and all this to make a Man an Object of Justification. And shall these Men face us down, as if we differed from the *Assembly*?—Nay, do not all our *orthodox Divines* plead against the *Arminians*, that there is the infused Habit of Faith *before* the Act? yea, and that most Habits are infused at once, and included in the vital Principle? What Heaps of *Testimonies* could I produce for this? Yea, is it not our common Principle, that *Vocation is before Justification*? Herewith agree the *Canons* of the Synod of *Dort*, *par. i. pag. 303.* and Mr. *Hooker*, in his *Effectual Calling*, *pag. 344, 345.* Mr. *Chauncy's* Father saith, *pag. 123.* “Hence Justification is set *after* Vocation, and therefore after Faith, because Faith is wrought in Vocation.” To the same purpose Mr. *Norton* speaks, in his *Orth. Evang.* *pag. 260, 261, 263, and pag. 291.* he saith, “Union in order of Nature follows *eth* Vocation.” So also Mr. *Ball* of the *Covenant*, *pag. 334, 339.* See how Mr. *Rutherford* exposeth this Error, in his *Survey of Antinomianism*, *part ii. pag. 131.*

SECT.  
III.To deny it,  
is to join  
with the  
Armini-  
ans.

Acta Syn.

Hooker.

Chauncy,  
of Justif.

Norton.

Ball.

Ruther-  
ford.

and

SECT. and in pag. 111, 112. he sets down this as

III. the Gospel-order: " 1. The Sinner dead in

“ Sin, a Son of Wrath. 2. A walker af-  
 “ ter the Errors of this World. 3. The  
 “ Gospel of free grace is preached to the  
 “ dead, the Elect, heirs of Wrath, &c.  
 “ 4. The Law and Curfes of it are preach-  
 “ ed (with the Gospel, lest they despair,)  
 “ to humble them. 5. The Sinner legal-  
 “ ly humbled, (*Rom. vii. 11.*) with a half  
 “ hope of Mercy is prepared for Christ, &c.  
 “ 6. The *stony Heart* is of mere Grace re-  
 “ moved, and the same Moment *a new*  
 “ *Heart* is given him, or the *Habit of*  
 “ *Sanctification* put in him. 7. In the  
 “ same Moment the Soul *believeth in him*  
 “ *that justifieth the Ungodly.* And, 8. In  
 “ the same Moment God for Christ’s sake,  
 “ of his mere Grace, *justifieth* the believing  
 “ Sinner.” Is not here *a new Heart*, in  
 order of Nature, tho’ not in Time, *be-*  
*fore Faith*, and that Faith before Justi-  
 fication?

To proceed to another Principle: When I had affirmed, “ that in the Covenant of  
 “ Works, or *Adam’s Law*, Life was pro-  
 “ mised to sinless Obedience, &c. and that  
 “ Salvation is now impossible by that Law;  
 “ but that God in the Gospel promiseth  
 “ Blessings on lower Terms, *viz.* unfeign-  
 “ ed Faith, &c.” Mr. *Chauncy* answers,  
 Pag. 22. *To talk of any Obedience to a Law besides*  
*sinless,*

*sinless, in respect of that Law in its preceptive part, is Nonsense; for sinful Obedience, which you are going to plead for, is Disobedience.* And, I roundly assert, that no Law of God, with a Sanction of Life and Death upon Performance or Non-performance of Obedience, doth admit of the least Imperfection in the said Obedience. He oft speaks in this manner; from whence I think,

SECT.  
III.

—  
Pag. 26.

HIS *Seventh Principle* is this, “That God hath not promised any Benefit for Christ’s sake, upon any Terms short of perfect Obedience; and that sincere Faith, Love, and Holiness, because imperfect, are formally downright Disobedience,” or Sin, which is the same.

Mr. C’s  
7th Prin-  
ciple.

*Repl. 1.* I grant, that sincere Faith and Holiness are imperfect, as to the preceptive Part of *Adam’s Law*.

2. I grant, that nothing imperfect can be a *meritorious* Righteousness, for which we are justified, &c. But yet,

(1.) I wonder that any Man dare say, that God hath promised no beneficial Effects of Christ’s Merits upon any Terms short of Perfection, though not for them as the meriting Cause. Is it not said expressly, *John xiii. 17. If ye know these things, happy are ye if ye do them. Mat. vi. 14. If ye forgive Men their Trespases, your heavenly Father will also forgive you. 1 John i. 9. If we confess our Sins, he is faithful and just to forgive us our Sins. Rom. x. 9. If thou*

*The Gospel  
promiseth  
Benefits  
upon true  
Grace, tho’  
imperfect.*

SECT. *confess with thy Mouth, and believe in thine*


III. *Heart, thou shalt be saved.* And what is

~ ~ ~ *Repentance unto Life, &c?* It seems the meaning of these words is, If thou confess, and art sinlessly perfect, God will forgive: Or else, tho' I promise thus, yet I mean; that it is *all as one*, whether thou confess or not, believe or not, repent or not; it shall make no Difference in thy Interest in the promised Forgiveness.

*Sincere  
Graces,  
not Sins,  
tho' im-  
perfect.  
See my  
Book, ch.  
xix.*

(2.) IT is as strange, that the most *sincere* Action, or Grace, is *Disobedience* or Sin, because it is *imperfect*. Iniquity cleaves to them, but are they therefore Iniquity? Is there no Gospel-mitigation, so as to admit sincere Grace to be *true Grace*, tho' it be not perfect Grace? It seems, the Saints have *weaker Vices*, but no Graces: their Duties are *something less Sins*, but no obediencial Acts; their Love is an *abated Hatred*, but not truly Love; they are mere *Dung*, only they do not smell so strong. Is not this to spit in the Face of most of the Bible? It speaks oft of an inherent Righteousness, of true Graces, of real Godliness, and of good Fruits; it praises Saints for these: But it seems, we persuade People only to *Disobedience*, when we call them to believe; and they try themselves by their *Sins*, when they try themselves by Marks of Sanctification; and there is no specifick Difference between the best and worst Action they do; all is *Disobedience*, and but *Disobedience*.

(3.) WHERE

(3.) WHERE is the Strength of what is SECT.  
 so roundly asserted? viz. "that no Law of III.  
 " God with a Sanction admits of the least  
 " Imperfection in the said Obedience."   
 Then if the Gospel, as including *Adam's*  
 Precepts, commands Perfection, it cannot  
 forgive any Imperfection; if it do not  
 abate the Rule of Duty, it cannot confer *Every De-*  
 any Degree of its promised Mercy. But, *gree of*  
 Sir, you confound the *Extent* of the Pre- *Duty is not*  
 cept, with *that Degree* of Obedience to *always the*  
 it, which is made the *Condition* of its pro- *Condition*  
 mised Benefit. May not a Human Law *of Benefits.*  
 command many things, and yet confine its  
*Sanction* to one part, yea, and vary its  
 Threats or Promises by many different Cir-  
 cumstances in the Offenders or Obeyers?  
 Do you indeed think, that where ever God  
 enjoins Duties, he denounceth his Threat-  
 ning to *all Degrees* of Neglect of what he  
 makes a Duty? or that it ceaseth to be a  
 Duty at all, if the Sanction reach not every  
 Degree of Omission? When it is said, *He*  
*that believeth and is baptized, shall be saved;*  
 (Mark xvi. 16.) Is it not here a *Duty* to  
 be baptized? Yes, sure. But shall none  
 be saved if they are *not baptized*, though  
 they do believe? The Sanction then falls  
 not on all the Precept, or none of the *un-*  
*baptized* can be saved. The unsoundness  
 of this Principle will appear to thee in most  
 of the practical Books thou readest, and the  
 Orthodox are positive in the contrary.

SECT. What is more common than the Difference  
 III. between *legal* and *evangelical* Obedience?

It is stated by *Sedgwick* on the *Covenant*,  
 Sedgwick. pag. 652. by *Dr. Jacomb* on *Rom. viii.* pag.  
 Dr. Ja- 23. by *Rutherford* in his *Survey of Anti-*  
 comb. *nom.* pag. 8. and by *Davenant* on *Coloss.*  
 Ruther- pag. 17. *Dr. Ames* spends a Chapter to  
 ford. prove against *Bellarmin*, that “our Good  
 Davenant. “Works are not Sins *quoad essentiam.*”  
 Ames. “*Works* are not Sins *quoad essentiam.*”  
 Chauncy, Mr. *Chauncy’s* Father declares, pag. 130.  
 of *Justif.* “Neither is that Obedience which is re-  
 “quired of Believers, a strict and exact  
 “*Conformity to the Law*, as it doth in itself  
 “require and demand a *legal* Obedience,  
 “but *evangelical* Obedience, which stands  
 “in the desire, resolution, and endeavour  
 “to obey God’s revealed Will.” And pag.  
 222. he saith, “The *imperfect* Good Works  
 “that are done by the Faithful, are ac-  
 “counted *Righteousness*, or (as *Mr. Calvin*  
 “saith,) are accounted *for Righteousness*,  
 “they being dipped in the Blood of Christ;  
 “that is, they are accounted *righteous*  
 “*Actions*; and so the Faithful shall be  
 “judged according to their Good Works,  
 “tho’ not saved for them.” And *Dr.*  
*Dr. Owen,* *Owen* on the *Hebrews* says, pag. 72. “God  
 on *Heb. vi.* “hath abolished the *Covenant of Works*,  
 “by substituting a new one in the room  
 “of it, because it could not expiate Sin,  
 “nor could approve of such an Obedience  
 “as poor sanctified Sinners were able to  
 “yield unto God; for it requires *Per-*  
 “*fection*,



“ *fection*, when the best they can attain  
 “ to in this Life is only *Sincerity*, &c. SECT. III.  
 “ And in *this Covenant* God hath provided  
 “ for the *acceptance* of *sincere tho’ imper-*  
 “ *fect Obedience*, which the Law had no  
 “ respect to.”

FURTHER, Mr. Chauncy saith, (and Mr. C's 8th Principle.) That *Christ our Redeemer gives Com-*  
*mands, and exerts a Kingly Power in the* Pag. 23.  
*Government of his Church, and hath Judg-*  
*ment committed to him ; but these are not*  
*the Gospel-Conditions of Life unto Sinners*  
*propounded in the Gospel. God doth not re-*  
*quire Obedience to the Laws of Christ in his*  
*Church, as foederal Conditions of eternal*  
*Life : Such Obedience is part of the Life*  
*promised, &c.*

*Repl.* I shall not stay to expose the Pas-  
 sages before this ; as if because the Gospel  
 in a *large sense* includes all the moral Pre-  
 cepts, therefore taken in a *strict sense* it makes  
 all those Precepts, and perfect Obedience  
 to them, the *Condition* of its peculiar Be-  
 nefits ; and as if *Christ's Law* did not bind  
 a person morally impotent ; that Men must  
 be *first pardoned*, before they are obliged  
 to submit to Christ ; and that there is no  
 Difference, between such a *Taste* of par-  
 doning Mercy as assures us we shall have  
 Pardon on Gospel-Terms, and our *actually*  
*having* that Pardon before those Terms be

*Christ is King, and his Law bind under a Gospel-Sanction.*

SECT. yielded to. At this rate he reasons through-  
 III. out his Book : But I mind greater things  
 ~~~~~ than the discovery of his Weakness ; there-  
 fore to *his Principle* I answer, He gives
 Christ, as Redeemer, a poor Kingdom ;
 it's a Kingly Power, but it is of a low
 sort. For,

1. ITS *Extent* is small ; it is bounded
 within his Church. It seems then, he hath
 no Authority over them that are without ;
 no, not to command them to be Church-
 members. I thought, tho' he be acknow-
 ledged King by his Church, yet his Laws
 bind much farther : I am sure, he damns
 others for disobeying him. *Luk. xix. 14, 27.*
 But,

2. BY what he says, He is not such a
 King as can *make Laws* in his very Church.
 “ He exerts a Kingly Power in governing
 “ of his Church : ” This is distinguished
 by Mr. *Chauncy* from *giving Commands*.
 The Sound of this Passage is, He gives
 Commands as an Officer acting not in a
 proper Legislation.

3. ALLOW what he prescribes, to be
his Laws in any Sense, yet there is *no Sal-*
vation depends upon obeying them : No-
 thing that he requires, yea, by his revealed
 Gospel, is any *Condition* of Life. He came
 to purchase Salvation, but he hath *no Au-*
thority to enjoin the *Terms* of it. Whereas
 I read, That *to this End Christ died, that*
he might be Lord both of the dead and living :

Rom.

Rom. xiv. 9. That he is the Author of eternal Salvation to all them that obey him : Heb. SECT. III.

v. 9. That if a Man keep my Sayings, he shall never see Death : Joh. viii. 51. That he that hath my Commandments, and keepeth them, he it is that loveth me ; and he that loveth me, shall be loved of my Father : Joh. xiv. 21. That he that beareth my Word, and believeth on him that sent me, hath everlasting Life, and shall not come into Condemnation : And that the dead shall hear the voice of the Son of God, and they that hear shall live : For as the Father hath Life in himself, so hath he given to the Son to have Life in himself, and hath given him Authority to execute Judgment also, because he is the Son of Man. John v. 24,—27. It seems too, that Church-Censures bind nothing of eternal Danger, even when rightly administred. Dr. Owen, in his Treatise of the Sabbath, says nearly these Words, “ That our worshipping Christ in his Ordinances on Earth, is the Condition of our being with him in Heaven.”

4. THE Reason for all this is strange : Such Obedience is part of the Life promised. Then he rendered the Elect Libertines, when he made such Promises. He promised to make the Elect obedient, therefore he cannot command them to be so : Pursuant to his Promise he will make them obedient, therefore the Terms to be obeyed are no fæderal Conditions of other Blessings

SECT. promised on those Terms: Because he will
 III. see *they shall believe*, therefore he must not
 thus enact, *Believe, and thou shalt be saved*. But,

John xx.
31.

5. Is there no *Distinction* admittable in the word *Life*? It is sometimes put for Grace in us; sometimes for Glory consummated: Sometimes it is put strictly for the saving Privilege-part of the Covenant, as consequent to the Terms of it; and that *believing ye might have Life*. In this Sense, he saw, I took it: And doth God in every Promise of Life in this Sense, *promise Obedience* to the Terms of it?

Pag 24.

6. A FEW lines after these, he determines the Judgment committed to Christ: It is no Legislation at all; nay, *All of it is not Gospel-Judgment*; (he might have said, *none of it*, for with him the Gospel is no Law, and so no Rule of Judgment:) Nay, what is worst of all, his Judgment is only *to destroy, not to save*; that is, his Reward as Redeemer, is to be Executioner of *Adam's Law*, without conditional Offers of Pardon to any that are not saved; for if there be *no fæderal Sanction* in the Gospel, there can be no *conditional Offer* to any that are not saved, nay, to none that are saved. Now Reader, see how *Christ* as Redeemer is honoured by Mr. *Chauncy*. He shall be of use to excuse us from loyal Subjection, while himself is dethroned as to the rectoral way of the application of his Merits.

But

But this very Point of *Christ's regal Authority* as Redeemer, hath been defended by our *Divines* hitherto; and I am sure, he'll take vengeance on them who obey not his Gospel. 2 Theff. i. 8.

SECT.

III.

See Char-
nock, vol.
ii. pag.
687.

I MIGHT instance in others of *his Principles*, which I suppose agree with Dr. *Crisp*; as in his Description of *Faith*, which he hints pag. 36. and I have heard him more fully define it, by an *Affurance* of our Pardon. In that Place he makes *Faith* of no use but to *claim Possession*, to which it seems we had *as full a Title* before we believed.

AGAIN, Mr. *Chauncy* says, that *after the manner of Imputation* in foro justitiæ divinæ, *our Sins shall never be laid upon us*, (*viz.* on the Elect, *qua* Elect;) *which I will prove against you when you please*. But let us understand the Question, for it is too confused: What is this *after the manner of Imputation* in foro &c? Do you mean, The Elect shall never come to God's Bar of Judgment, before they believe and are forgiven? If so, I grant it. But if you mean, that the past Sentence of God binds not the Sins of the Elect upon them, while they are Unbelievers; and that this Act of his, by his Word, is not an Imputation in foro divinæ justitiæ; I freely accept your Challenge, so that you will engage to avoid unruly Passions. And it is well, if those

Pag. 17.

Mr. C's
Challenge
accepted.

Effects

SECT. *Effects of electing Love, which Paul had applied to him in the Womb, are not Semen*
 III. *quoddam Electionis, which Calvin so condemns. Instit. lib. iii. cap. 24. §. 10, 11.*

Pag. 34. OF the same sort is what Mr. Chauncy saith of 2 Cor. v. 18. To which I reply, (1.) That God is *so reconciled*, that no want of Atonement shall prevent Peace. (2.) That upon this Atonement God offers Peace on the lowest Terms. (3.) That the Elect shall in time be enabled to obey those Terms, and be actually reconciled. But (4.) The whole *Canon* of the Word, and unopposed in this place, assures me, that the Elect are in a State of Wrath till they believe; yea, were God *actually reconciled* to them, he could not suffer them to remain *Enemies in their minds* by wicked Works, and by a total Absence of his Spirit. But I have not room for these and the like.

S E C T. IV.

FOURTHLY, *It remains that I briefly reply to a few other Things in Mr. Chauncy's Book, that fall not under the former Heads.*

Pag. 10. Mr. Chauncy speaks of a certain *zealous Neonomian* having took his leave of us; and
 Pag. 16. tells me, *You play the Jugler more: He saith, "Quoniam et Christus Mediator, &c.*
 "Seeing

“ Seeing that both Christ the Mediator, and
 “ Faith in Christ, are only means of the re-
 “ storation of man to God by Holiness and
 “ Love ; therefore it must doubtlessly be
 “ said, that from the nature of the thing
 “ Faith, Holiness, and the Love of God are
 “ more necessary to Salvation, than either
 “ Faith in Christ, or the Sacrifice of Christ
 “ himself.” *There’s a Bone for you to pick.*

SECT.
IV,

Repl. THE words that he refers to, are Mr. Baxter’s Words; and had I been in his stead, I should not have given so much Occasion to simple Readers to startle: But as it is the only seeming Difficulty Mr. Chauncy hath put me to, (except the exercise of Patience), I’ll see if the Offence may be prevented.

1. Mr. Baxter doth not here compare the *causal Influence* of Christ’s Satisfaction with our Holiness, nor the *Use* of Faith in Christ with Faith in God, as the Way of Life is *now appointed* by the Divine Will. If any Man had asked Mr. Baxter, Is Holiness as meritorious of Salvation, as Christ’s Satisfaction is? he would have answered, No; for Christ’s Satisfaction is the sole meritorious Cause of Salvation, and Holiness is none at all. If you had asked Mr. Baxter, Is Faith-Love to God of that use to receive Christ for Justification, as Faith in Christ is? he would have answered, No; Faith in Christ is in itself most apt, and by the Lord appointed to this use,

Mr. Baxter explained.

SECT. to receive Christ. Both these he frequently affirms.

2. Mr. *Baxter* here speaks only of the comparative Necessity of these to Salvation, with respect to the Nature of the Thing itself; that is, as he explains himself, It cannot be a Salvation without Holiness, at least habitual; it is as much a Contradiction, as it would be to say *Salvation without Salvation*. It is not, whether is more necessary now to my obtaining Salvation? as if I should ask, Whether is more necessary to the Essence of Man, his Humanity, or Christ's Satisfaction? you would say, from the nature of the thing, a Man's Humanity is. Nay,

3. HAD Mr. *Baxter* spoken of the essential Necessity of these to the obtaining Salvation, yet Mr. *Chauncy* hath made him speak very orthodoxly: For pag. 22. Mr. *Chauncy* says, *When once a Transgressor is sentenced by the Law, he falls into the Hands of Prerogative, and the Prince may do with him what he pleaseth: God also might have put Repentance into the Conditions of the Law of Works at first, and said, If thou dost not eat, or repent of thy eating, thou shalt have thy Reward.* Now if, as he says, Prerogative could save fallen Man, if God had pleased, and what way he pleased; nay, that it was not inconsistent with God's Nature, to have made Repentance a Condition

dition of Reward to sinning Man in the first Law, without the interposal of Christ's Satisfaction; then Mr. *Baxter's* Words are plain, so that we can prove, that it is inconsistent with God's Perfections, to save a Man that finally hates him and is utterly void of all Holiness. And sure if, as Mr. *Chauncy* says, Christ's Satisfaction was not absolutely necessary to Salvation, Faith in Christ would have been less necessary.

I am in Duty bound to resent that Treatment, the memory of this great Blessing of the Nation meets with. What could be more *slightly* mention'd of any Fellow, than *he took his Leave of us?* or more *falsely*, than *he was a Jugler*, though I more so? Were his Enemies as free from crafty Tricks, Falshood, and Selfishness as he was, the publick Good would be more intended, and the power of Religion receive a greater Testimony. There be of them that say publickly, Mr. *Baxter* is *in Hell*: I confess, I am not in all things of the same Judgment with this great Divine; nevertheless I must say, No man I ever knew expressed so much of God's Image, as consisting in Light, Holiness, and Love: Many thousands bless God for his Labours, which are so adapted to promote *Christ indeed*, and not an *empty Name* of him: And I fear not to declare my assurance, that his Name will flourish, when the *Antinomian* Enthusiasts shall fail to impose on the World by their

Ca-

SECT.
IV.


SECT. Calumnies, Nonsense, and abusive pretexts
IV. of Free Grace.

Pag. 24. AGAIN, Mr. Chauncy says, *I never thought*
Pag. 28. *God gave a Rule of Sin: And, To determine*
Rules of Sin and Misery, is to make the Gos-
pel to approve of Sin and Misery, and its
great design and business to send men to Hell:
Take your way of expression in what Sense
you please, it's so unscholar-like, that a school-
boy should be whipt for it.

A Rule of Sin and Misery is a proper Expression. Repl. YET God hath given a Rule to abstain from Sin by. Doth not the Precept determine the nature and measure of Omissions, and the Prohibition fix what are Sins of Commission? We even say, that *rectum* is *norma sui & obliqui*. I fear, he knows not what a Rule is, or he would see, it is as applicable to Sin as to Duty, for it alike adjusteth what both are. But let Turretin share in my Correction, for saying, "*Lex justi & injusti regula: The Law is a Rule of what is just and unjust.*" Altingius too shall have a Lash, who says, *Regula recti & obliqui index*. It is well if Paul escape, who says, *I had not known Sin but by the Law; for I had not known Lust, except the Law had said, Thou shalt not covet.* Rom. vii. 7. Yea, and a Rule of Misery is not less proper. Is not a Rule, as to the *debitum pænæ*, an authoritative constitution of what is due to us in the way of Punishment? Doth not the Rule determine, what

Turret.
Inst. Theol.
par. ii p. 2.

Alting.
Expl. Cat.
par. ii.
p. 12.

what the kind, duration, and degrees of SECT. Misery shall be, and on whom it shall fall? IV.
 Is not *norma judicii*, a Rule of Judgment, 
 as well related to Condemnation as to Ab-
 solution?

I SHALL next vindicate myself from Mr. Pag. 14.
Chauncy's Charge, as if I did *misrepresent* 15.
Dr. Crisp. Mr. *Chauncy* tells me, *You* A Vindi-
say, that Dr. Crisp affirms, Sin can do no cation
hurt. *A.* He says it very oft, and fre- from the
 quently attempts to prove it. *Ch.* *You* charge of
would have men understand he means, That abusing
no person in Christ need fear to commit Sin. Dr. Crisp.
A. That is, upon account of any harm He means,
 they shall receive by it; and that will go Sin can do
 great way with most. *Ch.* *But you would* no hurt.
have them think he means, That Sin in its
abstract nature is good. *A.* I never de-
 signed that, in any Words cited out of
 him: For he says, *Sin is a Lion*; there
 is its Nature, &c. he says, it's *a dead Lion*;
 there is its Calmness; and because it is dead,
 it's not to be feared: It had a *Terror* and
Fearfulness; that is its Nature; Christ hath
drank it all up; there is its Harmlessness:
 It's *a Traitor*; that is its Nature; it's *bound*
hand and foot; there is its Inability to harm.
Ch. *Dr. Crisp renders Sin innocent*; that is
your Expression, p. 215. *A.* My Expression
 is, "He had said much to render Sin in-
 "nocent to the Elect;" that's not to make
 it good, for then it would be so to all as
 well

SECT. well as the Elect; but he hath said too
 IV. much, to make it *harmless* to the Elect.

Ch. *He declares plainly, that the Hurt he means is only the penal Effects of Sin.* A. He does not say so; and yet those are the most of the Hurt that comes for Sin. Ch. *He declares, he speaks this, not to encourage Sin.* A. But doth it not more strongly encourage to Sin, to assure men, there will come no Hurt by Sin? Ch. *He speaks of the Sins of Believers.* A. He might say it of all the Elect; for their Sins are no more theirs at any time, than when they are Believers: It seems then you grant, that *Believers Sins* can do them no Hurt. Ch. *He speaks not of Sins to be committed; these ought to be look'd on as most odious.* A. But not dangerous: But they are not Sins, *before committed*; and pray, whose Sins hurt them before they are committed? Ch. *He only means, no real Hurt.* A. Imaginary Hurt is innocent, if the Fancy be sound. Ch. *He speaks it only upon the account of some poor distressed Consciences, whose Sins lay much upon them.* A. And must these be eased with *lying Pillows*? But pray consult his own Words. He begins, *pag. 509.*
 “ Well, what are the things we should not
 “ be afraid of? Perhaps I shall pitch upon
 “ things People are much afraid of. I
 “ must tell you, The People of God need
 “ not be afraid of *their Sins*: I do not say,
 “ We must not be afraid *to sin*, but they
 “ need

“ need not be afraid *of their Sins* ; there
 “ is no Sin that ever they commit, can
 “ possibly do them *any Hurt* : Therefore
 “ as their Sins cannot hurt them, so there
 “ is *no Cause of Fear* in their Sins they
 “ have committed. *Object.* Some will
 “ say, This is *strange* : All the Evils in
 “ the World that come, they grow up
 “ from the Sinfulness of men ; if a man
 “ therefore may be afraid of any thing,
 “ he should be *afraid of Sin*, from whence
 “ all Evils flow. I answer, It is true, Sin
 “ *naturally* is a Root bringing forth all
 “ manner of evil Fruit : But yet I say,
 “ Whatever Sin in its own nature brings
 “ forth, yet the Sins of God’s People, they
 “ that have God for their own God,”
 (which with him, the vilest, if Elect, have,)
 “ *their Sins* can do them *no Hurt at all* ;
 “ and in that regard, there is *no Cause of*
 “ *Fear* from any of their Sins, that ever
 “ they have committed. Beloved, I con-
 “ ceive this may seem somewhat *harsh* to
 “ some Spirits, especially to such as mis-
 “ conceive the Drift at which I aim,
 “ which is *not to encourage any one to*
 “ *sin*, but to *ease the Consciences of the dis-*
 “ *tressed*. I desire you to resolve with
 “ your selves this one thing, to sit down
 “ contented with the Mind of the Lord
 “ revealed to you ; and I beseech you,
 “ kick not against the Truth. *There is*
 “ *not one Sin, nor all the Sins together of*

SECT. " any one Believer, that can possibly do that

IV. " Believer any Hurt, real Hurt I mean,
 " and therefore he ought not to be afraid of
 " them. I will make it appear, &c." And then he goes on for five Pages to prove it. Now Reader, can this one Line with regard to the Drift that he aims at, make all the rest safe? There is no more said by him: It is stated in a *Doctrinal way*, and not in a *Use* to wounded Consciences: And as he says it oft elsewhere, without so much as this; so here he says this, to avoid the *Odium*, not to guide his Discourse: And it's no other, than if a man were proving a quarter of an Hour to a whole Company very apt to drink poisoned Wine, If this Poison be drank, it will do *no harm* to them that drink it; but yet should *once* say, I prove this all this while, but it is for the sake of them that have drank the Poison, but not to encourage you to drink the Poison; yet be you all assured, that when it is drank, it cannot harm you more than them. Ch. *His whole Discourse is to evince, that the condemning Nature of Sin is taken away.* A. But that's a gross *Error*, though Pardon will prevent its Effects. Yet hear Dr. *Crisp's* own Words, pag. 511. where having urged what the Apostle says, that *there is now no Condemnation to them that are in Christ*, he adds, " No, you will say, *no Condemnation in Hell*, but yet, as there are
 " remain-

“ remainders of Sin in God’s own Peo-
 “ ple, so there will some Evil or other fall
 “ upon the commission of Sin:” In his
 answer to which, among other things, he
 declares, “ Now *Sin is condemned* to the
 “ Believer, it can do *no Hurt at all* to
 “ him: For what Hurt can that do,
 “ which is carried into a Land of Forget-
 “ fulness?” and this, he oft affirms, was
 when Christ died.—Reader, I’ll tell thee
 on what Principles Dr. *Cripp* affirms, that
Sin can do no Hurt. Take his own Words,
pag. 364. “ God hath no more to lay
 “ to the charge of such a Person, [an
 “ Elect Person, though a Murtherer,]
 “ than he hath to lay to the charge of a
 “ Saint in glory: And the Lord hath not
 “ one Sin to charge upon an Elect Per-
 “ son, from the first moment of Concep-
 “ tion, to the last minute of his Life.”
 For, as he says elsewhere, *pag. 8.* “ A
 “ man doth sin against God, but God
 “ reckons not his Sin to be his; he reckons
 “ it *Christ’s*, therefore he cannot reckon
 “ it *his*.” (See also *pag. 270.*) So that he
 tells us, *pag. 15.* “ Except God will be
 “ offended, where there is *no Cause* to be
 “ offended, he will not be offended with
 “ a Believer; because he doth not find
 “ the Sin of the Believer to be the Believ-
 “ er’s *own Sin*, but he finds it the *Sin of*
 “ *Christ*.” Now Reader, judge how vain

SECT.
IV.

SECT. Mr. Chauncy's Excuses be, and how injurious his Censures.

WHAT Mr. Chauncy pleads, pag. 15. Dr. Crisp intends, no Graces or Works can do us any Good. for Dr. Crisp's saying, "that Graces and Holiness cannot do us the least Good," is as vain and false; viz. that *he is only against setting them in the place of Christ*: For he reckons, they are *put in Christ's place*, though they are affirmed to be but as "Means or Conditions antecedently necessary by Divine Appointment, to obtain any Blessings for the sake of Christ's Merits." The Doctor's Principles are, [1.] That *Faith* is not so much as the *Instrument*, by which we are united to Christ, or justified; pag. 616. [2.] That Christ *brings us all good things*, when we are *ungodly*; and so it is in vain to do any thing to obtain them; pag. 41, 42. yea, that we had a *full Title* to them before we are born. [3.] He says, pag. 45, 46, "It is a received Conceit among many, that *our Obedience* is the *Way to Heaven*; and though it be not, say they, *causa regnandi*, the cause of our reigning, yet it is *via ad regnum*, the way to the Kingdom: But I must tell you, All this *Sanctification* is not a jot *the Way* of a justified Person to Heaven." [4.] That *Salvation* is not *the End* of any good work we do: And, [5.] That no Believer should have the least Thought in his heart, of promoting or advancing himself, or any

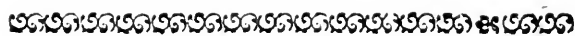
any End of his own, by doing what he doth. Consider these, with many such, and *what good* can Faith or Holiness do us? SECT. IV.

See my Book, *chap.* xiii, xiv. and read the *Preface* to Mr. Flavel's *Blow at the Root*, which Mr. Mather subscribed.

READER, distinguish, (1.) Between the Righteousness *for which* we are justified, and the Way of *applying* it to us. (2.) Between a *Law* by which Christ's Merits are applied, and *that Obedience* thereto, which is our meriting Righteousness. (3.) Between the *Precepts* included in the *Gospel*, taken in a large Sense, and what are its proper *Conditions*. (4.) Between Free Grace, as it *gives Faith and Pardon*, and as it is a *Liberty* to condemn the Believer, and justify the Unbeliever. (5.) Between the *Promises of Grace*, and *Promises to Grace*. And, (6.) Between the *Gospel*, as a *Means* to quicken us, and as a *Charter* of Benefits. Distinguish between these, and thou wilt answer Mr. Chauncy's Arguments.

T H E E N D.





T H E
Ministerial Office :

W H E R E I N

The Importance, Difficulty, Nature, and
Necessity of that Office, are considered,

B E I N G T W O

S E R M O N S,

O N E

At the ORDINATION of

Mr. B. GROSVENOR ;

T H E O T H E R

At the ORDINATION of

Mr. S. WRIGHT.



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To my Worthy Brethren

Mr. Grosvenor and Mr. Wright.



Hope these Truths which affected you at your Ordination, will always keep you active and faithful in that Work whereto you are dedicated. The former Sermon I long refused to publish, because I thought to insert it into a larger Treatise. The Second contains but Hints of sundry matters not to be enlarged on in a single Sermon. I pray, that both now joined may serve some good Purpose. You are Persons likely to be significant for excellent Service in your Generation, if you continue humble and diligent. We who are going off the Stage, adore the Divine Providence, which has raised many such under our Disadvantages; and pray for an Effusion of the Spirit, whereby you may exceed us in Abilities and Success, that you may see the Pow-

er of Religion, and the Rights of our Lord Jesus, as Law-giver, more extensively obtain.

But though your Endowments be considerable for your Age, yet allow that your Experience by many Years will make you wiser ; for you'll see things in their Events, men and matters in various Aspects, and Confidence so baffled by discovered Mistakes, that in grey Hairs you'll pity the Self-conceitedness of many young men.

Your publick Appearance falls out in a Time of Liberty : It's a Season for diffusive Good, improve it with diligence, as what is loseable ; with caution, as men much observed ; with honesty to Fellow-Labourers, as under Temptations to undermine each other, to your common hurt ; with prudence, as having great Events depending : And therefore irritate none needlessly, nor be the Tools of any ; but being true to the publick Good, mind your own Work ; maintain the Truth as it is in Jesus ; and approve your selves Men devoted to the Interest of Christ, and subserviently thereto to understand your own.

Over considerable Flocks you are called to be Pastors ; let none despise your Youth, through a careless, rash, vain, or insolent Behaviour : Few will be apt to allow for your Years, but will rather on that account reject what you are capable and authorized

thorized to say and do : Therefore undertake nothing which belongs not to you ; assert nothing without good Proof ; use Patience in all Cases, which Time will mend : Soon remove Prejudices, as far as innocent Self-denial will contribute to it ; intermeddle as little as may be in your People's secular Affairs ; and if possible, never dispute with them about your own ; yet be resolute in the plain Concerns of Christ : Suppress Contentions in the beginning, and, except in Cases of very great Importance, never bring your Debates or private Disgusts into the Pulpit. Discountenance Factions ; distinguish well-meaning weak Men, from such as aim at Divisions from base or aspiring Ends, or an Enmity to Peace and Moderation. Attempt no Church-Censures, where the Fault is not so great and plain, as to give just Reason for convicting the Offender, and the Concurrence of the People.

Preaching is a principal Part of your Office. Pray for Help in your Preparations ; take due Time, and prepare to the utmost of your Abilities ; that Matter and Words may be adapted to the greatest Benefit of your Hearers, and not to please the Fancy, or serve any carnal Turn of your own or others. Reduce all Truths to the practical holy Ends for which they were revealed ; urging Arguments, fit to incline the Will as a rational Appetite. Firmly believe, and get
your

your Hearts affected with, what you intend to preach ; but when you are preaching, be principally careful, that your Performance be decent, pertinent, and fitted to prevail with others ; not refusing what may occur to your minds, as an Addition to your prepared Matter, if your Skill in Divinity secures you against the mistakes of sudden Thoughts. When you retire, meditate and pray over your Sermon, as concerned to profit by the same Truths, and sure to be judged by the same Word, as you applied to others.

Studious Searches after Truth are preparatory to your Performances, and will be your Employ to Old Age, except pride and sloth make you content with superficial Knowledge. In all your Studies remember you are Ministers ; therefore propose a greater Fitness for your Work by all designed Acquirements. The Holy Bible is your Rule, and is the chief of Mines ; let that lead and finally determine all your notions of Divine Truths ; and to prevent Mistakes, fully examine and compare, before you are confident ; explain dark Places by the plainer, and what is seldom or occasionally mentioned, by what is frequently and of set Purpose inculcated. Accurately examine all Metaphorical Expressions ; and the Scope of Parables : Set some undoubted Truths, as the Bounds, within which

which you confine your Searches into what's more intricate and disputable : And in Matters discoverable only by inspir'd Revelation, with a holy Reverence check bold Enquiries, and keep to the Words of the Holy Spirit.

Deep Searches into Truth will lead you to different Opinions from many others, which ought not to be debated with violence, obstinacy, contempt, or hatred: For avoiding thereof, Eclipse not the just Worth of any, whose Sentiments you disapprove; impute not the Consequences they disown; let no Prejudice against men obstruct the Light you might receive; abate not Christian Love, where the Error is tolerable; misrepresent not men's Opinions to serve a Party-turn, which is the vilest Knavery. Be glad to find your Agreement greater than you apprehended; when you mean the same Thing, let not Strife about Words be thought a just pretence for seeming Disagreement; and labour for a distinct Notion of things, that Logomachies may not expose Peace, Truth, and the common Interest of good men to Danger.

I hope a good End may be served, if I suggest to you a few seasonable Distinctions. Distinguish,

(1.) *Between God's Decree of Benefits; and his Promises applied, which invest in a Right*

Right to, and give us the Possession of those Benefits.

(2.) *Between the Covenant of Innocency made with Mankind in Adam, as their Root; and the Covenant of Redemption, made with Christ as Mediator; and the Gospel-Covenant, to be offered to all for their Consent, and stipulated with Believers.*

(3.) *Between Christ's being a mediating Surety by the Covenant of Redemption, in which the honouring of the Law was one Article; and his being a joint party with men in the Covenant of Works, which would make him no Mediator.*

(4.) *Between a Redemption by the death of Christ, that notwithstanding the Curse of the Law, renders all men capable of the Offers of Salvation on the terms of the Gospel; and a Redemption that eventually secures the Elect's Compliance with those terms, and their future Salvation.*

(5.) *Between the impetrating Merit of all saving Blessings, adjusted in the Covenant of Redemption, and performed by Christ alone; and the Qualifications enjoined by the Gospel on such as shall enjoy those Blessings, in the Virtue of Christ's Merits.*

(6.) *Between the natural Law, enacting Duties with Promises, adjusted by equitable Justice between God and Men; and a positive Law of Grace, enjoining Duties on fallen*

fallen Man, with Promises of a Salvation purchased by Christ for Believers, and an Interest therein tendred to all Men upon believing; which Interest is now to be examined by us, and hereafter will be adjudged by Christ according to that Tender, as a Rule of Judgment.

(7.) *Between the general Assent of Faith; and its entire Form with respect to a Mediator, when made the Condition of Justification.*

(8.) *Between Gospel-Repentance unto Life, as the necessary means of an Apostate's return to the Holiness he fell from; and its being a Part of that Holiness that he fell from, and turns to.*

(9.) *Between an Imputation of Christ's Righteousness, which imports our having done and suffered what he did; and an Imputation of Christ's Righteousness, as a Believer's securing Plea for enjoyment of the Blessings purchased by Christ for Believers, and promised to them in the Gospel.*

(10.) *Between a Righteousness meriting Gospel-Blessings; and a Righteousness which is a compliance with the Gospel-Terms, upon which Salvation through Christ is offered to Sinners.*

I hope you'll accept, what a Zeal for your Good, and the Benefit of others, has prevailed with me to attempt in these Advices.

The Preface.

vices. That God, who has sent you to labour in his Vineyard, would keep you faithful, and enable you to despise all the tempting Advantages, and all the discouraging Reproaches and Sufferings of this present World, from a realizing View of that which is to come; is the hearty Prayer of

Your affectionate Brother
and Servant,

Daniel Williams.





T·H·E
Great Importance and Difficulty
O F T H E
Ministerial Office.

2 C O R. ii. 16.

And who is sufficient for these things?



THE Context shews, that SERM. the Apostle, in this Exclamation, refers to the work of the *Gospel-Ministry*. For he declares, he had opportunity to preach the Gospel: *When I came to Troas to preach* Ver. 12. *Christ's Gospel, a door was opened to me of the Lord.* His Success in this work he mentions with thanks to God the Author of it: *Now Thanks be to God, which* Ver. 14: *causeth*

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SERM. *causeth us to triumph in Christ, and maketh*

I. *manifest the savour of his Knowledge by us in every place.* He adds, that his Labours were acceptable to God, and not in vain, even to those who profited not thereby; they had effect on them, but very dismal: *For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish; to the one we are the savour of death unto death, and to the other the savour of life unto life.*

Ver. 15,
16.

HEREUPON St. Paul breaks out into this sudden Exclamation, *Who is sufficient for these things?* His serious mind is struck with the Greatness of a Work, upon which such awful events depended: And it cannot be otherwise with any, who know and believe these things, as he did. But it is to be bewailed, that many undertake the *Ministerial Office*, with a mind so light and carnal, as discovers such unacquaint- edness with its Duties, and a contempt of its Effects, as if both were disbelieved: And knowing, that as this Frame prevails, the aptness of our Labours to the benefit of Souls will be obstructed, I shall endeavour to raise in you more solemn thoughts of this *sacred Office*, which will be a Motive to Diligence in Preparations for your Work, and direct you in a faithful Discharge of it to saving Purposes.

Who is sufficient, τὸς ἰκανός; the word notes

notes—sometimes *worthiness*; as when it is SERM. said, *Whose shoes I am not worthy to bear: I.*

And—sometimes *meetness* or *fitness*: Our Mat. iii. Translators take it in this Sente; as if it 11. were said, “Who hath skill and strength
“ proportionable? Who hath a mind
“ and temper suitable to so high and hard
“ a Work? Is there any man *par nego-*
“ *tio?*” The Apostle therefore here ex-
presseth,

(1.) AN *humble* sense of men’s *unworthi-*
ness of so great a *Dignity* as the Ministerial Office, especially to be successful in it: As if he had said, “How strange is it,
“ that *such an honour* should be put on
“ any of the sinful Race of Mankind, as
“ to stand so near to God, and be a *joint-*
“ *worker with Him* in saving Souls? The
“ employ is so high and honourable, as be-
“ comes the highest *Angel*: What an un-
“ expected Favour then is it, that defiled
“ Clay should be exercised therein! Can
“ Flesh be *worthy* to represent God,
“ and transact with the world in his
“ Name about matters so spiritual and di-
“ vine, and of such consequence both to
“ Christ and Mankind?” St. Paul utters
his own apprehensions of this as to him-
self; *To me, who am less than the least of* Eph. iii.
all Saints, is this Grace given, that I 8.
should preach the unsearchable riches of
Christ. He esteemed it an unmerited Fa-
vour: And if also we have not such *low*
H h 2 *thoughts*

SERM. *thoughts of our selves, we shall not duly*

I. pray for God's Assistance, or on good grounds expect his Blessing. The Apostle also expresseth,


(2.) AN *awful* apprehension of the great *Difficulty* and *Consequence* of the Work of the Ministry, as what few are *fit* for : As if he had said, " Who is *able* " and *furnished* for that which is so *facred*, so *hard*, so *heavy*, and upon " which more than a World depends ?"

BUT these *two Heads* may be reduced to *one* ; because an approved *fitness* for the Work is a *Gospel-worthiness* of the Office : And therefore the Sum is, " What " man has not reason humbly to confess, " he wants this *meetness*, which in Gospel-acceptation is a *worthiness* of this " Office ?"

I. I SHALL in Three Propositions endeavour the Explication of this Subject. And,

II. I SHALL shew the just Grounds for this Exclamation.

I. FOR *Explication* of the Subject I shall offer these *Propositions*. (1.) The words are applicable to the *Ministerial Office* in the hands of *Presbyters*. (2.) The Text does not imply, that *no Ministers* are in some approved degree *fit* for this work, and so far *worthy* in God's acceptance.

tion. (3.) A serious *affecting Conviction* SERM.
of the *Dignity and Difficulty* of the work I.
of the Ministry is of *great Use* to Mini- 
sters, and a *good Sign* where it prevails.

Prop. 1. THE words are applicable to the *Ministerial Office* in the hands of *Presbyters*.

THE Apostle speaks, not of what was peculiar to the *Apostolical Office*, but of what was common to them with ordinary *Presbyters*. It is *preaching the Gospel* with its effects and adjuncts, that he mentions. Now *preaching the Gospel* belongs to a *Presbyter*, as part of his work and trust: He is *to labour in the word and doctrine*; 1 Tim v. 17. he is *to feed the Flock*; and the *Labours* 1 Pet. v. 2. *of such* will turn to the *joyful or grievous* Heb. xiii. 17. *Account* of those who hear them.

Prop. 2. THE Text implies not, that *no Ministers* are in some approved degree *fit* for this work, and so far *worthy* in Divine acceptance.

MANY are branded as altogether *unfit*, but *not all*. It's *marvellous*, that any are tolerably *fit*, but *not impossible*: And yet it's true, that the best accomplished has reason to be conscious of *many defects* in his attainments and performances. Such things indeed may be truly inferred from the extensive aspect of the words: But he intends not to condemn *every Minister*

SERM. as wholly *insufficient*.—This Head I'll explain, to prevent mistakes.

I.



1. THE *Fitness* for this work respecteth both the *essential Qualifications*, which Christ appoints as necessary; and the *faithful employing* of those Qualifications in the discharge of this Office. *Commit these to faithful Men, able to teach others.*

2 Tim. ii.

2.

ABILITY and Faithfulness are Requisites. The former you find oft mentioned; as *Tit. i. 9, 10. 1 Tim. iii. 2,—7.* You may also infer from the nature of their work, and the titles given to Ministers, what *Qualifications* are indispensably required; for there cannot be a real performance of their work, if they be *altogether unqualified*. On the other hand, the Person may be *qualified*, and yet be very *unfit*, by *not employing* his abilities according to his place. The Holy Spirit hath set down Rules for our exercise and behaviour, as well as for abilities: You'll meet with these in the forementioned Places, and in many other Scriptures; as *Acts xx. 28, 31.* You may further infer them, from the recorded Reproofs and Threats against the faulty *Priests* and *Prophets*, as also against the *Angels* of the Churches, *Diotrephes*, and others. It's probable, that some great Neglect herein was charged on *Archippus*; on which account that Caution might be given, *Say to Archippus, Take heed to the Ministry which thou hast received*

Rev. ii,
iii.

Col. iv.
17.

received in the Lord, that thou fulfil it. But, SERM.

2. You must allow a difference between such a *defect* in Abilities, as *incapacitates* for the Office, and what only renders one *less fit*, as compared with Persons of greater eminency. I.

THERE are *different degrees* of the same kind of *Gifts*, among men justly admitted to be Preachers; and it's hard to determine, what is the *lowest degree* which makes one capable of this Function, especially in *extraordinary* seasons and cases. Great Caution becomes us in determining this; for it is dangerous, to nullify the Administrations of *weaker men* in places and times of Ignorance; and not safe, to enlarge the Limits in times and places of greater Light, and where Persons of more *adequate Endowments* may be found in a sufficient number: Yet I think I may safely affirm, *no man* should be received as a *Minister*, nor will Christ allow him to be such, unless he has *Gifts* which *fit him* to perform all the essential parts of his Office to Spiritual Edification, without exposing the People to *damning Errors*, or the Office to the just *Contempt* of those, among whom he ordinarily labours.

3. THERE may be such Abuses and Neglects in the *Execution* of the Office, as do render men of *sufficient Gifts*, so altogether *unacceptable* to God, as to be *rejected* by him.

SERM. IT is thus, when by their Errors or scandalous Enormities they do *more hurt* than good: As also, when their Labours are generally *directed* to an End *opposite* to the interest of Christ and benefit of Souls, or *managed* with no tendency to these, Gross and stated *Neglects* are also high Provocations; such are called *dumb Dogs*, and *greedy Dogs* too, which commonly meet in the same men. The *abilities* of such Persons are *their Snare*, and will aggravate their condemnation: To them God saith, *Because thou hast rejected Knowledge, I will also reject thee, that thou shalt not be a Priest unto me: They eat up the Sin of my People, and they set their heart on their Iniquity; and there shall be like People, like Priest; and I will punish them for their ways.* The condition of a People under such a Minister is deplorable; they have little or no Hope to profit, they are in great Danger to be corrupted, offended, and grow worse and worse; for he wants Divine Assistance in his Preparations, and is so far from having a Blessing on his performances, that God has declared he will make such contemptible and unuseful.—Yet as fatal as such Ministers are to the Church, they are *too common* in every Age; many are *thus unfit* as to Abilities, Abuse, and gross Neglects. Nor can it be easily prevented, where men are admitted into the Office upon

Isa. lvi.
10, 11.

Hof. iv.
6, 9.

upon slighty Trials; or Ministers are ac-
countable to none, or else to such only,
who are regardless how the Office is ma-
naged, or unfit to judge. Nevertheless,

4. THE words do not import, that *all men* employed in this Office are *utterly incapable* of being qualified for it, and faithful in it.

THOUGH they signify, that a *Fitness* in both these respects is *difficult*, and oft so *rare*, that few among them who assume the Office, are qualified, and manage their work in a tolerable degree; yea, and the best needs Assistance from above, and Pardon of many neglects; yet we may be sure, that *all* Ministers are *not* necessarily *insufficient*. If this were the Intent of the Text, it must reflect on the *Wisdom*, or *Goodness*, or *Power* of Christ.—On his *Wisdom*; for if he should appoint men to a stated Office, for which *no man* could be *fitted*, his End in that appointment would be always frustrated by his choice of *unfit Means*.—Or it must reflect on his *Goodness*; to call men to a work of so great Concernment to the Weal of other Souls, with a Charge importing such Danger or Benefit to themselves; and yet, *not one* possible to be qualified for this Office.—Or if his *Wisdom* and *Good Will* be vindicated, the reflection would fall upon his *Power*; as if he were *not able* to give to any men those necessary Endowments, and to excite them

SERM.

I.



SECT. promised on those Terms: Because he will
 III. see *they shall believe*, therefore he must not
 thus enact, *Believe, and thou shalt be saved*. But,

5. Is there no *Distinction* admittable in the word *Life*? It is sometimes put for Grace in us; sometimes for Glory consummated: Sometimes it is put strictly for the saving Privilege-part of the Covenant, as consequent to the Terms of it; *and that believing ye might have Life*. In this Sense, he saw, I took it: And doth God in every Promise of Life in this Sense, *promise Obedience* to the Terms of it?

John xx.
31.

6. A FEW lines after these, he determines the Judgment committed to Christ: It is no Legislation at all; nay, *All of it is not Gospel-Judgment*; (he might have said, *none of it*, for with him the Gospel is no Law, and so no Rule of Judgment:) Nay, what is worst of all, his Judgment is only *to destroy, not to save*; that is, his Reward as Redeemer, is to be Executioner of *Adam's Law*, without conditional Offers of Pardon to any that are not saved; for if there be *no fœdral Sanction* in the Gospel, there can be no *conditional Offer* to any that are not saved, nay, to none that are saved. Now Reader, see how *Christ* as Redeemer is honoured by Mr. *Chauncy*. He shall be of use to excuse us from loyal Subjection, while himself is dethroned as to the rectoral way of the application of his Merits.

But

But this very Point of *Christ's regal Authority* as Redeemer, hath been defended by our *Divines* hitherto; and I am sure, he'll *take vengeance on them who obey not his Gospel.* 2 Theff. i. 8.

SECT.

III.

See Char-
nock, vol.
ii. pag.
687.

I MIGHT instance in others of *his Principles*, which I suppose agree with Dr. *Crisp*; as in his Description of *Faith*, which he hints pag. 36. and I have heard him more fully define it, by an *Assurance* of our Pardon. In that Place he makes *Faith* of no use but to *claim Possession*, to which it seems we had *as full a Title* before we believed.

AGAIN, Mr. *Chauncy* says, that *after the manner of Imputation* in foro justitiæ divinæ, *our Sins shall never be laid upon us*, (*viz.* on the Elect, *qua* Elect;) *which I will prove against you when you please.* But let us understand the Question, for it is too confused: What is this *after the manner of Imputation* in foro &c? Do you mean, The Elect shall never come to God's Bar of Judgment, before they believe and are forgiven? If so, I grant it. But if you mean, that the past Sentence of God binds not the Sins of the Elect upon them, while they are Unbelievers; and that this Act of his, by his Word, is not an Imputation *in foro divinæ justitiæ*; I freely accept your Challenge, so that you will engage to avoid unruly Passions. And it is well, if those

Pag. 17.

Mr. C's
Challenge
accepted.

Effects


SECT. *Effects of electing Love, which Paul had ap-*
 III. *plied to him in the Womb, are not Semen*
 } *quoddam Electionis, which Calvin so con-*
demns. Instit. lib. iii. cap. 24. §. 10, 11.

Pag. 34. OF the same sort is what Mr. Chauncy
 saith of 2 Cor. v. 18. To which I reply,
 (1.) That God is *so reconciled*, that no want
 of Atonement shall prevent Peace. (2.)
 That upon this Atonement God offers
 Peace on the lowest Terms. (3.) That
 the Elect shall in time be enabled to obey
 those Terms, and be actually reconciled.
 But (4.) The whole *Canon* of the Word,
 and unopposed in this place, assures me,
 that the Elect are in a State of Wrath till
 they believe; yea, were God *actually re-*
conciled to them, he could not suffer them
 to remain *Enemies in their minds* by wick-
 ed Works, and by a total Absence of his
 Spirit. But I have not room for these and
 the like.

S E C T. IV.

FOURTHLY, *It remains that I*
briefly reply to a few other Things
in Mr. Chauncy's Book, that fall
not under the former Heads.

Pag. 10. Mr. Chauncy speaks of a certain zealous
 Neononian having took his leave of us; and
 Pag. 16. tells me, *You play the Jugler more: He*
saith, "Quoniam et Christus Mediator, &c.
" Seeing

“ *Seeing that both Christ the Mediator, and* SECT,
 “ *Faith in Christ, are only means of the re-* IV,
 “ *stitution of man to God by Holiness and* 
 “ *Love; therefore it must doubtless be*
 “ *said, that from the nature of the thing*
 “ *Faith, Holiness, and the Love of God are*
 “ *more necessary to Salvation, than either*
 “ *Faith in Christ, or the Sacrifice of Christ*
 “ *himself.” There’s a Bone for you to pick.*

Repl. THE words that he refers to, are Mr. Baxter’s Words; and had I been in his stead, I should not have given so much Occasion to simple Readers to startle: But as it is the only seeming Difficulty Mr. Chauncy hath put me to, (except the exercise of Patience), I’ll see if the Offence may be prevented.

I. Mr. Baxter doth not here compare *Mr. Baxter explained.*
 the *causal Influence* of Christ’s Satisfaction with our Holiness, nor the *Use* of Faith in Christ with Faith in God, as the Way of Life is *now appointed* by the Divine Will. If any Man had asked Mr. Baxter, Is Holiness as meritorious of Salvation, as Christ’s Satisfaction is? he would have answered, No; for Christ’s Satisfaction is the sole meritorious Cause of Salvation, and Holiness is none at all. If you had asked Mr. Baxter, Is Faith-Love to God of that use to receive Christ for Justification, as Faith in Christ is? he would have answered, No; Faith in Christ is in itself most apt, and by the Lord appointed to this use,

SECT. to receive Christ. Both these he frequently affirms.

2. Mr. *Baxter* here speaks only of the comparative Necessity of these to Salvation, with respect to the Nature of the Thing itself; that is, as he explains himself, It cannot be a Salvation without Holiness, at least habitual; it is as much a Contradiction, as it would be to say *Salvation without Salvation*. It is not, whether is more necessary now to my obtaining Salvation? as if I should ask, Whether is more necessary to the Essence of Man, his Humanity, or Christ's Satisfaction? you would say, from the nature of the thing, a Man's Humanity is. Nay,

3. HAD Mr. *Baxter* spoken of the essential Necessity of these to the obtaining Salvation, yet Mr. *Chauncy* hath made him speak very orthodoxly: For pag. 22. Mr. *Chauncy* says, *When once a Transgressor is sentenced by the Law, he falls into the Hands of Prerogative, and the Prince may do with him what he pleaseth: God also might have put Repentance into the Conditions of the Law of Works at first, and said, If thou dost not eat, or repent of thy eating, thou shalt have thy Reward.* Now if, as he says, *Prerogative* could save fallen Man, if God had pleased, and what way he pleased; nay, that it was not inconsistent with God's Nature, to have made *Repentance* a Condition

dition of Reward to sinning Man in the first Law, without the interposal of Christ's Satisfaction; then Mr. *Baxter's* Words are plain, so that we can prove, that it is inconsistent with God's Perfections, to save a Man that finally hates him and is utterly void of all Holiness. And sure if, as Mr. *Chauncy* says, Christ's Satisfaction was not absolutely necessary to Salvation, Faith in Christ would have been less necessary.

I am in Duty bound to resent that Treatment, the memory of this great Blessing of the Nation meets with. What could be more *slightly* mention'd of any Fellow, than *he took his Leave of us?* or more *falsely*, than *he was a Jugler*, though I more so? Were his Enemies as free from crafty Tricks, Falshood, and Selfishness as he was, the publick Good would be more intended, and the power of Religion receive a greater Testimony. There be of them that say publickly, Mr. *Baxter* is *in Hell*: I confess, I am not in all things of the same Judgment with this great Divine; nevertheless I must say, No man I ever knew expressed so much of God's Image, as consisting in Light, Holiness, and Love: Many thousands bless God for his Labours, which are so adapted to promote *Christ indeed*, and not an *empty Name* of him: And I fear not to declare my assurance, that his Name will flourish, when the *Antinomian* Enthusiasts shall fail to impose on the World by their

SECT. Calumnies, Nonsense, and abusive pretexts
IV. of Free Grace.

Pag. 24. AGAIN, Mr. Chauncy says, *I never thought*
Pag. 28. *God gave a Rule of Sin : And, To determine*
Rules of Sin and Misery, is to make the Gos-
pel to approve of Sin and Misery, and its
great design and business to send men to Hell :
Take your way of expression in what Sense
you please, it's so unscholar-like, that a school-
boy should be whipt for it.

A Rule of Sin and Misery is a proper Expression. Repl. YET God hath given a Rule to abstain from Sin by. Doth not the Precept determine the nature and measure of Omissions, and the Prohibition fix what are Sins of Commission? We even say, that *rectum* is *norma sui & obliqui*. I fear, he knows not what a Rule is, or he would see, it is as applicable to Sin as to Duty, for it alike adjusteth what both are. But let Turretin share in my Correction, for saying, "*Lex justi & injusti regula* : The Law is a Rule of what is just and unjust." Altingius too shall have a Lash, who says, *Regula recti & obliqui index*. It is well if Paul escape, who says, *I had not known Sin but by the Law ; for I had not known Lust, except the Law had said, Thou shalt not covet.* Rom. vii. 7. Yea, and a Rule of Misery is not less proper. Is not a Rule, as to the *debitum pœnæ*, an authoritative constitution of what is due to us in the way of Punishment? Doth not the Rule determine, what

Turret.
Inst. Theol.
par. ii p. 2.

Alting.
Expl. Cat.
par. ii.
p. 12.

what the kind, duration, and degrees of SECT. Misery shall be, and on whom it shall fall? IV. Is not *norma judicii*, a Rule of Judgment, as well related to Condemnation as to Absolution?

I SHALL next vindicate myself from Mr. Page 14, Chauncy's Charge, as if I did *misrepresent* ^{15.} Dr. Crisp. Mr. Chauncy tells me, *You say, that Dr. Crisp affirms, Sin can do no hurt.* A Vindication from the charge of abusing Dr. Crisp. A. He says it very oft, and frequently attempts to prove it. Ch. *You would have men understand he means, That no person in Christ need fear to commit Sin.* He means, Sin can do no hurt. A. That is, upon account of any harm they shall receive by it; and that will go a great way with most. Ch. *But you would have them think he means, That Sin in its abstract nature is good.* A. I never designed that, in any Words cited out of him: For he says, *Sin is a Lion*; there is its Nature, &c. he says, *it's a dead Lion*; there is its Calmness; and because it is dead, it's not to be feared: It had a *Terror and Fearfulness*; that is its Nature; Christ hath *drank it all up*; there is its Harmlessness: It's a *Traitor*; that is its Nature; it's *bound hand and foot*; there is its Inability to harm. Ch. *Dr. Crisp renders Sin innocent; that is your Expression, p. 215.* A. My Expression is, "He had said much to render Sin innocent to the Elect;" that's not to make it good, for then it would be so to all as well

SECT. well as the Elect; but he hath said too
IV. much, to make it *harmless* to the Elect.

Ch. *He declares plainly, that the Hurt he means is only the penal Effects of Sin.* A. He does not say so; and yet those are the most of the Hurt that comes for Sin. Ch. *He declares, he speaks this, not to encourage Sin.* A. But doth it not more strongly encourage to Sin, to assure men, there will come no Hurt by Sin? Ch. *He speaks of the Sins of Believers.* A. He might say it of all the Elect; for their Sins are no more theirs at any time, than when they are Believers: It seems then you grant, that *Believers Sins* can do them no Hurt. Ch. *He speaks not of Sins to be committed; these ought to be look'd on as most odious.* A. But not dangerous: But they are not Sins, *before committed*; and pray, whose Sins hurt them before they are committed? Ch. *He only means, no real Hurt.* A. Imaginary Hurt is innocent, if the Fancy be sound. Ch. *He speaks it only upon the account of some poor distressed Consciences, whose Sins lay much upon them.* A. And must these be eased with *lying Pillows*? But pray consult his own Words. He begins, *pag. 509.*
 “ Well, what are the things we should not
 “ be afraid of? Perhaps I shall pitch upon
 “ things People are much afraid of. I
 “ must tell you, The People of God need
 “ not be afraid of *their Sins*: I do not say,
 “ We must not be afraid *to sin*, but they
 “ need

“ need not be afraid *of their Sins* ; there
 “ is no Sin that ever they commit, can
 “ possibly do them *any Hurt* : Therefore
 “ as their Sins cannot hurt them, so there
 “ is *no Cause of Fear* in their Sins they
 “ have committed. *Object.* Some will
 “ say, This is *strange* : All the Evils in
 “ the World that come, they grow up
 “ from the Sinfulness of men ; if a man
 “ therefore may be afraid of any thing,
 “ he should be *afraid of Sin*, from whence
 “ all Evils flow. I answer, It is true, Sin
 “ *naturally* is a Root bringing forth all
 “ manner of evil Fruit : But yet I say,
 “ Whatever Sin in its own nature brings
 “ forth, yet the Sins of God’s People, they
 “ that have God for their own God,”
 (which with him, the vilest, if Elect, have,)
 “ *their Sins* can do them *no Hurt at all* ;
 “ and in that regard, there is *no Cause of*
 “ *Fear* from any of their Sins, that ever
 “ they have committed. Beloved, I con-
 “ ceive this may seem somewhat *harsh* to
 “ some Spirits, especially to such as mis-
 “ conceive the Drift at which I aim,
 “ which is *not to encourage any one to*
 “ *sin*, but to *ease the Consciences of the dis-*
 “ *tressed*. I desire you to resolve with
 “ your selves this one thing, to sit down
 “ contented with the Mind of the Lord
 “ revealed to you ; and I beseech you,
 “ kick not against the Truth. *There is*
 “ *not one Sin, nor all the Sins together of*

SECT. " any one Believer, that can possibly do that

IV. " Believer any Hurt, real Hurt I mean,
 ~~~~~ " and therefore he ought not to be afraid of  
 " them. I will make it appear, &c." And  
 then he goes on for *five Pages* to prove  
 it. Now Reader, can this *one Line* with  
 regard to the Drift that he aims at,  
 make all the rest safe? There is no more  
 said by him: It is stated in a *Doctrinal*  
*way*, and not in a *Use* to wounded Con-  
 sciences: And as he says it oft elsewhere,  
 without so much as this; so here he says  
 this, to avoid the *Odium*, not to guide his  
 Discourse: And it's no other, than if a man  
 were proving a quarter of an Hour to a  
 whole Company very apt to drink poisoned  
 Wine, If this Poison be drank, it will do  
*no harm* to them that drink it; but yet  
 should *once* say, I prove this all this while,  
 but it is for the sake of them that have  
 drank the Poison, but not to encourage  
 you to drink the Poison; yet be you all  
 assured, that when it is drank, it cannot  
 harm you more than them. Ch. *His whole*  
*Discourse is to evince, that the condemning*  
*Nature of Sin is taken away.* A. But  
 that's a gross *Error*, though Pardon will  
 prevent its Effects. Yet hear Dr. *Crisp's*  
 own Words, *pag. 511.* where having urged  
 what the Apostle says, that *there is now*  
*no Condemnation to them that are in Christ,*  
 he adds, " No, you will say, *no Condem-*  
 " *nation in Hell,* but yet, as there are  
 " remain-



“ remainders of Sin in God’s own Peo- SECT.  
 “ ple, so there will some Evil or other fall IV.  
 “ upon the commission of Sin:” In his  
 answer to which, among other things, he  
 declares, “ Now *Sin is condemned to the*  
 “ Believer, it can do *no Hurt at all* to  
 “ him: For what Hurt can that do,  
 “ which is carried into a Land of Forget-  
 “ fulness?” and this, he oft affirms, was  
 when Christ died.—Reader, I’ll tell thee  
 on what Principles Dr. *Cripp* affirms, that  
*Sin can do no Hurt*. Take his own Words,  
*pag. 364.* “ God hath no more to lay  
 “ to the charge of such a Person, [an  
 “ Elect Person, though a Murtherer,]  
 “ than he hath to lay to the charge of a  
 “ Saint in glory: And the Lord hath not  
 “ one Sin to charge upon an Elect Per-  
 “ son, from the first moment of Concep-  
 “ tion, to the last minute of his Life.”  
 For, as he says elsewhere, *pag. 8.* “ A  
 “ man doth sin against God, but God  
 “ *reckons not* his Sin *to be his*; he reckons  
 “ it *Christ’s*, therefore he cannot reckon  
 “ it *his*.” (See also *pag. 270.*) So that he  
 tells us, *pag. 15.* “ Except God will be  
 “ offended, where there is *no Cause* to be  
 “ offended, he will not be offended with  
 “ a Believer; because he doth not find  
 “ the Sin of the Believer to be the Believ-  
 “ er’s *own Sin*, but he finds it the *Sin of*  
 “ *Christ*.” Now Reader, judge how vain

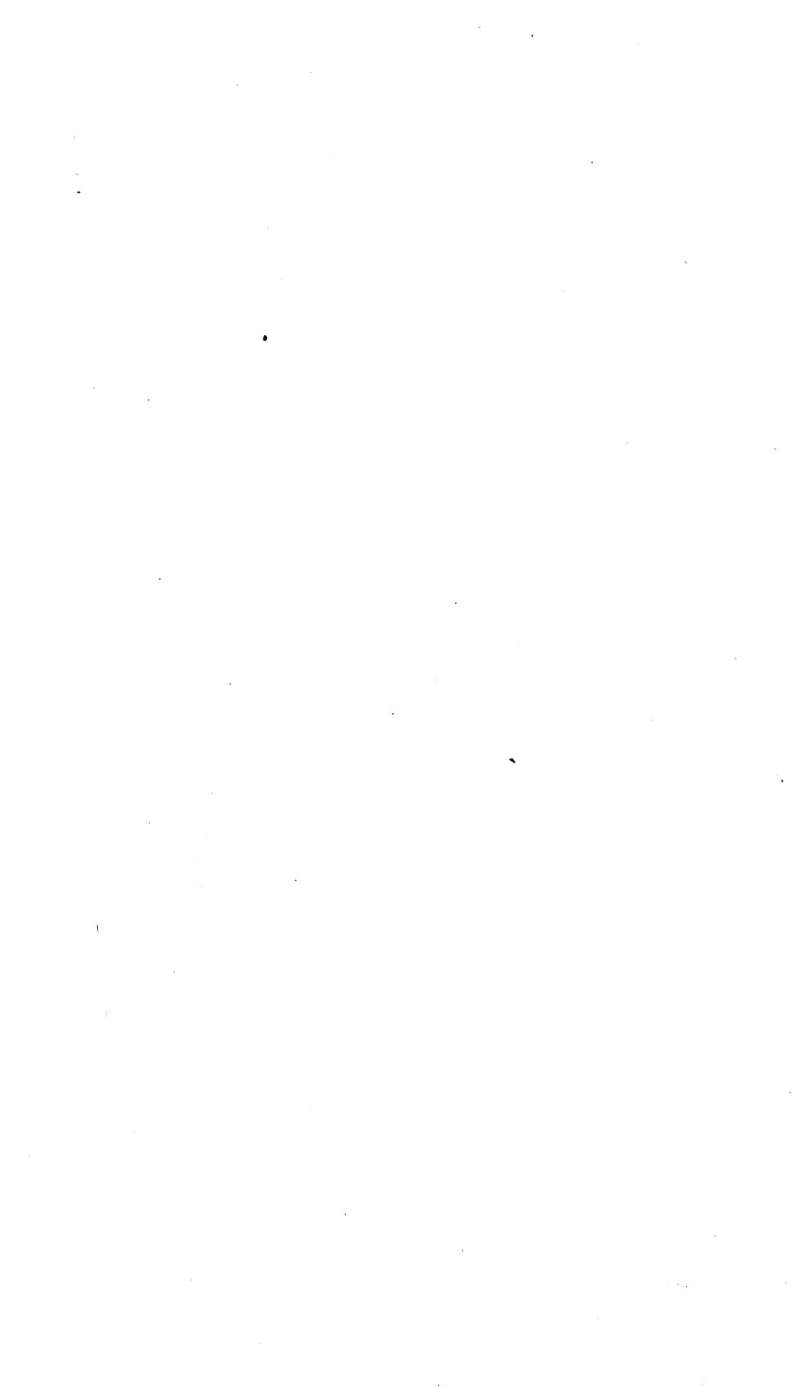
SECT. Mr. Chauncy's Excuses be, and how injurious his Censures.

WHAT Mr. Chauncy pleads, pag. 15. for Dr. Crisp's saying, "that Graces and Holiness cannot do us the least Good," is as vain and false; viz. that he is only against setting them in the place of Christ: For he reckons, they are put in Christ's place, though they are affirmed to be but as "Means or Conditions antecedently necessary by Divine Appointment, to obtain any Blessings for the sake of Christ's Merits." The Doctor's Principles are, [1.] That Faith is not so much as the Instrument, by which we are united to Christ, or justified; pag. 616. [2.] That Christ brings us all good things, when we are ungodly; and so it is in vain to do any thing to obtain them; pag. 41, 42. yea, that we had a full Title to them before we are born. [3.] He says, pag. 45, 46, "It is a received Conceit among many, that our Obedience is the Way to Heaven; and though it be not, say they, causa regnandi, the cause of our reigning, yet it is via ad regnum, the way to the Kingdom: But I must tell you, All this Sanctification is not a jot the Way of a justified Person to Heaven." [4.] That Salvation is not the End of any good work we do. And, [5.] That no Believer should have the least Thought in his heart, of promoting or advancing himself, or any

any End of his own, by doing what he doth. Consider these, with many such, and *what good* can Faith or Holiness do us? See my Book, *chap.* xiii, xiv. and read the *Preface* to Mr. Flavel's *Blow at the Root*, which Mr. Mather subscribed.

READER, distinguish, (1.) Between the Righteousness *for which* we are justified, and the Way of *applying* it to us. (2.) Between a *Law* by which Christ's Merits are applied, and *that Obedience* thereto, which is our meriting Righteousness. (3.) Between the *Precepts* included in the *Gospel*, taken in a large Sense, and what are its proper *Conditions*. (4.) Between Free Grace, as it *gives Faith and Pardon*, and as it is a *Liberty* to condemn the Believer, and justify the Unbeliever. (5.) Between the *Promises of Grace*, and *Promises to Grace*. And, (6.) Between the *Gospel*, as a *Means* to quicken us, and as a *Charter* of Benefits. Distinguish between these, and thou wilt answer Mr. Chauncy's Arguments.

T H E E N D.





T H E  
**Ministerial Office :**

W H E R E I N

The Importance, Difficulty, Nature, and  
Necessity of that Office, are considered,

B E I N G T W O

**S E R M O N S,**

O N E

At the ORDINATION of

**Mr. B. GROSVENOR ;**

T H E O T H E R

At. the ORDINATION of

**Mr. S. WRIGHT.**



Printed in the Year 1708.

THE  
HONORABLE  
MEMBER OF PARLIAMENT  
FOR THE DISTRICT OF  
SOUTH-WEST  
SIR  
JAMES  
MURPHY  
M.P.  
1874



To my Worthy Brethren

Mr. Grosvenor and Mr. Wright.



Hope these Truths which affected you at your Ordination, will always keep you active and faithful in that Work whereto you are dedicated. The former Sermon I long refused to publish, because I thought to insert it into a larger Treatise. The Second contains but Hints of sundry matters not to be enlarged on in a single Sermon. I pray, that both now joined may serve some good Purpose. You are Persons likely to be significant for excellent Service in your Generation, if you continue humble and diligent. We who are going off the Stage, adore the Divine Providence, which has raised many such under our Disadvantages; and pray for an Effusion of the Spirit, whereby you may exceed us in Abilities and Success, that you may see the Pow-

*er of Religion, and the Rights of our Lord Jesus, as Law-giver, more extensively obtain.*

*But though your Endowments be considerable for your Age, yet allow that your Experience by many Years will make you wiser ; for you'll see things in their Events, men and matters in various Aspects, and Confidence so baffled by discovered Mistakes, that in grey Hairs you'll pity the Self-conceitedness of many young men.*

*Your publick Appearance falls out in a Time of Liberty : It's a Season for diffusive Good, improve it with diligence, as what is loseable ; with caution, as men much observed ; with honesty to Fellow-Labourers, as under Temptations to undermine each other, to your common hurt ; with prudence, as having great Events depending : And therefore irritate none needlessly, nor be the Tools of any ; but being true to the publick Good, mind your own Work ; maintain the Truth as it is in Jesus ; and approve your selves Men devoted to the Interest of Christ, and subserviently thereto to understand your own.*

*Over considerable Flocks you are called to be Pastors ; let none despise your Youth, through a careless, rash, vain, or insolent Behaviour : Few will be apt to allow for your Years, but will rather on that account reject what you are capable and authorized*



thorized to say and do : Therefore undertake nothing which belongs not to you ; assert nothing without good Proof ; use Patience in all Cases, which Time will mend : Soon remove Prejudices, as far as innocent Self-denial will contribute to it ; intermeddle as little as may be in your People's secular Affairs ; and if possible, never dispute with them about your own ; yet be resolute in the plain Concerns of Christ : Suppress Contentions in the beginning, and, except in Cases of very great Importance, never bring your Debates or private Disgusts into the Pulpit. Discountenance Factions ; distinguish well-meaning weak Men, from such as aim at Divisions from base or aspiring Ends, or an Enmity to Peace and Moderation. Attempt no Church-Censures, where the Fault is not so great and plain, as to give just Reason for convicting the Offender, and the Concurrence of the People.

Preaching is a principal Part of your Office. Pray for Help in your Preparations ; take due Time, and prepare to the utmost of your Abilities ; that Matter and Words may be adapted to the greatest Benefit of your Hearers, and not to please the Fancy, or serve any carnal Turn of your own or others. Reduce all Truths to the practical holy Ends for which they were revealed ; urging Arguments, fit to incline the Will as a rational Appetite. Firmly believe, and get  
your

*your Hearts affected with, what you intend to preach ; but when you are preaching, be principally careful, that your Performance be decent, pertinent, and fitted to prevail with others ; not refusing what may occur to your minds, as an Addition to your prepared Matter, if your Skill in Divinity secures you against the mistakes of sudden Thoughts. When you retire, meditate and pray over your Sermon, as concerned to profit by the same Truths, and sure to be judged by the same Word, as you applied to others.*

*Studious Searches after Truth are preparatory to your Performances, and will be your Employ to Old Age, except pride and sloth make you content with superficial Knowledge. In all your Studies remember you are Ministers ; therefore propose a greater Fitness for your Work by all designed Acquirements. The Holy Bible is your Rule, and is the chief of Mines ; let that lead and finally determine all your notions of Divine Truths ; and to prevent Mistakes, fully examine and compare, before you are confident ; explain dark Places by the plainer, and what is seldom or occasionally mentioned, by what is frequently and of set Purpose inculcated. Accurately examine all Metaphorical Expressions, and the Scope of Parables : Set some undoubted Truths, as the Bounds, within which*

*which you confine your Searches into what's more intricate and disputable : And in Matters discoverable only by inspir'd Revelation, with a holy Reverence check bold Enquiries, and keep to the Words of the Holy Spirit.*

*Deep Searches into Truth will lead you to different Opinions from many others, which ought not to be debated with violence, obstinacy, contempt, or hatred : For avoiding thereof, Eclipse not the just Worth of any, whose Sentiments you disapprove ; impute not the Consequences they disown ; let no Prejudice against men obstruct the Light you might receive ; abate not Christian Love, where the Error is tolerable ; misrepresent not men's Opinions to serve a Party-turn, which is the vilest Knavery. Be glad to find your Agreement greater than you apprehended ; when you mean the same Thing, let not Strife about Words be thought a just pretence for seeming Disagreement ; and labour for a distinct Notion of things, that Logomachies may not expose Peace, Truth, and the common Interest of good men to Danger.*

*I hope a good End may be served, if I suggest to you a few seasonable Distinctions. Distinguish,*

*(1.) Between God's Decree of Benefits ; and his Promises applied, which invest in a Right*

*Right to, and give us the Possession of those Benefits.*

(2.) *Between the Covenant of Innocency made with Mankind in Adam, as their Root; and the Covenant of Redemption, made with Christ as Mediator; and the Gospel-Covenant, to be offered to all for their Consent, and stipulated with Believers.*

(3.) *Between Christ's being a mediating Surety by the Covenant of Redemption, in which the honouring of the Law was one Article; and his being a joint party with men in the Covenant of Works, which would make him no Mediator.*

(4.) *Between a Redemption by the death of Christ, that notwithstanding the Curse of the Law, renders all men capable of the Offers of Salvation on the terms of the Gospel; and a Redemption that eventually secures the Elect's Compliance with those terms, and their future Salvation.*

(5.) *Between the impetrating Merit of all saving Blessings, adjusted in the Covenant of Redemption, and performed by Christ alone; and the Qualifications enjoined by the Gospel on such as shall enjoy those Blessings, in the Virtue of Christ's Merits.*

(6.) *Between the natural Law, enacting Duties with Promises, adjusted by equitable Justice between God and Men; and a positive Law of Grace, enjoining Duties on fallen*

*fallen Man, with Promises of a Salvation purchased by Christ for Believers, and an Interest therein tendred to all Men upon believing; which Interest is now to be examined by us, and hereafter will be adjudged by Christ according to that Tender, as a Rule of Judgment.*

(7.) *Between the general Assent of Faith; and its entire Form with respect to a Mediator, when made the Condition of Justification.*

(8.) *Between Gospel-Repentance unto Life, as the necessary means of an Apostate's return to the Holiness he fell from; and its being a Part of that Holiness that he fell from, and turns to.*

(9.) *Between an Imputation of Christ's Righteousness, which imports our having done and suffered what he did; and an Imputation of Christ's Righteousness, as a Believer's securing Plea for enjoyment of the Blessings purchased by Christ for Believers, and promised to them in the Gospel.*

(10.) *Between a Righteousness meriting Gospel-Blessings; and a Righteousness which is a compliance with the Gospel-Terms, upon which Salvation through Christ is offered to Sinners.*

*I hope you'll accept, what a Zeal for your Good, and the Benefit of others, has prevailed with me to attempt in these Advices.*

## The Preface.

*vices. That God, who has sent you to labour in his Vineyard, would keep you faithful, and enable you to despise all the tempting Advantages, and all the discouraging Reproaches and Sufferings of this present World, from a realizing View of that which is to come; is the hearty Prayer of*

Your affectionate Brother  
and Servant,

Daniel Williams.





T · H · E

*Great Importance and Difficulty*

O F T H E

**Ministerial Office.**

---

2 C O R. ii. 16.

*And who is sufficient for these things?*



THE Context shews, that SERM. the Apostle, in this Exclamation, refers to the work of the *Gospel-Ministry*. For he declares, he had opportunity to preach the Gospel: *When I came to Troas to preach* Ver. 12. *Christ's Gospel, a door was opened to me of the Lord.* His Success in this work he mentions with thanks to God the Author of it: *Now Thanks be to God, which* Ver. 14: *causeth*

H h

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SERM. *causeth us to triumph in Christ, and maketh*

I. *manifest the savour of his Knowledge by us in every place.* He adds, that his Labours were acceptable to God, and not in vain, even to those who profited not thereby; they had effect on them, but very dismal: *For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish; to the one we are the savour of death unto death, and to the other the savour of life unto life.*

Ver. 15,  
16.

HEREUPON St. Paul breaks out into this sudden Exclamation, *Who is sufficient for these things?* His serious mind is struck with the Greatness of a Work, upon which such awful events depended: And it cannot be otherwise with any, who know and believe these things, as he did. But it is to be bewailed, that many undertake the *Ministerial Office*, with a mind so light and carnal, as discovers such unacquaint- edness with its Duties, and a contempt of its Effects, as if both were disbelieved: And knowing, that as this Frame prevails, the aptness of our Labours to the benefit of Souls will be obstructed, I shall endeavour to raise in you more solemn thoughts of this *sacred Office*, which will be a Motive to Diligence in Preparations for your Work, and direct you in a faithful Discharge of it to saving Purposes.

*Who is sufficient,* τὸς ικανός; the word notes



notes—sometimes *worthiness*; as when it is SERM. said, *Whose shoes I am not worthy to bear: I.*

And—sometimes *meetness* or *fitness*: Our <sup>Mat. iii.</sup> Translators take it in this Sense; as if it <sup>11.</sup> were said, “Who hath skill and strength  
“ proportionable? Who hath a mind  
“ and temper suitable to so high and hard  
“ a Work? Is there any man *par negotio*?” The Apostle therefore here expresseth,

(1.) AN *humble* sense of men’s *unworthiness* of so great a *Dignity* as the Ministerial Office, especially to be successful in it: As if he had said, “How strange is it,  
“ that *such an honour* should be put on  
“ any of the sinful Race of Mankind, as  
“ to stand so near to God, and be a *joint-*  
“ *worker with Him* in saving Souls? The  
“ employ is so high and honourable, as be-  
“ comes the highest *Angel*: What an un-  
“ expected Favour then is it, that defiled  
“ Clay should be exercised therein! Can  
“ Flesh be *worthy* to represent God,  
“ and transact with the world in his  
“ Name about matters so spiritual and di-  
“ vine, and of such consequence both to  
“ Christ and Mankind?” St. Paul utters his own apprehensions of this as to himself; *To me, who am less than the least of* Eph. iii.  
*all Saints, is this Grace given, that I* <sup>8.</sup>  
*should preach the unsearchable riches of Christ.* He esteemed it an unmerited Favour: And if also *we* have not such *low*

SERM. *thoughts* of our selves, we shall not duly

I. pray for God's Assistance, or on good grounds expect his Blessing. The Apostle also expresseth,

(2.) AN *awful* apprehension of the great *Difficulty* and *Consequence* of the Work of the Ministry, as what few are *fit* for : As if he had said, " Who is *able* " and *furnished* for that which is so *sa-* " *cred*, so hard, so heavy, and upon " which more than a World depends ?"

BUT these *two Heads* may be reduced to *one* ; because an approved *fitness* for the Work is a *Gospel-worthiness* of the Office : And therefore the Sum is, " What " man has not reason humbly to confess, " he wants this *meetness*, which in Gos- " pel-acceptation is a *worthiness* of this " Office ?"

I. I SHALL in Three Propositions endeavour the Explication of this Subject. And,

II. I SHALL shew the just Grounds for this Exclamation.

I. FOR *Explication* of the Subject I shall offer these *Propositions*. (1.) The words are applicable to the *Ministerial Office* in the hands of *Presbyters*. (2.) The Text does not imply, that *no Ministers* are in some approved degree *fit* for this work, and so far *worthy* in God's acceptation.

tion. (3.) A serious *affecting Conviction* SERM.  
of the *Dignity* and *Difficulty* of the work I.  
of the Ministry is of *great Use* to Mini-  
sters, and a *good Sign* where it prevails.

*Prop. 1.* THE words are applicable to the *Ministerial Office* in the hands of *Presbyters*.

THE Apostle speaks, not of what was peculiar to the *Apostolical Office*, but of what was common to them with ordinary *Presbyters*. It is *preaching the Gospel* with its effects and adjuncts, that he mentions. Now *preaching the Gospel* belongs to a *Presbyter*, as part of his work and trust: He is *to labour in the word and doctrine*; 1 Tim v. 17. he is *to feed the Flock*; and the *Labours* 1 Pet. v. 2. *of such* will turn to the *joyful* or *grievous* Heb. xiii. 17. *Account* of those who hear them.

*Prop. 2.* THE Text implies not, that *no Ministers* are in some approved degree *fit* for this work, and so far *worthy* in Divine acceptance.

MANY are branded as altogether *unfit*, but *not all*. It's *marvellous*, that any are tolerably *fit*, but *not impossible*: And yet it's true, that the best accomplished has reason to be conscious of *many defects* in his attainments and performances. Such things indeed may be truly inferred from the extensive aspect of the words: But he intends not to condemn *every Minister*

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SERM. as wholly *insufficient*.—This Head I'll explain, to prevent mistakes.

I.



1. THE *Fitness* for this work respecteth both the *essential Qualifications*, which Christ appoints as necessary ; and the *faithful employing* of those Qualifications in the discharge of this Office. *Commit these to faithful Men, able to teach others.*

<sup>2</sup> Tim. ii.  
<sup>2.</sup>

ABILITY and Faithfulness are Requisites. The former you find oft mentioned ; as *Tit. i. 9, 10. 1 Tim. iii. 2,—7.* You may also infer from the nature of their work, and the titles given to Ministers, what *Qualifications* are indispensably required ; for there cannot be a real performance of their work, if they be *altogether unqualified*. On the other hand, the Person may be *qualified*, and yet be very *unfit*, by *not employing* his abilities according to his place. The Holy Spirit hath set down Rules for our exercise and behaviour, as well as for abilities : You'll meet with these in the forementioned Places, and in many other Scriptures ; as *Acts xx. 28, 31.* You may further infer them, from the recorded Reproofs and Threats against the faulty *Priests* and *Prophets*, as also against the *Angels* of the Churches, *Diotrephes*, and others. It's probable, that some great Neglect herein was charged on *Archippus* ; on which account that Caution might be given, *Say to Archippus, Take heed to the Ministry which thou hast received*

Rev. ii,  
iii.

Col. iv.  
17.

received in the Lord, that thou fulfil it. But, SERM.

2. You must allow a difference between such a *defect* in Abilities, as *incapacitates* for the Office, and what only renders one *less fit*, as compared with Persons of greater eminency. I.

THERE are *different degrees* of the same kind of *Gifts*, among men justly admitted to be Preachers; and it's hard to determine, what is the *lowest degree* which makes one capable of this Function, especially in *extraordinary* seasons and cases. Great Caution becomes us in determining this; for it is dangerous, to nullify the Administrations of *weaker men* in places and times of Ignorance; and not safe, to enlarge the Limits in times and places of greater Light, and where Persons of more *adequate Endowments* may be found in a sufficient number: Yet I think I may safely affirm, *no man* should be received as a *Minister*, nor will Christ allow him to be such, unless he has *Gifts* which *fit him* to perform all the essential parts of his Office to Spiritual Edification, without exposing the People to *damning Errors*, or the Office to the just *Contempt* of those, among whom he ordinarily labours.

3. THERE may be such Abuses and Neglects in the *Execution* of the Office, as do render men of *sufficient Gifts*, so altogether *unacceptable* to God, as to be *rejected* by him.

SERM.

I.



IT is thus, when by their Errors or scandalous Enormities they do *more hurt* than good: As also, when their Labours are generally *directed* to an End *opposite* to the interest of Christ and benefit of Souls, or *managed* with no tendency to these, Gross and stated *Neglects* are also high Provocations; such are called *dumb Dogs*, and *greedy Dogs* too, which commonly meet in the same men. The *abilities* of such Persons are *their Snare*, and will aggravate their condemnation: To them God saith, *Because thou hast rejected Knowledge, I will also reject thee, that thou shalt not be a Priest unto me: They eat up the Sin of my People, and they set their heart on their Iniquity; and there shall be like People, like Priest; and I will punish them for their ways.* The condition of a People under such a Minister is deplorable; they have little or no Hope to profit, they are in great Danger to be corrupted, offended, and grow worse and worse; for he wants Divine Assistance in his Preparations, and is so far from having a Blessing on his performances, that God has declared he will make such contemptible and unuseful.—Yet as fatal as such Ministers are to the Church, they are *too common* in every Age; many are *thus unfit* as to Abilities, Abuse, and gross Neglects. Nor can it be easily prevented, where men are admitted into the Office upon

Isa. lvi.  
10, 11.

Hof. iv.  
6, 9.

upon

upon slighty Trials; or Ministers are ac-  
countable to none, or else to such only,  
who are regardless how the Office is ma-  
naged, or unfit to judge. Nevertheless,

4. THE words do not import, that *all men* employed in this Office are *utterly incapable* of being qualified for it, and faithful in it.

THOUGH they signify, that a *Fitness* in both these respects is *difficult*, and oft so *rare*, that few among them who assume the Office, are qualified, and manage their work in a tolerable degree; yea, and the best needs Assistance from above, and Pardon of many neglects; yet we may be sure, that *all* Ministers are *not necessarily insufficient*. If this were the Intent of the Text, it must reflect on the *Wisdom*, or *Goodness*, or *Power* of Christ.—On his *Wisdom*; for if he should appoint men to a stated Office, for which *no man* could be *fitted*, his End in that appointment would be always frustrated by his choice of *unfit Means*.—Or it must reflect on his *Goodness*; to call men to a work of so great Concernment to the Weal of other Souls, with a Charge importing such Danger or Benefit to themselves; and yet, *not one* possible to be qualified for this Office.—Or if his *Wisdom* and *Good Will* be vindicated, the reflection would fall upon his *Power*; as if he were *not able* to give to any men those necessary Endowments, and to excite them

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SERM. them also to the faithful Use of those Abili-

I. ties.—But blessed be his Name, he is most  
 wise, perfectly good, and almighty; and  
 therefore *some* shall be found sufficient for  
 these things. He takes such care about it,  
 that Instances thereof have been found in  
 the Church from age to age. Many had  
 cause to say, *He has made us able Mini-*  
 2 Cor. iii. 5. 6. *sters of the New Testament; μακροθεν.* Christ  
 made them to be sufficient and worthy; so  
 that to the Interrogation in the Text, *Who is*  
*sufficient?* they could answer, *We are suf-*  
 Eph. vi. 21. *ficient, though it is of God, and not of our-*  
*selves. Tychicus was a faithful Minister in*  
*the Lord; and such hath the Church been*  
*blest with in many places, men accepted*  
*with God, as their Success and his Care for*  
*them have witnessed. Therefore despair*  
*not, but apply your selves to become such*  
*Vessels of honour, meet for your Master's use.*

*Prop. 3.* A SERIOUS affecting Convic-  
 tion of the Dignity and Difficulty of the  
 work of the Ministry is of great Use to  
 Ministers, and a good Sign where it is  
 found.

I DO not mean an overwhelming Sense,  
 which may affright the qualified from this  
 Office; or what may dispirit or torment  
 the faithful in the exercise of it; there's  
 no Ground for that: But the thing I aim  
 at, is such a Sense as may check a vain,  
 slothful, careless and proud Mind, and en-  
 gage



gage all the Powers of the Soul (with a SERM. constant Dependance on Christ) in all that I. belongs to this sacred Employment. 

(1.) IT is of great Use to Ministers to have their Thoughts thus possessed. For if you are duly sensible of the *Greatness* of this Employ, it will excite you to *prepare* for the Work, and to be still *improving* in all Gifts and Graces, which are necessary to the right discharge of it: It's a Matter too sacred to be trifled with; you will not think what *cost* you *nothing* to be sufficient. These right Apprehensions will put you to *study to shew your selves approved* 2 Tim. ii. 15. unto God, *Workmen that need not be ashamed*. You must be *ashamed*, if the most awful Business is managed *negligently*, and if in what you reckon of highest Importance, your Souls are inconstant, remiss, and disengaged. God and your own Consciences will *put you to the blush* at the remembrance of this Office, when you discharge it without a holy Care to *make full* 2 Tim. iv. 5. *proof of it*.

JUST Thoughts will cause *earnest Supplications* for Divine Aid, in a matter so much above your own Strength. You'll be forced to be oft at the Throne of Grace for wisdom, zeal, and faithfulness, that *the blood of Souls* may not be laid to your charge, nor any come short of Salvation by your default: Yea, you'll see *the Prayers* 1 Thess. v. 25. *of others* needful. These the Apostle desired.

THIS

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SERM. THIS *affecting Sense* will put you in all


I. humility to fix your *entire Dependance on*  
*Christ* for conduct, assistance, and success.  
 On him the Stress of your Hope will lie ;  
 and as you'll have *no Confidence in self*,  
 so you'll ascribe to him the Glory of all  
 right performances, and of their good ef-  
 fects. *I laboured more abundantly than*  
*they all ; yet not I, but the Grace of God*  
*which was with me.* What intent *Reviews*  
 and *Enquiries* will this command, as to  
 your attainments, labours, and behaviour ?  
 You'll oft ask, " Am I as well furnished,  
 " as I might have been, if diligent ?  
 " Could not I have preached more pro-  
 " fitably, than I have done ? Might not  
 " I have better improved such a seasonable  
 " Opportunity to reclaim, or improve  
 " such a Soul ?"

I Cor.  
 xv. 10.

THIS will beget great *Solicitousness* about  
 the *Success* of our Ministry. " Eternity  
 " is concerned in what I am about ; how  
 " shall I accommodate my work, as it  
 " may best tend to save perishing Souls ?  
 " For what Success I have had, I am  
 " thankful, and rejoice in every Convert  
 " as *my Glory and Joy*. But I grieve  
 " over the Impenitent as miserable : Oh  
 " my Soul, is nothing owing to my de-  
 " fect ? Is there any thing in my temper  
 " or behaviour, that hardned these hearts,  
 " or hindred their benefit ? Is there any  
 " thing I can remove ? or any thing I  
 " can

I Theff.  
 ii. 20.

“ can further do, for the welfare of these SERM.  
 “ Souls hereafter ?” I.

IT will also secure you against *needless*   
*Diversions*, and Waste of Time. “ Can  
 “ I have *nothing to do*, when my Time is  
 “ short, my Business of such Concern, and  
 “ my Life so uncertain as well as short ;  
 “ when so many need my Help, and my  
 “ Account is so strict ?”

IT will be a good *Preservative* against  
*Sin*, as what forfeits the Influences of the  
 Holy Spirit, upon which your *fitness*, and  
 the *success* of the aptest Labours depend.  
 For if by wilful Sins you *grieve* and  
*quench the Holy Spirit*, your Study and  
 Labours are unlikely to serve the great  
 purposes of your Office ; yea, how dark,  
 straitned, weak, faint and dead, will you  
 find your own Spirits in the most solemn  
 Ordinances !

A MIND impressed by the *Greatness* of  
 this Office, cannot forbear to excite in it  
 self such thoughts and purposes ; all  
 which tend to a Minister's *Benefit*, as they  
 awaken him to avoid Impediments, and  
 to endeavour such a Frame of Spirit, and  
 such a management of himself and La-  
 bours, as aptly conduce, and are ordinari-  
 ly blessed, to the *saving Ends* of this In-  
 stitution.

IT was from this *deep Sense* of the *Dig-*  
*nity* and *Greatness* of Ministerial Work,  
 expressed in the *Text*, that our *Apostle* was  
 so

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SERM. so industrious, unwearied, zealous, resolu-  
 I. ed and faithful in the Ministry. Had we  
 those clear and believing Apprehensions of  
 God, and Christ, and Eternity, and the  
 worth of Souls, as he had, we should be  
 more affected ; and thereby come to re-  
 semble him more in the Application of  
 our selves to the duties of this Office.

I MIGHT add, that a *just Sense* of this  
 Work would render *Ordainers* more cau-  
 tionous and impartial in the *admission of*  
*others* into this Office. The Apostle's Cau-  
 tion is too oft forgot, *Doing nothing by*  
*partiality, lay hands suddenly on no man.*  
 Careless *Ordinations* argue contemptuous  
 thoughts of the Ministry.

1 Tim. v.  
 21, 22.

(2.) THIS *affecting Sense* of the Great-  
 ness of this work is a *good Sign*. It's a  
 Sign, that we have *high Thoughts of God*,  
 who appointed this Office : For it's a Re-  
 gard to him, which is express'd in valuing  
 his Interest, obeying his Authority, rever-  
 ing his Institutions, trusting his Promises,  
 and fearing his Judgment-Bar.

IT also argues a *firm Belief* of the mat-  
 ters about which we are concerned. Were  
 we doubtful of the *Truth* of unseen things,  
 an Office exercised altogether about them  
 would be slighted. But when it greatly  
 concerns us as a Subject of the highest  
 moment, we discover a *full Persuasion* of  
 the Truth of the Gospel we preach ; *we*  
*believe, and therefore speak* concernedly of  
 the

2 Cor. iv.  
 13.

the matters of Salvation. God and Christ, the Immortality of the Soul, the Resurrection, the Day of Judgment, Heaven and Hell, must be esteemed *Realities* by that man, who is very solicitous to acquit himself a faithful Minister, and jealous of his Insufficiency. *Knowing the Terrors of the Lord, we persuade Men.*

SERM.

I.

—

2 Cor. v.  
11.

IT discovers a *humble serious Mind*; a Mind at least free from that *Pride* and *Levity*, which are the common Impediments of men's usefulness; and which must needs be so, not only as they indispose us for Divine Assistance, but as they hinder our diligence to improve, and so debase our Performances, as to render them unacceptable to men, and less apt to benefit them.

AGAIN, It's a Sign, that *secular Advantages* are not highest in our Aims, nor are the Springs of our undertaking this Office, and our Labours therein; for such *mean things* can little influence a Heart, awed by the Sacredness of his Charge.

THIS is also a good Prognostick of the *fruitfulness of our Labours*, and that God intends to use us for his Glory in this blessed work: For it discovers a great aptitude in our Temper for the due management of our Labours, and a hopeful Prospect of God's making them effectual. This will appear, if we consider,

A HEART thus affected is a very *tender Heart*,

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SERM. *Heart*, and not under the power of that

I. Deadness, which is caused by Profaneness and Sloth : It's an Evidence, that we *stand in God's Secret*, and converse much with Him, and with our selves.

IT argues a Readiness to know our defects, to improve our helps, to be fervent in Prayer to receive the Spirit's Influence, to be watchful against Impediments, and to render to God the Glory of all Success ; yea, and of all due preparations and performances.


A PERSON of this Frame is *prepared* for Service : God lays a foundation by such a Temper for those eminent Labours and Success, which generally ensue it.

FINALLY, This is so great a Sign of all these things, and as such so desirable, that if you are not *thus affected* by your Office, it will be (as I shall hereafter prove,) a *Snare*, and is a plain Token of the Contraries of what I have mentioned ; any one of which may terrify every considerate mind.

I PROCEED now to the Second General Head.

II. To shew the *just Grounds* for this *Exclamation*.

THESE I shall urge as *Motives*, to get our hearts humbly and seriously affected with the *Dignity* and *Difficulty* of our work, as Ministers. When we hear such an

an eminent *Apostle* thus venting himself, SERM.  
 our hearts should much more be filled with I.  
 an *humble Fear* and Solicitousness, because   
 we are so many degrees *inferior to him* in  
 Abilities and Faithfulness.

I CONFESS, as far as his extraordinary  
 Call to the Ministry, with the Miracles  
 attesting it, and his amazing Success there-  
 in, drew out his Soul in wonder, *we* have  
 not the same reason; because our Call is  
 ordinary, and we have fewer Seals to our  
 Ministry: But yet when he cries, *Who is*  
*sufficient for these things?* we may in some  
 respects much more do so, *viz.* as ex-  
 pressing a Sense of *Unworthiness*, as well as  
*Insufficiency*: For our Consciences may in-  
 form us of *those Offences*, as may cause us  
 to wonder, that God has bestowed and conti-  
 nued the Gifts and Abilities which we pos-  
 sess. We have cause of humble Acknow-  
 ledgements, that he who foresaw our Neg-  
 lects, should not *reject us* when we en-  
 tered into this Office. What a Wonder is  
 it, that such *poor Labours* should be blest  
 to any Souls, and we continued in this Of-  
 fice so long to the Benefit of any! We have  
 more Reason to admire at our *lesser Success*,  
 than *Paul* had as to greater; considering  
*how much less* our Heart is in our work  
 than his was; how much less diligent and  
 abundant in Labours; how a far less Zeal  
 for God, and Love to Souls, inspire us than  
 him; how much less exemplary in walk,

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SERM. and stedfast in trials, we are than this  
 I. Apostle: On such Accounts we have cause  
 to acknowledge *our greater Unworthiness*  
 of such an Office.

BUT I principally design to treat of the  
*Greatness and Difficulty* of a Minister's  
 work, as what may affect us with a Sense  
 of the *Insufficiency* of most Preachers, yea  
 of *any*, without Diligence and Divine As-  
 sistances. This is the chief Reason why  
 the Apostle cries, *Who is sufficient?* And  
 the Dueness and Justice hereof will be  
 evident, if you consider,

(I.) *WHAT a God he is*, whom we  
 personate, and stand so near to.

WE are *the Mouths* by which *he speaks*  
 to Men; and who is fit to *speak as his*  
 Oracles? Yet this is God's Injunction, *If*  
 any man speak, let him speak as the Oracles  
 of God. What Plainness and Authority,  
 what Truth and Gravity becomes them  
 who are *his Ambassadors*, who deliver his  
 message as representing him? Yet *God by*  
 us beseecheth men; we pray men in *Christ's*  
 stead, to be reconciled to God. How should  
 we tremble, lest we say in his Name,  
 what is unworthy of Him, or in a manner  
 that becomes not our glorious Lord, *who*  
 now speaketh from Heaven by his Mini-  
 sters, when they declare his real Will?

AGAIN, It is by us he *scaleth* Cove-  
 nant-benefits, and applieth his Blessings.  
 We are also *the People's Mouth* to God;

we



we offer their publick Petitions and Praises SERM.  
 to Him ; we are to intercede for them, I.  
 and as *the Ministers of the Lord*, to weep Joel ii.  
*between the Porch and the Altar, and say,* 17.  
*Spare thy People, O Lord.* Ought we not  
 to cry out, “ Who is a Person suffi-  
 “ ciently serious, wise, fervent, pure in  
 “ heart, and strong in faith, to lay hold  
 “ on God, and to transact with him for  
 “ men? a God, who *sees our hearts*, our  
 “ aims, our distractions, and the fervour  
 “ of our desires ; a holy God, who can-  
 “ not but hate all hypocrisy, impurity,  
 “ pride, levity and carnality ; a God of  
 “ such glory, wisdom, authority and  
 “ power ? ” Sure our Thoughts of him  
 must be debasing and dishonourable, or  
 our Concernedness with him will deeply  
 affect us.

(2.) *THE Purposes we serve* are high  
 and God-like.

THESE may be collected from the *Ends*,  
 for which this Office was instituted, the  
 Commission granted, and the Directions  
 given us with respect to our duty in effecting  
 those Purposes. The *Designs* we are to pur-  
 sue are, to destroy *Satan's Kingdom*, which is  
 variously supported ; to build up the *King-*  
*dom of our Redeemer*, which is so Spirit-  
 ual, and yet much opposed ; to *disciple* Mat. xxviii. 19.  
 Apostates to our Lord, by enlightning a 1 Cor. iv.  
 blind World, and *begetting* Souls to Christ ; 15  
 to *perfect* Saints, and *edify the Body of* Eph. iv.  
*Christ* 12.

SERM. *Christ* by doctrine and discipline, that they  
 I. may walk worthy of *Christ* here, and be  
 meet for the Heavenly Glory. But more  
 of this hereafter. *Who is fit* to subserve  
 such *great Designs*? *Designs*, worthy of  
 that infinite Wisdom which adjusted them,  
 and wherein his Honour is so engaged?  
 What acquaintance with God, what ap-  
 plication of mind, what skill, what cou-  
 rage must he have? Who is fit to be a  
 2 Cor. vi. *worker together with God* in effecting such  
 I. glorious Purposes?

(3.) THE *Nature of our Work* does also  
 shew it to be *great and difficult*.

IT is a Work, that's spiritual, hard, and  
 various. We have several *Titles*, that are  
 given us as *Ministers*, and each has its pecu-  
 liar *Qualifications*. As *Pastors*, we need ten-  
 derness and care: As *Teachers*, we need  
 knowledge, patience, and faithfulness: As  
*Soldiers*, we need courage, strength, vi-  
 gour, and resolution: As *Watchmen*, we  
 need vigilance and fidelity: As *Rulers*, we  
 need prudence, impartiality, diligence, ex-  
 emplariness, and fortitude: As *Stewards*,  
 we must be observant of our Lord's orders,  
 and are obliged to faithfulness and circum-  
 spection.

MOST of the work allotted us is *with  
 God and Souls*; it's about what's mysteri-  
 ous and supernatural; it's of vast compass  
 and great variety. We are to explain the  
 Doctrines of *Christ*, many whereof are  
 sublime

sublime and intricate. We are to discover SERM.  
 the spirituality and extent of God's Pre- I.  
 cepts, and *declare all the Counsel of God.* Acts xx.  
 We must *exhort and rebuke with all au-* 27.  
*thority*; we must intreat and plead with Tit. ii.  
 the greatest *aptness* to persuade: It's in- 15.  
 cumbent on us, to defend the Truth, to  
*convince Gainsayers*, to *contend for the*  
*Faith*, to reclaim such as transgress, to  
 detect false hopes, to reduce the wan-  
 derer, to restore backsliders, to awaken the  
 secure, to comfort the mourner, to sup-  
 port the feeble, and to edify the Saints  
 in faith, holiness, and joy.

God requires of us to *administer Sa-*  
*craments* to Edification, with a distinction Jer. xv.  
 between *the fit* and such as *ought to be de-* 19.  
*barred*; to *exercise discipline*, and to take Ezek.  
 care of *a succession of Ministers*. Our Work xliv. 23.  
 extends to satisfy doubts, to resolve cases 2 Tim. ii.  
 of Conscience, to direct men's Conversation, 2.  
 and to warn them of approaching Judg-  
 ments.

How *hard* is it, to be *fit* for *any part* of  
 this Work? How much *harder*, to be suit-  
 ed to *all of it*, and to be diligent there-  
 in? What rich Furniture is necessary,  
 what Skill, what Zeal, what Affection,  
 what Application of mind! Had we many  
 Bodies and Souls more enlarged, here's  
 Business for all.

(4.) VERY *great things* depend on our  
 Success or Unsuccessfulness.

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SERM. THINGS are estimated by what depends

I. on them ; and in that respect the *Ministerial Office* is the *greatest* : For they are not mean and momentary things, but the most momentous and eternal Concernments, wherein this more directly terminates. Particularly,

1 Thess. 1. 9, 10. I. IF *our Labours succeed*, the true *God* is *known*, his Revelations believed, his Laws observed, his Name spiritually worshipped, his saving Purposes accomplished, his Soul delighted, all Glory and Praise ascribed to him, and his Grace admired. Upon our Success, the *Lord Jesus*, as Mediator, is *glorified* by men's Faith, Love, and Obedience. His *Kingdom* and *Body* is enlarged, on the Ruins of *Satan's Kingdom* ; his Institutions are attended ; his blessed Undertaking prospers by *destroying the Works of the Devil*, by restoring the Divine Image, and bringing back revolted Man to God.

2 Cor. iv. 6. As far as our Endeavours are effectual, 1 Cor. vi. 11. *degenerate men* become *wise* and *holy* : They are made useful Blessings to each other ; Peace and Order are maintained among them, a true Harmony restored in the Creation, and the End of their Creation answered in the due Furniture and Use of their Natural Powers : They are brought to rest on their true Center ; supremely loving the chief Good, serving their Maker, Lord, and Owner ; living to him

him who is our ultimate End ; and de-  
 riving their happiness from God, who is  
 the only Fountain of all true Blessedness.

SERM.

I.



—They are made *really blessed now*, by union with Christ, adoption, the indwelling of the Spirit, and an interest in all those Promises, which at present invest them in a Right to Justification, Peace and Communion with God, Supplies of Grace, Answers of Prayer, a sanctified Use of all Things, and the Comforts of the Holy Ghost.—They will also be made *perfectly blessed for ever*, not only by deliverance from the Wrath to come, and all present Grievances ; but they shall be made perfect in all Holiness, and happy to the utmost capacity of their enlarged Faculties : For they shall be *ever with the Lord* ; they shall see and be like him in their glorified Bodies and improved Minds ; and be made as happy in delight, satisfaction, honour and power, as can be now conceived from those Rivers of pleasure, Crowns of glory, Likeness to Angels, the Joy of the Lord, Dominion over the wicked, Rulers of Cities, joint Heirship with Christ, and sitting with him on his Throne ; all which are promised to them : Yea, they shall be happy, far above what can now enter into the heart of man to conceive.

1 Pet. v.

4

MAY not this short View of the fruit of your Success force you to cry out,  
 “ Who is sufficient to manage rightly a

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SERM. " Work attended with such blessed Issues ?" But then,

I. " sues ?" But then,  
 2. IF *our Labours prove unsuccessful*, it's the Reverse of all this, and more.—  
 The *Almighty* is vilified, by men's accounting the *Devil* and their *Bellies* fitter to be *Gods* than He, and the vain World a greater Good and Portion. They who *disobey* the Gospel we preach, continue to *justify* their apostacy from God, and malignity against him; chusing to defy his Anger, rather than return and be at peace.

Phil. iii.  
19.

THEY tread the Redeemer's Blood under their feet, as a common, yea, a profane thing, and chuse to be damned rather than be saved by his Merits. When he claims dominion, they answer, *This Fellow shall not reign over them*; and all his Blessings they refuse, as less needful than what they can obtain by rejecting him. They'll willingly espouse and serve the *Devil's* Cause, and fight on his Side, rather than become Subjects of *Christ's* Kingdom.

Heb. x.  
29.

Luke xix.  
14.

IF we cannot prevail with men, they will go on *resisting the Spirit*, obeying their Lusts, corrupting others, debasing and destroying themselves. Sin reigns, and *the Wrath of God abideth on them*. This sinful and wretched State of many, who partake of our Labours, is *deplorable*: But there is a farther Argument to affect us, and make us importunate to *pluck them as Brands out of the Burning*; viz. that our Ministry

Acts vii.  
51.

John iii.  
36.

Jude  
ver. 23.

Ministry

Ministry oft becomes *an Occasion* of their SERM. being *more vile*, and more miserable. The I. Remedy proves their Poison; they *wax worse and worse*, more hardened against 2 Tim. iii. 13. God's Call, and feared under Guilt; yea, even Natural Light has less power to restrain them, when they remain obstinate against the Gospel.

HENCE it is, that in our Day, by the just Judgment of God, many who *despise Christianity* are more *Atheists* by Principle, than was ever known among *Heathen Nations*; the Lord, our Saviour, becomes to these *a Stone of Stumbling, and a Rock of Offence*: They *stumble at the Word*; and as their Iniquity abounds, they become obnoxious to the *sooner Punishments* threaten'd in the Gospel. They *are nigh unto cursing, and their End is to be burned*. Their Case, by their *Obstinacy* against the Light of the Gospel and the Power attending it, renders *Sodom's Condition more tolerable than theirs*; and for such *is reserved the Blackness of Darknes for ever*: Divine Wrath, and their own Reflections on wilfully abused hopes and helps for Salvation, will aggravate their Misery. 1 Pet. ii. 8. Heb. vi. 8. Mat. x. 15. Jude ver. 13.

WHO has suitable Love and Pity towards Sinners in such Danger? Who of us sufficiently knows *the Terrors of the Lord*, so as duly to *persuade men to flee* from such Wrath? Who of us is *fit* to say,

SERM. say, and do, and be, what may best prevent

I. such woful Consequences of our Ministry  
 ~~~~~ to the *barren*, and promote their obtain-  
 ing the former blessings by *profiting* under
 our Labours? This is the Consideration,
 which, more immediately affects the *Apo-*
stle, and extorts these words in my Text:
For, having said, we are to them that
perish a Savour of Death unto Death, and
to them that are saved a Savour of Life
unto Life : “ Some men are *saved* under
 “ our Ministry, others *perish* under our
 “ Ministry, according as they profit, or
 “ neglect to profit. They who *profit*,
 “ proceed from one degree of Spiritual
 “ Life to another, and thereby at last to
 “ Eternal Life ; yea, to higher measures
 “ thereof, as a Spiritual Life does prof-
 “ per. But they who *do not profit* by our
 “ Labours, grow more *Aliens from the*
 “ *Life of God*, and more under the pow-
 “ er of deadly Lusts ; and thereby their
 “ Eternal Misery is *surer* and *severer*.”
 How justly does this View of matters
 cause him to add, *Who is sufficient for*
these things ? “ Who is *fitted* to deal with
 “ men, about matters of such high and
 “ Eternal Moment as these be ? Who,
 “ that has not seen the Glory of Heaven,
 “ and the Terrors of Hell, can be *pre-*
 “ *pared* in a due manner, to treat with
 “ Sinners about the way of Salvation ?”

Yet

Yet this is our Business in every Sermon SERM.
we preach. I.

(5.) THE present *Condition of the men* with whom we are employed, must render it a *difficult* as well as an *important* Work.

THEY have immortal Souls, of *different Tempers* and Capacities.—If they are *unconverted*, we cry to *the dead*, and labour with *the blind* inflaved Followers of Satan, who are subject to his power and delusions: We *plead* with the *obstinate* and *prejudiced*, whose Lufts and carnal Interests are against us. We *call them*, to what they are most *averse to*, and abhor as hateful. We *dissuade them* from what they are violently *inclined to* by Constitution and carnal Delight, and fixed in by Custom: Yea, the things we dehort them from, are such as *visible things* do favour, which *many* sollicit them to, and the *Generality* of men approve. We *urge them* with Offers of *Blessings*, which they *believe not*, because invisible; which they *relish not*, because they are spiritual and heavenly; and which they are *less impressible by*, because they are future and remote; yea, they *despise* them, as mean and needless. Acts xiii.
What a *Miracle* therefore is the *Conversion* ^{41.}
of any? How must *our Insufficiency* cause Despair of any Success, if a greater Power did not assist? On the other hand,

IF our People are *converted*, I grant we
have

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SERM. have a better Prospect : But even *they* are

I. *so imperfect*, as to minister to the *Difficulty* of our work. How many of them are ignorant, weak, selfish, peevish, inconstant, conceited, soon offended, and easily prejudiced? Hence we find it *hard*, not to be mistaken by their Captiousness, diverted by their Impertinences, distressed by their Turbulency, grieved by their Scandals, disturbed by their Quarrels : Nor are their *itching Ears*, and the *Errors* to which they are subject, easily obviated by the wisest Minister.

MAY not this add somewhat, that may compel us to say, *Who is sufficient for these things?* “ Who has *Prudence*, to accommodate himself, and direct his Labours to persons, whose Cases are so contrary, and Attainments and Tempers so various? Who has *Methods*, to insinuate into Hearts so differently affected? Who has *Courage* so tempered with *Meekness*, that neither shall fail when it’s necessary to be shewn; and *Authority* not be prostituted, where neither Pride nor Impatience prevail? Who is able to be true to Christ and his Conscience, and yet to *become all things to all men?*”

1 Cor. ix.
22.

(6.) THE *Oppositions* and *Discouragements* which attend the *faithful discharge* of our Duty, must add to the *Difficulty* of our Work.

SATAN

SATAN is active by Temptations, to di-
 vert and discourage us: He oft suggests
 what may *pervert* our minds, and *mislead*
 us in our work: He is diligent with others,
 to raise Prejudices, Slanders, and Persecu-
 tion: We shall find him *hindering* oppor-
 tunities of Service, and doing his utmost
 to blast our Endeavours.—The *Wicked* are
 sure to oppose us in every great Attempt
 for our Lord's Interest, and to incapacitate
 us for it. If Allurements, Terrors, or Re-
 proach will avail, we are sure to be tried:
 For the *Office* it self, and *Ministers* for the
 sake of it, are the Butt against which Sa-
 tan by his Instruments levels his sharpest
 Darts; well knowing, here are laid the
 strongest Batteries against his Kingdom;
 and therefore the most faithful Ministers
 are sure to be most assaulted.—And how
 oft do *Discouragements* proceed from those
good Men who should assist us? yea from
Fellow-Labourers, as if they pursued not
 the same common End, or could retain
 their own Credit when the *Office* is in Dis-
 grace? The Envy, Underminings, Whis-
 pers, and Emulation of such do oft pre-
 vent men's Usefulness. Nor is it unusual
 for him who *suffers* in Christ's cause, to
 be *forsaken* by his Brethren.

SERM.
I.

ⁱ Theff.
^{ii.} 18.

² Tim.
iv. 16.

MAY not we say, " Who is able to
 " fight against *Principalities* and *Powers*?
 " What can weak Creatures do, against
 " such a Torrent? Who has Vigour and
 " Patience,

Eph. vi.
12.

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SERM. "Patience, who is stedfast and hardy
 I. "enough, to bear up against such a
 ~~~~~ "world of Difficulties, and to encounter  
 "what the reigning Lusts of *bad Men*,  
 "and the Remains of Sin in the *good will*  
 "put us to?" If Slanders, or Prisons, are  
*Discouragements*; if Contempt or Poverty,  
 if Unkindness or being forsaken by them  
 Gal. iv. who once *profited by your Labours, and*  
 15, 16. *would have plucked out their Eyes for you,*  
 if factious Opposition and Schismatical  
 Attempts of the seduced, whom you once  
 gloried in as Converts, can *dishearten*;  
 many such are the perplexing Exercises  
 which you must overcome: And must  
 not we then say, "Who has sufficient  
 "Patience? Who has Fortitude of mind,  
 "to grapple with such Difficulties; or  
 "Shoulders broad enough to bear such  
 "Burthens, and not faint? Who hath  
 "Skill enough to countermine *Satan*, and  
 "to prevent the ill effects of such dan-  
 "gerous Trials?"

(7.) OUR *own Indispositions* make our  
 Work the *harder*.

Acts xiv. WE are but *Men*, and *subject to like*  
 15. *Passions*, attended with the same Lusts  
 James v. and Weaknesses as other Men; and have  
 17. *more Occasions* to excite and discover our  
 Infirmities and Corruptions to the Damage  
 of our Ministry.

SLOTH will abate our Diligence. *Pride*  
 is apt to prostitute our Labours to Ostenta-  
 tion,

tion, and to make us *disdain* doing Service to the Poor, and condescending to the Weak. Pride also prompts us to aspire at Stations and Business, for which we are unfit; this puts us upon making Parties for carnal Ends; this tempts us to be discontented under moderate Encouragements; yea, and embitters and greatens all our Trials, especially Contempt and Reproach.

COVETOUSNESS is apt to muzzle our mouths, when the Rich need reproof; or if they be offended at our dealing faithfully, it will tempt us to palliate matters: In all things it debases and corrupts our Aims, by which the Spirit is provoked to blast our Labours; and the People seldom benefit by those, who are guilty of self-seeking.

PASSION blinds our Judgments, hinders that meekness and forbearance which is needful to reach our End; gives an edge to Provocations, and abates the Success of our Reproofs, Arguings and Advice.

PUSILANIMITY adds weight to every light Discouragement, affrights from the most necessary Duties when attended with Danger; and oft locks up excellent Gifts in *unusefulness*, by a meanness of Spirit.

EVERY *Lust* abates true Spiritual Zeal, divides our Hearts, enervates our Labours, obstructs Divine Assistance, and endangers our falling into such scandalous Sins, as prejudice

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SERM. prejudice men against our Endeavours to do  
I. them good.

~~~~~  
I MIGHT add, that *Bodily Indispositions*
2 Cor. iv. are frequently a Hindrance. This *Treasure*
7. *is in Earthen Vessels*. Our Bodily Infirmities
oft take us off from *our Studies*, and from
publick Labours too: They oftner *unfit* for
both, clouding the Head, dispiriting the
Heart, and making us lumpish, unaffected
or unduly affected, and unactive: Some of
these make us peevish and fretful, which
sometimes gives a rigid and severe Tincture
to men's *Opinions*; as well as a sanguine pla-
cid Temper may betray some to the other
Extreme; which should make us jealous of
the Influence of the *Bodily Constitution* upon
the Mind, and thankful for *Bodies* fitted
for the Soul's use, especially in what con-
cerns the *Imagination*.

MOREOVER, the *Cares of a Family*
cause Distractions in men's thoughts. *Po-
verty* sinks the Spirits of many, which
with a Solicitude of mind renders them
less prepared for their Employ, and less at-
tentive to it: Not to mention, that Pover-
ty, Distempers, Reproaches, and the *De-
formities* of some discourage them, from
an apprehension that they are *contemptible*
in the Esteem of their People, and there-
by less capable of usefulness. Such *Thorns*
in the Flesh which fitted *Paul* for Service,
by keeping him *humble* after transporting
Revelations, too frequently *cast down* an
ordinary

ordinary Minister *below* a meetness for his SERM.
Duty. I.

SURELY Men of *this Make*, Men thus
impressible, and that in such a World as
this; Men, in the best of whom there be
such Remains of Sin, to excite all which
Satan has such access; may well cry out,
“ What Man is *fit* for these things? Who
“ is like to acquit himself tolerably in this
“ Work? Who is not like to be a *Re-*
“ *proach* to this Office, and to disappoint
“ the Ends of it? seeing we all have
“ need to subdue *our own Lusts*, and con-
“ stantly to watch against the corrupt mo-
“ tions of our Hearts in every holy under-
“ taking? Were we pure *Angels* by *Na-*
“ *ture* as well as by *Office*, it would les-
“ sen our Danger: But we are *Men* under
“ the Scars of our *Apostacy*: Who there-
“ fore among these is *sufficient*?

(8.) THE *Station* we are in, is *influen-*
tial on *very many* for Good or Evil.

OUR very *Office* renders our Faults and
Virtues *more observed* and *imitated*.—Few
take notice of the Crimes of a common
Person, nor do they incline men so strong-
ly to Imitation: But many take notice of
a *Minister's Faults*; and not a few will ei-
ther *despise the Office* for the sake of their
Scandals, or by their *Veneration* for it be
more induced to follow their *evil Exam-*
ples. Many think *their Faults* can be *but*
small, if any; and certainly must *not be*

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SERM. *dangerous*, whatever the Preacher for poli-

I. tical ends or custom denounceth against them; for, say they, “ if he believed them *so destructive*, he would never commit them; or if they be *dangerous Faults*, they cannot be so fatal to us, as they must be to him, because of his Function.” Hence God accuseth the

Mal. ii. 8. Priests, *You have caused many to stumble at the Law; and from the Prophets of Jerusalem is Profaneness gone forth into all the Land.* If we err in Opinion, many will be misled: *They cause my People to err by their Lyes, and by their Lightness.*—On the other hand, the *good Example* of a Minister makes his Doctrine more credible, and allures multitudes to receive it; and if *they be found in the Faith*, others will be established.

No Minister goes to Heaven or Hell alone; some or other he carrieth with him to his own eternal Joy or Sorrow. It is the Commendation of the faithful, *The Law of Truth was in his mouth, and Iniquity was not found in his lips; he walked with me in Peace and Equity, and did turn many from Iniquity.* But it's God's Threatning against the unfaithful, *They shall not profit my People at all; yea, sometimes they make their Followers two-fold more the Children of Hell than themselves.*

THE *Frame of our Spirits* will impress our People. They are generally peaceable or turbulent,

turbulent, warm or cold, lively or dead, tender or obdurate, strict or careless, (as well as judicious or weak,) as their Minister is. In the Letters to the Seven Churches of *Asia*, the *Angels* and the *Churches* are commended for the *same Excellencies*, and reprov'd for the *same Faults*; the same were common to both, and began in the *Angels* as most influential.

NAY, the State and Temper of the *Ministry* in any Church or Nation, is a very ordinary *Prognostick* of the condition of the *People*: God's Approaches and Desertions *begin* with the Ministers, and so descend to the People. If his Spirit be poured forth on the Ministers, his Operations will not be long suspended from the People's hearts. *Jerusalem* is soon to be called *the Throne of the Lord*, after he gave them *Pastors according to his own Heart*. But if God judicially give up a Ministry to *Blindness* and *Disorders*, he hath no Purpose to maintain a *flourishing State* among the People. When the *Angel of Sardis* was given up to *Deadness*, it is said, as a thing very unusual; *Thou hast a few Names even in Sardis, that have not defiled their Garments*: But a few Names, and even in *Sardis*, imports, that it was a wonder there were any such Names at all under such a dead Ministry.

IT'S of no small Concern therefore to a Christian Nation, what appears to be the

SERM. *Spirit and Frame of its Ministers*: For besides the *natural* Tendency thereof to influence Peoples minds and manners to correspondent Performances, there is also a *presaging* Indication of what will befall such a People, and that both as to the inward and outward Man. The History of *Israel*, in many Ages, might be brought to inforce this ; and so might that of the *Christian Church* in all Places, particularly in *Britain*. The State of *Souls*, as to the Power of Religion, and that of the *Nation*, as to outward Prosperity, has been foretold by the Disposition of the *Clergy*. Were Men convinced hereof they would not *discourage* a faithful Ministry, nor contribute to make it otherwise ; of which too many are guilty. But however insensible People are of their own Interest, it's enough to awaken *us*, that so many of them are like to be *influenced by us* in their greatest Concernments: The very number affected, should force us to cry, *Who is sufficient for these things?*

(9.) THE *Account* to be given by us is *strict*, and the *Issues* of our Ministry are *great*, as to our *selves*.

You will hear Christ, with a heart-impressing Power saying, *Give an account of thy Stewardship*. Hath it been faithfully discharged? Was it fulfilled, or no? He who had so great a *Concern* in it, He whose *Eye* was on thee in all thy Aims, Preparations,

Preparations, and Performances, will be SERM.
 your Judge. He'll demand an account of I.
 the Souls committed to thy Care, and *the* 1 Tim.
Trust he reposed in thee. "Have you vi. 20.
 " *watched, and fed the Flock,* as diligent
 " Pastors? Have you *divided the Word*
 " *aright,* giving each their Portion as their
 " Case required? Have any perished, or
 " backslidden, or been unimproved, or
 " misled, or uncomforted, by your Neg-
 " lect or ill Example? Have you *followed* 1 Tim. vi.
 " *after Righteousness, Godliness, Faith,* 11, 12,
 " *Love, Patience, Meekness?* Have you 14.
 " *fought the good Fight of Faith, and kept*
 " *this Commandment without Spot and un-*
 " *rebukable,* according to my solemn
 " *Charge?"* Such Things will be adjudg'd
 at the *appearing* of our Lord Jesus; and
Conscience will not then be blinded, bribed,
 or feared.

THE *Rewards* or *Punishments* sentenced
 hereupon will not be common. If you be
 pronounced *faithful,* you'll receive the
greater degrees of Glory: Yea, though Dan. xii.
 you have not succeeded, your Reward is 3.
 sure; and should you have reason to
 complain, *I have labour'd in vain, and* Isa. xlix.
spent my Strength for nought, it will not 4.
 hinder you from saying, *Yet surely my*
Judgment is with the Lord, and my Re-
ward with my God. But if you have been
unfaithful, you will then find, *the Blood of* Ezek. iii.
others will be required of you, and their 18, 20.

SERM. Misery be an Aggravation of yours. The betraying so great a Trust, and abusing so sacred an Office, will be proportionably avenged. *Chryostom* thinks, *few Ministers get to Heaven*: I am sure, if they do not, they will be lodged in the *thickness* of Darkness; for their Sins are aggravated above others. The *Priest's Sacrifice for himself* was to be *equal* with that of the *whole People*. We have the Sins of *many* imputable to us, as well as *our own*; and the Souls of many to account for, as well as our own Souls.

Lev. iv.
3, 14.


THIS is a Consideration so awful, that the most stupid Minister must be alarmed, and agree to the Apostle's Exclamation, *Who is sufficient!* "Who is fit to manage this Office, so as to give a good account of it upon this strict Enquiry? Who can discharge it answerably to that great Happiness, or extreme Misery, which will ensue upon the Manner of his executing it?"

UPON a Review of these *nine particulars*, which are some of the *Grounds* of this *Exclamation*, I dare appeal to your own Consciences,

[1.] WHETHER you have not the highest Reason to be affected with the *Greatness* of your Work, and to cry out, *Who is sufficient* for it?

If your Hearts are unmoved, plead these

these things closely with your selves. SERM.

“ Can it be a small or easy thing rightly to I.
 “ execute this Office, when I consider the 
 “ Perfections of that God, whom I there-
 “ in personate and stand so near to ;
 “ the great and glorious Purposes I sub-
 “ serve by it ; the Spirituality, Difficulty,
 “ and Variety of the Work it self ; the
 “ very great Things depending on my
 “ Success or Unsuccessfulness ; the Obsta-
 “ cles to my Success, which are in the
 “ Condition of the Men with whom I am
 “ employed ; the Opposition and Discou-
 “ ragements which attend the faithful
 “ Discharge of my Duty ; the great In-
 “ dispositions which I feel in my Self
 “ to the faithful Performance of this
 “ Work ; the great Number that will be
 “ influenced for Good or Evil by my ma-
 “ nagement of this Office ; and the strict
 “ Account I must give of this Trust,
 “ and the glorious Rewards or severe Pu-
 “ nishments I shall receive, as I discharge
 “ it ?” Surely, if our Hearts are not ob-
 durate, we must be awakened by such
 Considerations to say, “ Who hath light,
 “ love, patience, courage, steadfastness,
 “ faith, zeal, vigour, prudence, ten-
 “ derness, spirituality, holiness, and pub-
 “ lick spiritedness, meet for such an Em-
 “ ploy ? Who is *enough* purged from Flesh
 “ and Earth ? Who is *duly* mortified, ele-
 “ vated, purified, and enlarged in Heart ?

SERM. " Who is *fitly* circumspect and exempla-

1. " ry in his Conversation? Who stands near
 " enough to God, and is *proportionably*
 " assisted and filled with his Spirit, for
 " this Work of the Ministry? And con-
 " sequently, *Who is sufficient* for it?"
 Again, let me ask,

[2.] WHETHER a Heart insensible and unaffected with the *Greatness* and *Difficulty* of the Ministerial Work, must not *infnare* you to a pernicious Abuse of your Office, and declare your dangerous *Unfitness* for it?

SUCH *Stupidness* must spring from Infidelity, Profaneness of Spirit, Contempt of God and things Divine, a Disregard of Christ's Concernments in the world, slighty Thoughts of his Judgment and of Eternity, and the grossest Carelessness of your own and others Salvation. All these join to make you *unconcerned*: These are the Causes of it.

Now when these prevail in your hearts, how can you expect but that *your Office* will prove a *Snare*? For you'll profane it; you'll abuse your Encouragements and Gifts to carnal Purposes; and pervert all *against* the Designs of its Institution. Your Performances will be desecrated to your Ambition and Covetousness, and managed as these may be best subserved. Can any wonder, that such Distempers of Soul should find *Excuses*, against every Part of
 your

your Work wherein the Flesh is not gratified? and that what you perform should be in a trifling, dead, and deceitful Manner?

WHATEVER be your *Gifts*, you are *unfit* for this Office, while your hearts are incapable to be moved to a Sense of the *Greatness* and *Difficulty* of it. For if those Evils govern which thus harden the heart, you want that Faith, Fear, and Love to God and Souls, which are the *Principles of faithful Service*. Your *Ends* and *Designs* will be carnal, which are not only *below*, but *contrary to* the Honour of Christ, and the Salvation of Souls, for which your Work was appointed. You can feel no Power in God's *Promises*, to excite and animate you in your Work; nor in his *Threatnings*, to guard you against Unfaithfulness or Apostacy. The Assistance of the *Holy Spirit* you have no ground to expect; nay, he is provoked by your corrupt Temper and Performances, to send his blasting *Curse* upon all your Labours. How *seared* therefore and *self-flattering* must he be, that esteems himself *fit for the Ministry*, who has neither Principle, End, Encouragement, nor Assistance *proper* to it? who has neither Concern nor Hope to be successful in it? and who cannot *savour* or be *affected with* any Part of his Work, further than his Lusts are gratified or provided for? These things should strike

SERM.
I.
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SERM. strike deep into your minds, and excite you
 I. to pray for, and sincerely to endeavour
 ~~~~~ after, a juster Sense of *the Weight* of the  
 Ministerial Office. You arrive to the  
 Height of Profaneness, when you can *mock*  
 at its being *an hurtful Snare*, and that you  
*by your unfitness* are accounted *Usurpers* in  
 the Sight of Christ. If you would pre-  
 vent both, get your hearts deeply affected :  
 For the Graces effectually disposing to this,  
 do render a gifted Person *meet* for the Of-  
 fice, and incline him to such a Discharge  
 of it, as by Divine Influence proves *saving*  
 to himself and others.

1 Tim.  
 iv. 16.


I SHALL now mention some things  
 which may be inferred.

*Inf. 1.* Is it not strange, that every  
*weak Man* is now ready to think himself  
*sufficient* for the Ministry ?

THAT so eminent an Apostle accounted  
 it a difficult Employ, ought to abate the  
 Confidence of ignorant Persons, who have  
 neither *acquired Gifts*, nor appear to have  
 any *by Inspiration*. These bring the Mini-  
 stry into Contempt, and oft hazard the  
 Souls of many, by their Ignorance of the  
 Terms of Salvation, and their obnoxious-  
 ness to erroneous notions about Funda-  
 mental Truths.

THE *Knowledge* of Christian Doctrines  
 and Duties is *obstructed*, by making those who  
 are pleased with what affects the Senses, im-  
 patient



patient of hearing any thing solid and im-SERM.  
 proving. It's indeed a Wonder, that a I.  
*loud utterance* of some honest plain Truths   
 should bring so many to follow these men ;  
 but one Reason of it is, that they deliver  
 nothing but what their Followers knew  
*as well* before, and in no other *Manner*  
 than what encourageth their Hopes, that  
 shortly they also may become *Preachers* as  
 well as these.

OUR Lord Jesus gives warning, *If the* Mat. xv.  
*Blind lead the Blind, both shall fall into* 14.  
*the Ditch* : But the *blinder* the Self-con-  
 ceited are, the *less capable* are they of  
 Conviction : Otherwise they would see,  
 that Christ does not *call any* to this Work,  
 who want Education ; and that he quali-  
 fies not by *Miracle*, so as to supply those  
 by *extraordinary Gifts*, who are defective  
 in such as are *acquired* in the usual way. A  
 tolerable *Knowledge* of the *Greatness* of  
 this Undertaking would effectually dis-  
 suade the *unqualified*, from an Office which  
 they assume, because emboldned by their  
*Ignorance* of it.

*Inf. 2.* THEY are not *duly sensible* of  
 the *Weight* of this Office, who join *other*  
*stated Employments* therewith.

IN Cases of Necessity, to avoid Scandal,  
 and for the better Prospect of Success, an  
*Apostle* may be a *Tent-maker*. But this is Acts  
 no Plea for *others*, who not only want St. xviii. 3.  
*Paul's Revelations*, but for Pomp, Power,  
 or

SERM. or unnecessary Riches, *entangle themselves*

I. *with other Affairs of this Life*, besides that of the Ministry: For our Apostle declares, that *such please not God who called them to be Ministers*. He also chargeth *Timothy*, to give up himself wholly to those Things which concerned his Office, and to confine himself thereto. They who endeavour to be *faithful*, will find neither heart nor leisure for *more business*, but account themselves defective when they have done their utmost. The twelve *Apostles* thought it *unreasonable*, to leave the Word so far as to *serve Tables*; and therefore ordained *Deacons* with this Resolution, *But we will give our selves continually to Prayer, and to the Ministry of the Word*. When others have the same high thoughts of their Office, and no higher thoughts of the World, they'll abandon *worldly Incumbrances*, from a Conviction, that the whole Man, with all their Time, is scarcely *sufficient* for Gospel-work.

2 Tim. ii.  
4.

1 Tim. iv.  
14, 15, 16.

Acts vi.  
2, 4.

*Inf. 3.* OF all men, a *Minister* ought to perform his whole Work in a *humble Dependance* on the *Assistance* and *Blessing* of Christ.

PERSONS in every Undertaking must expect *Disappointment*, if they *acknowledge not God* therein: But the Nature and Difficulty of *our Work* is such, as must awaken the most inconsiderate to *Despair*, further than as their Expectation is *from Christ*.

Christ. If he with-hold *his Help*, no Part SERM. of our Work can be rightly performed; I.

if he deny *his Blessing*, the best Performances are in vain. When the Apostle had recommended himself by an account of his successful Labours, to prevent all Shew of boasting, he adds, *Such Trust have we, through Christ, to God-ward; not that we are sufficient of our selves to think any thing as of our selves, but our Sufficiency is of God, who has made us able Ministers, &c.* as if he had said, “It is of Him, that we conceive a thought that’s fit to benefit Souls: It is of Him, that that benefit comes successful to any man’s Conversion. Every Saint is *the Epistle of Christ* Ver. 3. ministered by us, who are also enabled by him so to minister: By *his anointing* we are prepared Instruments; by *his efficacious Power* our Preparations are *effectual.*”

HE that trusteth in himself, will find his Work *unapt*, and his Labours justly *blasted*. The Attempts of such discover their Ignorance of the *men* they deal with, and the *matters* they deal about, as well as Unacquaintedness with *themselves*. We call to *the Dead*, that they should live a Spiritual Life? And what are *we*? where’s the Virtue and Might in us or them, to make them rise? If it be not a Divine Power we rely on, *Prayer* and *Thanksgivings* to God for *Success* are undue and needless;


SERM. needless; for these argue some effectual  
 Communications from him, which exceed  
 the Creatures Ability.

BUT who does not feel by his own In-  
 z Cor. iv. 7. sufficiency, that we have this Treasure in  
 Earthen Vessels, that the Excellency of the  
 Power may be of God, and not of us? And  
 therefore, undertake no Part of your Duty,  
 nor any Preparations for it, without Prayer  
 for his Help, and that from a Heart re-  
 nouncing all Self-Confidence.

*Inf.* 4. THE best accomplished Mini-  
 ster may find room for Improvement.

AFTER all our Experience and Attain-  
 ments we have Cause still to say, *Who is*  
*sufficient for these things?* Yea, the better  
 qualified we are, the livelier Apprehen-  
 sions have we of our own Insufficiency,  
 which are a Motive to be constantly im-  
 proving: Whereas he that thinks himself  
*perfectly fit*, is the most unfit, and like to  
 continue so. Timothy had the advantage  
 of knowing the Scriptures from a Child,  
 by a good Education; he enjoyed great  
 Assistance by Paul's Converse; he was  
 ordained by him in conjunction with the  
 Presbytery; and as a further Instance of  
 his Eminency, he was highly intrusted as  
 an Evangelist: Nevertheless he was to  
 give attendance to reading, to exhortation,  
 to doctrine; to meditate on these things, and  
 give himself wholly to them; that his pro-  
 fitting might appear to all, or in all things.

The

The greatest Excellencies of Light and SERM. Grace, and the highest Measures attain- I. able, will find occasion for Use, and ex- ceed not the Merits of this Office.

*Inf.* 5. PEOPLE have great reason to support their Ministers, and not add to their Burden.

OUR Blessed Lord has considered *our Frame*, and appointed Relief for us, by what he enjoined as *the People's Duty*; which, if discharged, would not only prevent much of our Hardships, but comfort us in our Work. Hereof I would mind you, who have chosen *him* to become *your Pastor*, who is now to be ordained. Pray I Thess. v. for him; or you'll be blameable, if his <sup>25.</sup> Labours are not suited to your Benefit. Provide for him things necessary for his I Cor. ix. Subsistence; or you are accessary to those <sup>7, 11.</sup> Distractions, which unfit him for his Work; as also chargeable with Injustice, in with-holding what is *your Debt*, and not a Boon. Profit by him; or he will be dejected under all your Encouragements: If you do not reverence him, his Endeavours will be too much despised to avail you; if you do not obey him in what he Heb. xiii. enjoins by Christ's Authority, you rebel <sup>17.</sup> against a plain Command, and it will not be profitable but hurtful to your selves. Be tender of his Reputation, which Satan will not be wanting to attack; though men little consider, how that Enemy is served, and

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SERM. and the Work of Christ obstructed, as  
 I. well as the edifying Influence of the Word  
 hindered, by *asperſing Miniſters* ; all which  
 you counter-aſt, when you vindicate his  
 Reputation.

DID you know the Burden, the Temp-  
 tations, the ſollicitous and aking Hearts of  
*Miniſters*, Pity to them, and a Regard to  
 your own Souls Intereſt, would incline  
 you to be more forward in *your Duty to-*  
*wards them*, than in obſerving their In-  
 firmities, and aggravating their Trouble.

Pſal. cv. The worſt men God charged, to *do his*  
 15. *Prophets no harm* : But if you would *find*  
*mercy in the Day of the Lord*, you muſt  
 2 Tim. i. *reſreſh them, and not be aſhamed of their*  
 16, 18. *Chain*, when they are perſecuted by the  
 Wicked.

I SHALL conclude with an *Exhortation*  
 to you who are ordained.

THIS Sacred Office you have under-  
 taken : Your *Qualifications* have been  
 judged *ſufficient*, (upon Trial, and full  
 Proof,) by thoſe *Preſbyters* who inveſt you  
 in this Office, as *Inſtruments* of Convey-  
 ance. And *this Church* has called you to  
 the more ſtated Execution of this Office  
 among them, as *their Paſtor* in a ſpecial  
 manner, though a *Minifter of the Catho-*  
*lick Church*. What I ſhall ſay to you in  
 particular, will tend,

(1.) To

(1.) To fix upon your Conscience what SERM. may stir you up at all times, and in all things, to execute your Office *worthily*. I.

My whole Discourse is so adapted to this Purpose, that you *cannot be negligent* if you faithfully apply it to your self. And I charge you in the Sight of God, who quick-1 Tim. vi. 13, 14. neth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good Confession; that you keep this Commandment without Spot, unrebukable, until the appearing of our Lord Jesus Christ. Forget not, neglect not, what you have heard. Remember, you are a Minister of Christ by *special Dedication*, and by his Commission. What you do, do it *faithfully* as unto him, and as one shortly to render an Account. Dare to say nothing in the Name of Christ, but what you believe to be *his Mind*; and preach that, in no other Manner, than what is directed by a true Zeal for his Glory, and most tends to the Salvation of your Hearers; for it will be Bitterness at last, to reflect on your having *trifled* in a Work on which so much depends. Feel, and live, what you preach; and in your whole Behaviour, lay up for comfortable Reviews at Death and Judgment; avoiding whatever would hinder or abate your *rejoicing in the Testimony of your Conscience*,2 Cor. i. 12. that in *Simplicity and godly Sincerity*, not with *fleshy Wisdom*, but by the Grace of God, you have had your Conversation in the

L I World.

500. *The Importance and Difficulty*

SERM: *World.* To this End remember, what a

I. *high and difficult Office* you have received; remember, what *depends on it* as to your felt and many others, and that the *jealous Eye of God* is upon your Spirit, Designs, and Actings. Forget not the *Solemnity of this Day*, and the *Exercise* of your own Mind therein. Call oft to mind what *Vows of God* are upon you. Upon all momentous Occasions ask your self, “ Is this becoming the *Profession* I made? “ Does it answer the *Engagements* I put my Soul under, the *Prayers* sent up in my Behalf, and the *solemn Charge* Christ laid upon me by his Minister?” Let me add a few words;

Rev. ii.  
18, 19.

(2.) To *strengthen and encourage* your Heart in the worthy Discharge of your Office.

I GRANT, you are called to *hard and awful Work*, and it may be *costly*. But Christ hath sufficiently provided against Despondency; and in his Name I require you, to be *well satisfied* with your Work, and the Provision he has made to carry you through the hardships of it. You have already heard, what he requires of *your People* for your Support. And you will find, besides, in many other things, that he has very agreeably prepared for your relief.

SHALL you meet with *Contempt* from the World? Then consider, your Employ is the *greatest Honour that can be put upon*



upon Man; you are an *Angel* by Office; SERM.  
 you are anointed an Instrument to plant I.  
*the Heavens*, and to serve the *greatest Pur-*  
*poses* of our Lord on Earth. }

WHEN you are exposed to *Danger*, it may well compose your Heart, that Christ *holdeth the Stars* (that is, his Ministers,) in Rev. ii. 1.  
*his Right hand*, and none can pluck them thence; if any hurt them, they must strike them there: And therefore you can suffer nothing, but what he permits for gracious Ends; and from *destructive Evils* you are altogether *safe*; but your Enemies, however great, will pay dear for their Attempt.

WHEN you meet with strong, or many *Opposers*, remember what was said to the Prophet; *Gird up thy Loins, and speak* Jer. i. 17, 18.  
*unto them all that I command thee; be not dismayed at their Faces: For behold, I have made thee this Day a defended City, and an Iron Pillar, and brazen Walls against the whole Land, against the Kings, the Princes, the Priests, and the People of the Land.* God by this Text has sometimes spirited me to a contempt of Opposition.

WHEN a Prospect of *Unsuccessfulness* afflicts you, remember, it's the Concern of the *Almighty* you are engaged in: He is the God of the *Spirits of all Flesh*, he will make the *People willing in the Day of* Psal. cx.  
*his Power.* His Word shall not return 3.  
*void, but shall accomplish that which he* Isa. lv.  
11.

SERM. *pleases, and it shall prosper in the thing*  
 I. *whereunto be sent it : And whatever be the*  
 Event, you are unto God a sweet Savour of  
 2 Cor. ii. *Christ.*  
 15.


WHEN your hard Labour, Difficulties, Self-denial, and Trials are *most irksome* ; consider, your Reward will be proportioned to all this. If the Aspect of *present things* deject you, look at those *unseen things* which are eternal, that far more exceeding and eternal Weight of Glory ; and hereby, under the heaviest Burthen you will not faint, but though your outward man perish, your inward man will be renewed day by day.

2 Cor. iv. 16, 17, 18.

I CANNOT instance every Case, but you'll find all provided for in that one blessed Promise, *Lo, I am with you always, even to the end of the World.* The Officers he employs in every Age, are still entitled to the benefit of *this Promise*, as well as those of the First Age. See therefore, that you keep your Mind believingly attentive to this always : *Lo, I am with you*, to qualify and succeed you, in whatever Work I call you to : *Lo, I am with you*, to comfort you by my Presence and Spirit, when your hearts are grieved : *Lo, I am with you*, to defend and strengthen you in every Trial, though *all men forsake you* ; and while He stands with you, there can be no just Cause of Fear or Faintness ; You'll need no other Encouragement ;

Mat. xxviii. 20.

2 Tim. iv. 16, 17, 18.

agement ; and as you may be sure, you SERM.  
never shall want this, if you continue **I.**  
Faithful, so hereupon you may conclude,   
*the Lord shall deliver me from every evil*  
*Work, and will preserve me unto his hea-*  
*venly Kingdom.*





THE  
NATURE and NECESSITY  
OF A  
Gospel-Ministry.

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COL. iv. 17.

*Say to Archippus, Take heed to the Ministry which thou hast received in the Lord, that thou fulfil it.*

SERM.  
II.

Rev. iii.  
6, 13.



WHEN Christ spake singly to one Church, he adds, *He that hath an Ear, let him hear what the Spirit saith unto the Churches.* I may so apply the Text, to *all you* in the Ministry; and what was given in charge to one, I say to each of you, *Take heed to the Ministry you have received in the Lord, that you fulfil it*: For it is *your Concern* as truly as *his* in my Text, and is recorded for common Use.

WHAT

WHAT *Archippus* was besides a *Mini-SERM.*  
*ster*, and *St. Paul's Fellow-Soldier*, we II.  
read not. Whether his Negligence was  
tacitly *reproved*, is not so certain, as that *Philem.*  
*this Caution* is necessary for every Mini-  
*ster*. Nor is it so much matter, *who* was to  
speak to him, as that *the Spirit of God*, by  
the Apostle, sent him this Message, and  
directs the same *to us* in the same Office.  
*ver. 2.*

THE words are *a Charge to Ministers*;  
wherein you find,

(I.) THE principal Matter of the  
Charge, *Fulfil the Ministry thou hast re-*  
*ceived in the Lord.* And,

(2.) A NECESSARY Duty subservient  
to it, *Take heed to the Ministry: βλέπε, see*  
*to*, and *consider this Office*, and the Man-  
ner of your *Performances* in the Execution  
of it; as also, retain an *awakened Sense* of  
the Necessity of fulfilling it.

*Observ.* MINISTERS of the Gospel are  
*charged* by the Lord, to *take such heed to*  
*the Ministry* they have *received* in him, as  
to *fulfil it*.

I SHALL treat of Four Things, which  
will comprehend the Scope of this Obser-  
vation.

I. WHAT *this Ministry* is, which is to  
be regarded and fulfilled.

II. IN what respects it is *in the Lord*  
that Men *receive it*.

SERM. III. WHAT it is to fulfil the Ministry

II. so received.

IV. WHAT it is to *take heed* to do so :  
And then *apply* the whole.

Qu, I. WHAT *this Ministry* is, which is to be regarded and fulfilled? I answer,

I. IT is not every *occasional Service*; though sometimes that's intended by the word.

Acts xii. 25. Thus it is said, that *Barnabas and Saul returned from Jerusalem, when they had fulfilled their Ministry*; that is, had delivered *the Relief, which the Disciples sent by them to the Elders for the Brethren in Judea.*—Nor is the Service here intended, that *Trust* committed to *Magistrates*; who yet are called *Ministers*, as they by *Coercion* serve a common Good in a *civil Capacity.*—*Angels* also are employed in a *Ministry to the Heirs of Salvation*; and they, executing *Divine Purposes* in a way of *Judgment or Mercy*, are called *God's Ministers*, as connoting their *obediential Observance of his Will.* But tho' these blessed Spirits are oftner useful to us, and in more Instances than we observe, yet *our Ministry* in the *Text* is of a distinct Sort.

2. THE *Ministry* is a term that is oft put for the *proper Service of Officers* appointed by God for *sacred work* in his Church.

UNDER the *Old Testament* it's applied to SERM.  
the *Priests* and *Levites*, and notes the II.  
same as is expressed by the word *λεττεργια*.  
In the *New Testament* it's used in a *general*  
*Sense*, common to all *Church-Officers* :  
*He gave some Apostles, and some Prophets,*  
*and some Evangelists, and some Pastors and*  
*Teachers, for the perfecting of the Saints,*  
*for the work of the Ministry, for the edi-*  
*fying of the Body of Christ.*

THE *Ministry* is mentioned as a *Trust*  
*common to all Church-Officers*, as to its *Au-*  
*thor, End, Interest, and some degree of*  
*Qualifications and Duty.*—This *Charac-*  
*ter* is applied to *extraordinary Officers*,  
*viz. the Apostles* ; as where it is said, *He*  
*was numbered with us, and had obtained*  
*part of this Ministry.* And thus *St. Paul*  
*thanketh Christ Jesus, who enabled him,*  
*and put him into the Ministry* ; that is, into  
the *Office of an Apostle*, to be inspired,  
employed, and assisted as such.—It's ap-  
plied also to *Evangelists*, who were *ex-*  
*traordinary Officers.* So *St. Paul* chargeth  
*Timothy, to do the work of an Evangelist,*  
and *make full Proof of his Ministry* ; that  
is, “ To the utmost of *thy extraordinary*  
“ *Gifts* assist us *Apostles*, in publishing  
“ the *Gospel*, and erecting *Churches* every  
“ where, without a *fixed Pastoral Rela-*  
“ *tion to any.*” But besides this,

THE *Ministry* is ascribed to *ordinary*  
*Officers, viz. Presbyters.* The *Text* re-  
speets

Num. iv.  
12, 47.  
Heb. ix.  
21.  
Eph. iv.  
11, 12.

Acts i. 17.

1 Tim. i.  
12.

2 Tim. iv.  
5.

SERM. II. *pects this in a special manner; for there appears no Reason to account Archippus more than a Presbyter, and scarce any do think him to be less.*

As for *Deacons*, they have an Office terminating on *the Poor*, as their proper Objects; their Work is to minister Supplies to them: For to this End the Office was instituted, *to serve Tables*, and not to *preach the Gospel*; and therefore such *Deacons* as *preached*, did it not by Virtue of *that Office*, but as Persons *extraordinarily* called thereto. We may be further convinced hereof, by the *Qualifications of this Office*, compared with what is required in such as are to *labour in the word and doctrine*. As their Work differs, so all that's enjoined to give a *Fitness* for the *Deacon's Office*, is short of what's necessary in every one, who is to be ordained to *minister in the Gospel*. Nor will the contrary be proved, by the word *διακονος* being applied to some who were *Ministers* of the Gospel; as *Tychicus*, who is called a *faithful Minister, and fellow-Servant in the Lord*, and a *faithful Minister in the Lord*: For the same word *διακονος* is ascribed to our Lord *Jesus Christ*, who was a *Minister of the Circumcision*; and to *Paul* also, and *Apollus*, *Ministers by whom you believed*; yea, to *Women*, as *Phœbe*.

3. THE *Ministry* to be regarded and fulfilled



fulfilled by us, is that to which the *Office of* SERM. *Presbyters* authorizeth and obligeth us. II.

WHAT was peculiar to the *Apostles* or *Evangelists*, is above us; what's proper to *Deacons* only, reacheth not our Function, nor are we to intermeddle therein, otherwise than as a higher Office may include a lower. Every Office in the Church of Christ, must be appointed by him; or no special Work, Authority, or Obligation, do attend such as are invested in that Office, as *Ministers of Christ*.

THAT we may the better apprehend this, I shall treat thereof in the following Particulars.

[I.] THE Lord Jesus has instituted the Office of *Presbyters*.

As Head of the Church, he had *Authority* to appoint, and a *Fulness* to qualify Men for this Office. His *Apostles* were his inspired Instruments, to testify his Resurrection as Eye-Witnesses, and infallibly to signify his Will; so that what they, under the conduct of his Spirit, instituted in his Name, that our Lord Jesus appointed. Paul and Barnabas ordained Elders, Acts xiv. *πρεσβυτερος*, in every Church; and such God set in the Church, first *Apostles*, then *Prophets*, then *Teachers*: And the Holy Ghost is said to have made these Elders *Overseers* or *Bishops of the Flock*, to feed the Church of God, which he hath purchased with his

Acts xiv.

23.  
1 Cor. xii.  
28.

Acts xx.

28.

SERM. *own Blood : He, that is to say, Christ Je-*  
 II. *sus, who is God as well as Man. Also,*  
 Eph. iv. *He gave some Apostles, some Prophets, and*  
 II. *some Evangelists, and some Pastors and*  
*Teachers. Whatever is objected against*  
*Christ's instituting this Office, must over-*  
*throw the New-Testament, and thereby*  
*all Christianity ; and whoever would put*  
*an end to this Office, unless they shew*  
*where Christ disannull'd it, or who shall*  
*erect any other sacred Officer without his*  
*Commission, they usurp his Authority, and*  
*divest him of his peculiar Right.*

[2.] THE *Wisdom* of Christ, and his *tender Care* for this World, are much expressed in the Appointment of *this Office*, to be a *standing Ordinance* in the Christian Church.

THE *extraordinary Officers* ceased, when the Scripture-Canon was finished, and the Gospel published and confirmed sufficiently by miraculous Gifts and Operations, and so many Churches planted as were sufficient for the propagation of Christianity among *Jews* and *Gentiles*. As the *Continuance* of them was *necessary*, 'till these things were effected; so when our Lord thought meet to make no further Use of these *extraordinary Officers*, he was pleased to treat with Men by more *ordinary Means*; and saw, in this Case, the Use and Benefit of a *standing Gospel-Ministry*,

Ministry, which therefore he appointed to SERM.  
continue. II.

NOR do they consider the State of Mankind, who discern not *the Necessity* of some Men's being *invested in an Office*, that should *authorize and bind them to it* as their proper Business. For the State of this World had been next to *hopeless*, if none had been *appointed by Office* to endeavour Men's *Conversion*; and the Church had been *in danger*, if left *without all Officers*, to seal the Covenant-Blessings, and further *edify those* by Doctrine, who were converted; as also to exercise *Church-Discipline* toward such, whose Scandals or Recovery should make it needful.

Few had undertaken such difficult exposing Work, if *none* had been *obliged*; nor had publick Administrations by the hands of any been much *regarded*, when all wanted *an Authority* by a Divine Mission to *act as the Ministers of Christ*; whereas, acting *by Office* in the Name of Christ, their Transactions with men according to his Will, do make *deeper Impressions* on the Conscience, and their Office gives a greater Assurance *to themselves*, from his special Presence and Help attending it.

THE Holy Ghost saith, *How shall they* Rom. x.  
*preach, except they be sent?* *How shall they,* 15.  
to any great Purpose? *How will they,*  
with any good Heart? *How dare they,*  
with Hope of Impunity?

SERM. Obj. I KNOW, it is surmised, “ that  
 II. “ Men’s *Poverty*, and the *Profit* and *Honour* which Ministers receive, will *incline them* to this Work, without the  
 “ *Obligation* of an Office.”

Sol. I SHALL not mention in Reply to this, that *Poverty* and *Contempt* are in this Case more frequent to *discourage* men. But supposing these Invitations of *Profit* and *Honour*, it ought to be considered, that both proceed from an *Apprehension*, that they are by Office *the Ministers of Christ*. For did all People think, these *Preachers* were not *sent by him*, and that they administered Sacraments no more *in the Name of Christ* than any other Men who pretended to *no Office*, their envied *Profit* and *Honour* would soon prove too inconsiderable to *invite* the unobliged, or to *encourage* Preparatory Studies. Yea, they would be so poor and contemptible, as to *discourage the Unsent*, who now usurpingly intermeddle in the Ministry from horrid Pride ; because they see *the Office* still appears to retain *some Honour* in the World.

So that whatever is pretended, they who would *nullify the Ministerial Office*, truly design, that the Gospel should *not at all be preached*, nor have *any good Effect* to the propagation of *Christianity*. They contend for the Employ of *the Uncalled*, (whom *the Unqualified* will soon follow,) and would *exclude Ministers* from being  
 the

the *Officers of Christ* ; though all impartial men know, that *Christ's appointing* the essential *Qualifications* and peculiar *Duties* of, and *double Honour* to the *stated Labourers in the word*, connotes, that they are to *act by Office* : But the Intention of profane Men is to bring *the Office* into such *Contempt*, as all shall be *ashamed* to undertake it, and none be *unprejudiced* against receiving *Spiritual Benefit* by a *Gospel-Ministry*.

SERM.

II.



To obviate this evil Design, consider, if *Christ* had left his *Church without standing Officers*, it had been as *Flocks without Shepherds*, as *large Families without Stewards*, as *Cities without Watchmen*, as *Schools without Teachers*, and as *Societies*, by him instituted to be perpetuated for the greatest *Ends, without Rulers* ; tho' no *Societies* be so tempted to run into *Confusion*, nor their *Disorders* so scandalous and fatal to his *Interest*.

BUT if *Divine Revelation* is to be credited, our *Lord* has *provided Officers* to act in *Subordination* to himself *in all these several Respects* ; and *Presbyters* are variously denominated, as *by Office* related to *Churches*, under those different *Appellations*. They are *Pastors* of the *Flock*, under him *the great Shepherd* ; they are *Stewards* of his *Family* ; they are *Watchmen, Teachers*, and *Rulers*. They have *Duties* enjoined them, answerable to these *Names* ; and *Christ* has commanded the  
*People's*

SECT. II. *People's Regards* for them, as acting in such Relations to them. Who ever makes Account of Spiritual Blessings, will thankfully confess, that when Christ ascended,

*Apostles, Prophets, and Evangelists*, were great Gifts to men; and when these were removed, that *Pastors and Teachers* were also great Gifts to men, who after the Foundation was laid by the former, are to enlarge and edify the Church from Age to Age.

AGAINST *this Office* the Devil has the greatest Spite, and therefore to his utmost influenceth Persons from every Quarter to attempt its Extirpation. The Profane, the Enthusiast, the Politician, can meet in this Point for very opposite Ends. Nor is he remiss in tempting Ministers, to expose by Scandals, and to abuse this Office, by assuming a Power not belonging to them. This ought to be bewailed, as the Enemies greatest Advantage; but yet that they should make this Use of it, is most unreasonable: For is the Office bad, because its Sacredness makes the Crimes of Ministers the more dishonourable, and lesser Faults in them to appear Enormities? Or, why ought this Office more than others to be extinguished, because some men abuse it? Has not Magistracy (yea, all Sorts of it,) been abused? And if that's an Ordinance, that must not cease because of Abuses; neither ought this, which is at least as

*useful*

useful to Mankind, and more necessary to the Ends of Religion ; and is most safely guarded against Abuses by its holy Rules, if they be observed. SERM. II.

CONSIDER further, that the Lord Jesus had put the *Christian Church in a worse Case* than the *Jewish Church*, if he had not appointed a *Ministry* to continue to the End. For the *Jewish Church* had the *Priests* to expound the Law, to bless the People, to manage Church-Censures, and to lead in their Worship ; these things belonged to their Office, as truly as offering *Sacrifices*. Now the *Christian Church* has in all Ages as great need of the like Helps ; for *human Nature* is subject to the same Temptations, and retains the same corrupt Inclinations and Weaknesses, as formerly ; and such Helps are now as apt to redress them : Yea, the *Christian Church*, after an End to extraordinary Gifts, stands in greater need of these Helps ; for its Extent is to various Nations, and it has not the *Urim and Thummim* to direct, and extraordinary Revelations by Angels and Prophets to teach, reprove, and reform them, as God afforded to the *Jewish Church* : And further, the *Christian Church* is forewarned of greater Dangers by various Hereticks, and by the very long Reign and Rage of *Antichrist*. By such Things we see the greater Necessity of a standing Ministry in the *Christian Church*.

SERM. NOR can we think, our Lord, who intended the *Christian Church* to be *more glorious* in Light, Purity, Extent, Order and Beauty, should suffer it to be *less furnished* with Helps necessary thereto. He *was faithful*, as he, *whose House the Church is*; and therefore would not leave it without necessary Laws and Officers.

Heb. iii.  
2, 6.

*Obj.* IF any should plead, “that the *Perfection of the Gospel*, as to Doctrines and Articles of Faith, renders this *stated Office needless*.”

*Sol.* I ANSWER, That the *ordinary Priesthood* under the Law was by *Office* to explain and maintain many Revelations of *Divine Truth*, which were as plainly discovered as most Articles of *Gospel-Doctrines* now; and moreover, in the *Gospel-Church* there ought to be a *Divine Worship* in Christ's Name, a *godly Discipline*, and a *holy Conversation*, as well as *Articles of Faith*. As therefore there's the *same Necessity* for divinely revealed *Rules* about these in the *Christian State* as in the *Jewish*: So the *Perfection* of those revealed *Rules* will no more be an Argument, that *Gospel-Ministers* are now *needless*, than that the *Priests* were then so as to *this part* of their Office: For they had the most plain Revelation recorded, as to the minutest things about *Worship*, and as to the greatest parts of *Discipline* and *Conversation*. It's said by *Matachi*, the last Sa-  
cred



cred Penman of the Old Testament, *The* SERM.  
*Priest's Lips should keep Knowledge, and* II.  
*they should seek the Law at his mouth, for* Mal. ii. 7.  
*he is the Messenger of the Lord of Hosts.*

This is said, not only after *Moses's* death, but after all the Discoveries by the rest of the inspired Prophets in the Old Testament; yet they must seek the Law at the Priest's mouth, and improve in Knowledge by his Instruction, which he was by Office to be fitted for and exercised in.

THE Jewish People had also the Law of Nature, yea, and this explained by Revelation; they had also many positive Laws, with other Truths plainly revealed: Nevertheless God was kinder to them, in granting this Help from the Priests, than the profanely arrogant will now account him to the Christian Church, under equal, yea, greater Necessity. Nay, what God threatens as the sorest Judgment, these contend for as a Privilege, viz. that God should remove the Church's Candlestick, by Rev. ii. 5. taking away its Teachers which give Light, and should no longer hold the Stars in his Right hand for the People's Benefit.

I MIGHT further prove this standing Ministry in the Church, by the Old Testament Prophecies, and St. John's Revelation, as to the last Times of the Christian Church. And I might also shew, that as Paul ordained Presbyters; so when he prophesied, that after his death Wolves

SERM. *would enter in to devour the Flock, he*  
 II. *tells them, the Holy Ghost had made them*  
 ~~~~~  
 Acts xx. *Overseers, to watch that the Flock be not*
 28, 29. *devoured by these erroneous Wolves. Nor*
 1 Tim. v. *does he only charge Timothy, to avoid*
 21, 22. *Partiality in the Ordination of Presbyters,*
that none might then want the appointed
Qualifications; but he has an Eye beyond
that Age; for he enjoins, when he was
dying, that the ordained at that Time
should be able to perpetuate the Office, by
qualifying such as were to succeed them;
 2 Tim. *being able to teach others also, to whom*
 ii. 2. *they were to commit what things were com-*
mitted to them, as Officers in trust. St.
John also in his very old Age, after the
other Apostles Death, addresseth his Mes-
sage to the Presbyters (called the Angels)
of the Seven Churches, as the standing
Officers of those Churches, and likely to
be so after his Departure; yea, to be so in
all the several Periods of the visible Church
to the End of the World; according to the
Sense of Dr. More and others, concerning
those Epistles.

[3.] THE *Work* belonging to this Mini-
 stry is *various*.

EVERY *Office* implies *Duty* and *Busi-*
ness; and *this* in a more especial manner.
 1 Tim. *He that desireth the Office of a Bishop,*
 iii. 1. *desireth a good Work. What this Work*
is, may be collected from the Titles given

to Ministers, from the *Duties* enjoined SERM.
 them as such, from the Encouragements II.
 and *Praise* of what they as *Officers* per-
 formed, and from the *Reproofs* and *Treats*
 against them for Neglects and Omissions.

THEY are to *feed the Flock*, taking the I Pet. v.
Over-sight thereof: Which, as most grant, 2.
 includes the preaching of the *Word*, the
 administration of *Sacraments*, leading in
 Church-Assemblies as *Guides*, presiding in
 the Management of Church-Censures as
Rulers, and giving publick notice of
 impending Judgments and Dangers as
Watchmen. These, and much more, be-
 long to *ordinary Pastors* for the *edifying of*
the Body, both by *multiplying* its Members
 by Conversions, and *improving* them in
 Light, Holiness, and Comfort; that so they
 may be *established in the Truth*, may honour
 Christ by their *Walk*, and may become
 meet for the *Heavenly State*.

THEY are also *in Conjunction* with other
Presbyters, to *ordain* the *Qualified to the*
same Office: For the Office was to *conti-*
nue, as we heard before; and the *Quali-*
fications of those that were to be invested
 in it, being *fixed* by the Spirit of Christ,
 some or other must *judge*, whether the
Person willing to accept of the Office *be*
qualified, and in the Name of Christ *invest*
 the Person therein; unless Self-conceited-
 ness be allowed, as the fittest Standard.

WHEN *extraordinary Officers* ceased,

SERM. they who were *fittest* to judge, and *most*

II. concerned to preserve a fit and able Mini-

stry, were those *ordinary Officers* who were appointed to be *Watchmen* and *Rulers* in the Church, which appears by Sacred Writ to be no other than *Presbyters*.

These are they, who in the Apostle's Time *ordained Timothy*; or no tolerable Sense

1 Tim. iv. can be put on those Words, *with the laying on of the hands of the Presbytery*. For

14. we no where read, that *the Holy Ghost* was ever given *by the hands of any* who had not an *extraordinary Mission*; nor did any

Presbyter join with an *Apostle*, in conferring him on any; though we find him

A&S xix. given *by the hands of Paul* without any other hand, and *by the joint hands* of the

6. A&S viii. Apostles St. Peter and John.

17. NOR is *Timothy* the only recorded Person, on whom *Presbyters* laid hands: For

A&S xiii. they were those *Teachers* who laid their hands on *Paul* and *Barnabas*, when separated to the *Work* to which *the Holy Ghost* had called them. I grant, this was not

to constitute *Paul* an *Apostle*; for that was

Gal. i. 1, not to be *by Men's Instrumentality*, and God had before this created him an *Apostle*:

15. But their performing all the solemn outward *Acts of Ordination* upon his going

to the *Gentiles*, shews the *Necessity* of the *Ordination of others* upon their *first undertaking* of Ministerial Work, and that it

belongs to *Teachers* or *Presbyters* to perform those

those

those solemn Actions by which they are SERM.
to be *ordained* to it. II.

FOR if it was *fit* that an *Apostle* should
be *separated* to this *occasional Work*, it must
be very *unsitting* for any who have *no Of-*
fiice, to assume the *stated Work* and *Office*
without being *separated* thereto: Nor can
we doubt, but that if *Paul* and *Barnabas*
had not received an *Office* before, these *so-*
lemn Acts performed by *those Teachers* had
been an *Ordination* of them to *their own*
Office at least; if not also designed (as *Dr.*
Lightfoot thinks,) for a *Platform* of or-
daining Ministers to the *Church* of the
Gentiles. Vol. i.
P. 289.

WE read also, that *Barnabas* with Acts xiv.
23.
Paul *ordained Elders* [*Presbyters*] *in every*
Church. That *Barnabas* was not an *A-*
postle, we are sure; that he was a *Prophet* Acts xiii.
1.
or *Teacher*, before he was sent to the *Gen-*
tiles, is evident; and that *Prophets* are
distinct *Gifts* from *Apostles* and *Evange-*
lists, as also *Teachers* from each of them, I Cor. xii.
28. and
Eph. iv.
11.
is expressed. Therefore such as think he
was one of the *Seventy*, and that *Presby-*
ters succeed them, must grant the inhe-
rent *Right* of *Presbyters* to *ordain Elders*.
And such as think him an *Evangelist* by
the fore said *Separation*, if they should
(with some others) judge that *Presbyters*
succeed *them*, as the *Apostles* are succeed-
ed by *Bishops*, these must grant *Presbyters*
have the *Power* of *Ordination*, seeing

SERM. *Barnabas, Timothy, and Titus* had that
II. Power.

To deny the *Validity* of *Ordinations* by *Presbyters*, is the way to reject the *Necessity* of *all Ordinations* by any, since *extraordinary Officers* were at an *End*; (so it is, and will be, improved by the *Enemies* of a *Gospel-Ministry*;) for the *Scriptures* inform us of *no ordinary Officers* appointed for the *Christian Church*, *above Presbyters*. These have indeed *divers Titles*; but the *same Office* is expressed by these several *Titles* of *Presbyters, Pastors, Teachers, Rulers, Ministers, Bishops, &c.* The *Name, the Qualifications, the Work, the Power, the Reward, the Honour, the Trust*, are *the same*.

THIS is expressed with a *Plainness*, as to the *Identity* of the *Scripture-Bishop* and *Presbyter*, as if it were designed by *Prophecy* to be a *Precaution* against the ensuing *mischiefs* of making them different *Offices*. And so it was, that *Peter* and *John* called themselves *Presbyters*, and not *Bishops*.

WHEN *Paul* had called the *Presbyters* of the *Church* of *Ephesus* to *Miletus*, he chargeth them, saying, *Take heed to all the Flock, over which the Holy Ghost hath made you Bishops, to feed the Church of God.* Here *Work* and *Name* are *common*. The same *Apostle* tells *Titus*, *I left thee in Crete, to ordain Presbyters in every*

1 Pet. v.

1.

3 John 1.

Acts xx.

17, 28.

Tit. i. 5,

6, 7.


every City; if any be blameless, &c. For a SERM.
 Bishop must be blameless, &c. Here the II.
 Names are synonymous, and the *Qualifica-*
tions the same. Yea, the *Reason* assigned
 why the *Presbyter* must be blameless, &c.
 is, because a *Bishop* must be blameless, as
 the *Steward of God*. Indeed, had it been
 said, that a *Bishop* must be blameless, &c.
 because a *Presbyter* must be so; it might
 have been, by proper Reasoning, consistent
 with the *Bishop's Superiority* in Office, as
 therefore the *more obliged*: But as they are
 placed, the *Identity* of the *Bishop* and the
Presbyters is the highest that can be prov-
 ed in his Favour.

THE Apostle *Peter* exhorts the *Presby-* I Pet. v.
ters to feed the Flock, &c. and to act the 1, 2.
Bishop's Office towards it. St. Paul indeed
 appoints what the *Qualifications* of such I Tim. iii.
 must be, whom *Timothy* was to ordain
Bishops and *Deacons*, but mentions not any
Qualification of a *Presbyter*: But this was
 not, because the *Presbyter* had no Office,
 for he mentions a *Consistory* of them who I Tim.
 ordained him, and forbids him to rebuke a iv. 14.
Presbyter; yea he requires, that the *Pres-* I Tim. v.
byters who rule well, be counted worthy of 1, 17.
 double Honour: Nor was it, because it
 mattered not how the *Presbyter* was quali-
 fied; for he was of greater Influence for the
 Weal or Hurt of the Church, than *Dea-*
cons; and his *Qualifications* are stated in
 his Epistle to *Titus*. But the true Reason
 was,

SERM. was, because the *Bishop* and the *Presbyter*
 II. had the *same Office*, and therefore the
 ~~~~~ *same Qualifications* were requisite. And  
 this is the more evident, because the Qua-  
 lifications of the *Bishop* here *do not exceed*  
 those of the *Presbyter* in *Titus*; and in  
 the little wherein they differ, *lower Abi-*  
*lities* are required in him when called *Bi-*  
*shop*. But least the Hint about *ruling*  
 might argue *an Imparity*, he prevents that  
 with advantage to the *Presbyter*, saying,  
 1 Tim. v. *Let the Presbyters that rule well, be count-*  
 17. *ed worthy of double Honour; especially, they*  
*who labour in the word and doctrine: And*  
 Ver. 19. *against a Presbyter receive not an Accu-*  
*sation, but before two or three Witnesses.*  
 Here the *Presbyter* is to rule, and is espe-  
 cially worthy of *double Honour*, if he labour  
 in the word and doctrine: And because by  
 his *ruling* and *preaching*, many would be  
 irritated, and the Devil provoked, *no Ac-*  
*cusation* should be received against him  
 Phil. i. 1. *under two Witnesses.* At *Philippi* also, *no*  
*Officers* are greeted but *Bishops* and *Deacons*.

MUCH more might be produced; but  
 this may do more than convince us, that  
 if the Holy Ghost had laid such a Stress on  
 the *Superiority of Bishops*, as to *unchurch*  
 so many Christian Flocks, and *silence* to  
 many qualified Persons, who have oppor-  
 tunity to preach the Gospel, merely be-  
 cause *not ordained* by them called *Bishops*;  
 that Holy One was too good and wise to  
 have



have said *ſo much* in the Scriptures, to SERM. signify a *Parity* between the *Biſhop* and II. *Preſbyter*; and to ſay nothing, that carries *greater Evidence*, nor *equal*, no, nor *any Evidence*, of their *Imparity*. 

WHATSOEVER is pretended as a Change *after* the Canon of the Scripture was finiſhed, affects not any who believe the *Sufficiency* of the *Scripture-Rule* to make *the man of God perfect*, and deny the *Va-* 2 Tim. iii. *lidity* of any *ſacred Office*, instituted without 17. the plain Authority of *Divine Revelation*.

NOR, (if a Sermon admitted,) were it hard to prove, that for ſome Centuries, the *Biſhops then mentioned*, pretended not to the *Episcopacy ſince aſſumed*; viz. a *Pastoral Superiority* over *many Flocks*, and over their *Preſbyters*, who *ſtatedly* adminiſter the Lord's Supper among them. Theſe *latter Prelates* indeed, retain the *ſame Name* with thoſe *Biſhops* to whom it was at firſt appropriated; but *in all Essentials* thoſe *Biſhops* retained the true *Office of Preſbyters*, and acted not beyond it; tho' others of the *ſame Office* joined with them, did ſometimes in a *few ſmaller things abate its Exerciſe*, as our *Biſhops* do when *Diſcipline* is exerciſed by the *Lay-Chancellor*.

AND no leſs eaſy were it to account, *how* it was poſſible for *this Change* to be made, both *very early*, and without *much Obſervation*; conſidering the *Circumſtances* of  
of

SERM. of the Ministers and Churches of the first  
 II. Ages, and the *gradual* Approaches and Advances of the Change, with the Inclinations of human Nature to Ambition, Covetousness, Dominion, and Slothfulness; as also God's *permitting* these to work, as a Means of the *Rise of Antichrist*, (upon whose Reign and Fall so great a Part of the Affairs of the Christian Church were *prophecied* to depend;) which must be impossible, while *the Parity of Ministers* continued in the Church.

IT may suffice to give some short Account of this Matter; and beginning with what the *Scriptures* assert, I shall proceed to what ensued.

DURING the *Scripture-History* of the State of the Christian Church, we find in Churches *more than one Presbyter*. It was  
 Acts xv. 6. so in *Jerusalem*, and the like in *Ephesus*; for St. Paul sent to *Ephesus*, and called the  
 Acts xx. 17. *Elders of the Church*: (Whence it seems  
 Rev. ii. 1. evident, that the *Angel of the Church of Ephesus*, &c. is to be taken collectively, one for several united, and of the same Power and Trust :) St. James supposeth  
 James v. 14. *several Presbyters* in every Church; and this seems to be the appointed *Rule*, where it was possible; for Paul and Barnabas ordained *Presbyters* in every Church; and to  
 Acts xiv. 23. Tit. i. 5. Titus he saith, *I left thee in Crete, to ordain Presbyters in every City, as I appointed thee.*

IN the Church of *Jerusalem*, some of the *Apostles* and other *extraordinary Officers* oft resided. We also read, that the *Apostles*, *Peter*, *Paul*, and *John*, frequently visited other Churches. And tho' the *Presbyters* were by Office to *teach and rule*, yet they were *subject to them* when present, and were to be determined by their *Direction* when absent; and by the *Evangelists*, who were their *Delegates*. SERM. II.


IN the *greater Churches* we oft meet with *Evangelists*, *Prophets*, and others of *extraordinary Gifts*, (as in *Rome*, *Antioch*, and *Corinth*;) as well as more *stated Teachers*, which the *Presbyters Office* imports. But though many *Divisions* happened by the attempts of *false Teachers* to introduce *Judaism*, or other *Errors*, &c. as also by the *People's Weaknesses*, &c. yet we read not of any *Contest* among the *Presbyters*, or ordinary *Officers*, about *Superiority* or *Imparity* in *Office* or *Power*, except by *Diotrephes*, who was blamed by the *Apostle*, for *loving to have the Pre-eminence*. In this *Posture* the *sacred Canon* describes, and leaves the Churches. Rom. xvi.  
Acts xiii.  
1 Cor.  
im. xiv.  
3 John  
ver. 9.

THE *Apostles* and other *extraordinary Officers*, having ordained *Presbyter-Pastors*, (yea, several, at least in the *greater Churches*;) and this with as much *Evidence* of the *Sameness of Office*, and *Identity of Power*, as the *Case* required; and no recorded *Word* instituting *any higher Office*

SERM. *Office* among those ordinary Officers appointed to *abide* in the Church; *on these*  
 II. *Presbyters* (whose Office was a standing Ordinance,) the Care and Government thereof must devolve, when the *extraordinary Officers* ceased; and *then* they were to act to the *Extent* of that Commission, which described and limited their Office, as to its Work and Power.

BUT as the Office obliged *each single Presbyter* to sundry things, so there were some Matters of such *Difficulty* and *common Concern*, as not to be safely committed to a *fallible single Person*, as each *Presbyter* was. In such Cases the *Presbytery* (made up of united Pastors,) were to be concerned; to which they were directed, not only by the Light of Nature, but by approved Practice in the Apostles Time, as we see in the Ordination of *Timothy*, by the *laying on of the hands of the Presbytery*; and it could not be otherwise, in any Church that had *many Presbyters*. Had men *kept* to this *Presbytery*, much Confusion, ambitious Contests, Abuse of Ecclesiastical Power, and Popery with all its barbarous Villanies, would have been prevented.

THOUGH a *Change* from this, to that *Imparity* which followed, must be very *gradual*, or it had been too notorious to be admitted: Yet those *slow Degrees* under the circumstances of the first Ages are insufficient

insufficient to prove, that this *Imparity* was SERM.  
*from the Beginning*; no, though its Rise II.  
 be not so evident, as those think necessary,   
 who would have us fondly suppose an  
*Imparity in Office* proved, wherever they  
 find a *Bishop* named in the first Ages.  
 They may as well also say, the *Bishop of*  
*Rome* has a right to what he now assu-  
 meth, because *Clemens* was a *Bishop*; who  
 allowed but *two Offices* to remain in the  
 Church by Divine Institution.

THAT the *Imparity* was *not from the*  
*Beginning*, the Holy Scriptures testify:  
 As to the *Possibility* of its Rise and Growth  
*without much Observation*, I shall give the  
 following Account.

WHEN the *extraordinary Officers*, who  
 erected the Churches in *Cities* with *several*  
*Presbyters*, discontinued; these *Presbyters*  
 managed those Affairs which were diffi-  
 cult and of common Concern, by *joint*  
*Counsel* as one Body: Yet some *one of*  
*them* must *moderate* in their Debates, and  
*lead* in the Execution of what was agreed.  
 To this *the most eminent* for Age and Gifts  
 was easily preferred, and continued therein,  
 especially if his Advantages were great,  
 (as the *eldest Pastor*, far excelling in Gifts  
 and Reputation;) and hereby he easily  
 came to wear the most reputable of the  
*Presbyters Titles*, which seems to be that  
 of *Bishop*.

WHEN by their Labours the Christians  
 multiplied

SERM. multiplied in neighbouring Places, *more*

II. *Presbyters* became necessary to visit and teach in those *Chapels of Ease*, that were erected in remote Villages and Towns; (at first by turns, and at last more stately;) but both they and the People for (too long) a Time, came to the *Mother-Church* in matters of Discipline, and to partake of the Lord's Supper; as such smaller Places within the great Cities did, after the first Church was not large enough to contain the Hearers.

THESE later *Presbyters* being *Juniors*, of lower Gifts, and probably converted as well as ordained by them, very naturally would act under the Direction of their *Seniors*, and pay a special Deference to *him*, who by common Respect and Custom *presided* in the Affairs of the *Mother-Church*; especially when he came to have a chief Hand in distributing the *Church's Stock*, and *Deacons* were set to other Work: But yet, *he* acting still in Conjunction with his *Fellow-Presbyters*, and the *Identity of their Office* being unchallenged, and they concurring in all, the rest were satisfied, though their Honour was a little veiled by not acting alternately.

As the *remoter Chapels of Ease*, and *Presbyters*, grew still *more numerous*, and *Heresies* abounded; the *Infirmities* of Ministers and People rendered Peace and

Order

Order more difficult ; especially when the SERM.  
*Consistory of Presbyters* could seldom meet, II.  
 because of Persecution, and of their frequent Work in remote Places among the scattered Flock. Hereupon the moderate Precedency of the *first Presbyter* was thought such a *Help* to Orthodoxy, Peace, and Order, that upon his Death, the *Presbyters* with the Church judged meet, to chuse *one* of their Number to *succeed* him in the Advantages he possessed: Not that they gave him a *new Office*, or renounced any *Part* of their own, for neither was in human Power ; but they gave him Tokens of Respect, in *suspending* their Claim to some Honour to which they had *by Office* an equal Title ; and so the Title of *Bishop*, and generally his Presence in all *Ordinations*, became *almost* appropriated.

IN some Process of Time, some of *Diotrephes's* Temper succeeding in those *Mother-Churches*, claimed these things as *their Due*, which at first sprung from Decency and voluntary Respect, joined with a *Mistake* of what seemed conducive to the publick Benefit. These did still further *incroach*, and became Examples to other Churches in like Circumstances, and to the great Cities more lately Christianized ; representing the Matter as so conducive to the Grandeur and Safety of the Church, as well as to its Peace and Order, that it must be guarded by *Canons of Councils*, wherein

SERM. themselves had far the greatest Power ;  
 II. yet still *gulling the Presbyter* with a Shew  
 of Respect, in admitting him to join with  
 them in most Acts and some Advantages.

IN the *first* Preparatories and *lower* Degrees of the Change, there was scarce a Probability of an *Opposition* in Days of suffering. When it rose higher, *History* acquaints us ; though the Authors are oft to be suspected of wording *past things* in the dialect of their *own Age*, and to serve their own Turn as Sharers in the Advantage. But what *Opposition could be made* against the more visible *Incroachments* by a *poor Presbyter*, who lived in the *Bishop's House*, or on the Alms in his disposal ? (and, if *active* on the usurping Side, in a fair Way to the like Pre-eminence ?) What was *he*, to attempt against *Custom* and *Canons* ? against *rich* and *great Churches*, which also were fond of their *Bishop's Grandeur*, and their own large Extent ? The *Opposition* was still *less probable*, when *Christian Emperors* increased the Power and Revenues of the *Bishops*, and the Conversion of more *great Cities* still added to their Number.

BUT as the *high-spirited Bishops* at first multiplied, their *Emulation* made this *human Expedient* too weak to maintain *Unity, Peace, and Order* : Then they proceeded, on the very same Grounds as made a *Bishop* necessary over *Presbyters*, to set *Archbishops* and *Metropolitans* over *Bishops*,  
*Patriarchs*



*Patriarchs* over *them*, and a *Pope* as a Principle of Unity over *all*; who finds no Way to maintain *Union*, but by killing all he cannot blind, nor will he ever despair of healing his Wounds, whilst *his Root* [Imparity of *Presbyters* by *Office*] retains its Strength. Thus, by not setting *fixed Pastors* in every Christian Assembly, as soon as it became *stated*; and by a distrust of the Sufficiency of instituted *Presbyters* in *Associations*, to preserve Peace and Truth; ambitious Men found it easy by *degrees* to usurp a *Dominion* naturally tending to destroy the Discipline, Truth, Liberty, and Peace, which are *truly* Christian.

I TAKE no Pleasure in enlarging on this Subject, though it's become *necessary* by vigorous Attempts to *nullify our Ministry*. Few 'till of late said worse of *Presbyterian Ordinations*, than that they were *irregular*, because a *Bishop*, where he might be had without *sinful Terms*, ought by *Canonical Laws* to join therein with *Presbyters*. Such acknowledge the *Intrinsic Power* of *Presbyters* to ordain, because these are to *lay on hands with the Bishop*; and they must acquit us of *Irregularity*, as far as they allow our Reasons against the *Lawfulness* of those Impositions, which the *Bishops* insisted on as *Terms* of their Concurrence. Persons thus *sober* cannot be ignorant, what Turn has still

SERM. been served, and, as Circumstances stand,  
 II. whether *Rome* or the *Reformed Church* will  
 receive Advantage, by the Men, who to  
 nullify *Presbyterian Ordination*, contend  
 not only for some degree of Pre-eminence  
 by *human Law* for *Order's* Sake, but would  
 not abate the least *unnecessary thing*, to  
 such as cannot forbear thinking, that to  
 raise a *Bishop* as a *Minister of Christ* by *Di-*  
*vine Appointment* above a *Presbyter's* Office,  
 is to impose the name of *Christ* on a *Crea-*  
*ture of Man's forming* ; though they also  
 think, that *he* with others *validly ordains*  
 by a Power derived from *Christ* as a *Pres-*  
*byter*, notwithstanding what is accumulated  
 by *human Constitution*.

[4.] MINISTERS are *obliged* and *au-*  
*thorized* to perform the Work belonging  
 to their Office.

I. THEY are *obliged* : For if they are  
*not obliged*, their Omission would be *no*  
*Fault*, nor would the Office connote a  
*Trust* with any *Obligation* to discharge it.

BUT if *Christ* have any *Authority* to  
 command ; if he has any *Propriety* in us  
 for the disposal of our Persons and Ta-  
 lents, by our *Dedication* both as *Christians*  
 and *Ministers*, as also by his *Creation*, con-  
 stant *Supplies*, and *Redemption* ; or if our  
*Ordination-Vow* engage, or the *Church* has  
 any *Claim* to us ; we are in the strongest  
 manner *obliged* to fulfill our *Ministry* : For  
 all

all these concur to strengthen our Bonds, and are so plain, as to need no Proof besides the Scriptures already mentioned.

SERM.

II.



THE *Ministry* is a *Service* that must not be neglected ; it is what we owe as *Servants*, which we confess by wearing the Name of *Ministers of Christ*, as being *his Servants* in a *special* manner, and for *peculiar* work. Therefore neither Fear, Shame, Bribes, Sloth, Pride, nor Worldly Affairs can justify *your deserting* the Work of your Office, when God grants opportunity to perform it. *Men's Prohibitions* will not discharge, nor *Difficulties* excuse : *Involuntary Incapacity* is your only Plea, for thereby God sends a *Quietus*, or *Writ of Ease* ; which it will be your Wisdom to understand and take ; for many have dishonoured the Office by their Attempts after *incapacitating Decays*, as others have pretended *Incapacity* without just Cause. But the *Obligation* to your Work is so far from being denied, that most will expect *more* than your Duty ; and even they who *deny your Office*, are forward to vilify you as negligent.

2. THEY are *authorized* to perform what Work belongs to this Office, and to enjoy what Encouragement it intitles them to.

I DO not mean only, that as to their own Conscience, they have a *Liberty* to do this Work ; for the last Head shews,

SERM. they are *obliged* to do it. But I intend

II. principally to assert, by their being *authorized*, that they to whom they minister are obliged, (1.) To *suffer* them to discharge their Office. (2.) To *submit* to them (with a due regard to their Persons,) in what they perform by Christ's Commission. And, (3.) That Men should *expect*, that Christ will ratify what is so performed by them.

I KNOW that there must be supposed to the *first* and *second*, that Christ who *authorizeth* his Officers to execute any thing, has in that a *Dominion* over such, to whom he *authorizeth* them to *minister in his Name*: For wherein People owe no Obedience to him, his Servants acting by his *Authority* may expect to be refused. And it is also supposed in the *third*, that Christ has a *Power to make good* what his Ministers do promise, threaten, and seal in his Name: For otherwise, the great Design of their *Ministry*, and what would most subserve and enforce it, are frustrated and insignificant.—But our Lord is *Head over all things to his Church*: All *Power in Heaven and Earth* is given him; and he is *Lord both of the dead and living*: And therefore such, as *refuse to obey* what he *enjoins* by his Ministers, with respect to himself or them, or that *reject his Offers* made by them, are *Rebels* against their rightful Lord. And Jesus Christ has  
the

Eph. 1.  
22.

Rom.  
xiv. 9.

*the Keys of Death and Hell* ; he is *Lord of* SERM.  
*the other World* ; he is *Judge of all*, and II.  
 has *all Fulness of Grace*, and Merit, and Rev. i. 18.  
 Power, to confer all his promised *Blessings* : And he has also *Might and Title*,  
 to execute all the *Punishments* denounced  
 in the Gospel, which his Ministers are to  
 preach and apply. These things may con-  
 vince you, that all Men *owe Obedience* to  
 his Institutions ; nor shall the Minis-  
 trations of his Servants *disappoint* their Ex-  
 pectations, or *become vain* to men, through any  
 defect on Christ's part.

THIS *Supposition* being cleared, it fol-  
 lows, that as to the *Work and Regard*,  
 which by Christ's appointment belongs to  
 the *Ministerial Office*, People are to *submit*  
 to the Claim and Performance thereof *by*  
*those* in that Office ; and to *expect* an Issue,  
 according to what they declare and apply  
*agreeably* to their authorizing Commission.  
 This is included in the very notion of  
 every Office, *subordinate* to a Supreme  
 Ruler : It is so in Offices, *Civil and Mili-*  
*tary*, even to a Constable, Watchman,  
 Steward, Captain, &c. they must be *ob-*  
*served* and *obeyed* in the *Execution* of their  
 Office ; and the *Supreme Governor* in whose  
 Name they act, is concerned to *abett* those  
 Officers, and *ratify* what they are by their  
 Office *authorized* to do and grant.

BOTH *Ministers* and *People* then should  
 carefully examine the *Directions of our*

SERM. *Lord*, that nothing be pretended, claimed, or enjoined *under the Name of this Office*, which belongs not to it; nor that any thing be disregarded, which it truly comprehends. What the *Pastor* requires *beyond his Commission*, he ought to be denied it, because therein he is an *Usurper* of the worst Kind; but to deny a *Compliance* in what his *Office* justly warranteth, is a *Challenge to Christ's Authority*, whose Officer he is.

IN the *Three* fore-mentioned Particulars, we summed up the things wherein Persons are obliged to act towards Ministers.

(I.) THEY are to *suffer* them to discharge their Office.

To *refuse Attendance* on their Ministrations, or *restrain* them from executing their Office, are a Violation of the *Rights* of our Blessed Lord, who has *authorized* them to preach his Gospel, to administer his Sacraments, and what else he has appointed them. And woe be to them as *Fighters against God*, who persecute them for discharging their Duty and Trust.

Acts v.  
39.

(2.) MEN are to *submit* to them (with a due Regard to their Persons,) in what they perform by Christ's Commission.

THIS the Office imports, and the Spirit of God expressly enjoins; *Obey them that have the Rule over you, and submit yourselves; for they watch for your Souls.* What Christ

Heb. xiii.  
17.

Christ has made *their Duty* to enjoin in SERM.  
 his Name, is *your Duty* to observe for II.  
*Christ's Sake*, who has published his Will ~~~~~  
 in the *Scriptures*, and authorized these to  
 apply it personally to you; and therefore  
 if you *disobey* his Ministers, you *rebel*  
*against him*, both in contempt of his *writ-*  
*ten Word*, and in contempt of *the Office*  
 instituted by him to carry on the design of  
*his Revelations* for the benefit of mankind.  
 Disobedience to his *authorized Officers* cal-  
 ling you to your Duty, is an *Aggravation*  
 of the Guilt of such by whom that Duty  
 is neglected. The *Dust of their Feet* shall Matt. x.  
 witness against the disobedient; and they 14.  
 shall *know there was a Prophet among* Ezck. ii.  
*them*; though what the Prophet insisted on 5.  
 as their Duty, was written *before* by *Moses*.  
 The Parenthesis (*with a due Regard to their*  
*Persons*;) is not an indifferent thing; for  
 it is God's Charge, that his Ministers who  
*rule well, and labour in the Word*, be ac- 1 Tim. v.  
 counted *worthy of double Honour*. Respect 17.  
 and Maintenance are their Due; and you  
 must *esteem them highly in love for their* 1 Thel. v.  
*work's sake*. Christ's *Stamp* on them as 13.  
*his Ministers* recommends them, as well  
 as the beneficial and saving Tendency of  
 their Labours.

(3.) MEN should *expect*, that Christ will  
*ratify* what his Ministers perform accord-  
 ing to his Commission, and should be suit-  
 ably affected.

SERM. WE cannot doubt this, unless we question *his Power and Truth*; for by authorizing them to *assure* men in his name, *He* is *Undertaker* for the Certainty of the things assured; and is therefore *distrusted* by such, who expect not an answerable Event. Ministers apply *Gospel-Promises* and *Threatnings* to such as the *Word* describes; they also administer *Sacraments* to those to whom they belong by the *Gospel-Rule*; they suspend or excommunicate, and absolve Persons, as the *same Rule* directeth. In all these Cases, Men ought to be affected with *Fear* and *Hope*, with *Sorrow* and *Joy*, according as things are *justly* applied to them by the *Minister*:  
 John xx. For Christ has declared; *Whose soever Sins*  
 23. *ye remit, they are remitted unto them; and whose soever Sins ye retain, they are retained*: And verily, *whatsoever ye shall bind on*  
 Matt. Earth, *shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven.*  
 xviii. 13.

PASTORS have it not in their Pleasure to *apply these* according to *their own Will*; for an *undue* improper Object, by their Mistake, is (as to Christ) in neither a better or worse Condition. But as the *Officers of Christ* in a due Dependance on him, are more likely than others to be assisted in *judging* of the Persons Qualifications, to whom they *apply* those Seals of the Covenant, Acts of Discipline, and Promises



mises or Threats : So whenever the *Ap- SERM.*  
*plication* is made by the Minister to *proper* II.  
*Objects*, according to the Rule, these  
 ought to *reckon*, that *Christ* will confirm  
 and execute what *his Officer* pronounced in  
 his Name. ~~~~~

FOR Instance, A true penitent *Believer*,  
 when the *Pastor delivers* to him the Sa-  
 cramental Body and Blood of *Christ*, ought  
 to conclude *his Sins are pardoned*, and that  
 he is accepted with God for Eternal Sal-  
 vation; and thereupon his Hope and Joy  
 should abound.

*Obj.* IF you say, “ So it would be upon  
 “ the *Word of Promise*, if he knew him-  
 “ self to be a true *Believer*, whether it  
 “ was a *Minister* gave him the Sacrament  
 “ or no.”

*Sol.* You may as well say, “ whether  
 “ he *received* the Sacrament or not.” For  
 as the *Lord's Supper* is designed to *strengthen*  
 his Hope and Joy, so is an *authorized*  
*Officer* also; and *both* by Institution. The  
*Word of Promise* makes not the *Sacrament*  
 useless; nor does the *Word* render the *Min-*  
*ister* unnecessary, who applies it: For  
*Christ* fails not to honour *his own Appoint-*  
*ments*, by serving his End *thereby*. He  
 will do and give that *by the Means* he or-  
 dains, which *ordinarily* he will not do or  
 give *without them*: And therefore a *Be-*  
*liever* may expect, that *Christ* will concur  
 with *his Officer*, to increase his *Assurance*  
 that

SERM. that he is a pardoned Believer ; and there-  
 II. upon will establish his Hope, and excite  
 ~~~~~ his Joy.

YEA, a Believer ought to be *the more assured* of his good State, because *he* who is an *authorized Officer* of Christ, does in *his Name* administer the Sacramental Seal to him. For as the *Minister*, by his Office, is to *vouch* and *witness for Christ* that he will perform what the Sacrament sealeth to the due Receiver ; so *Christ's* authorizing him as his Officer to *apply* the Seal, is an *assuring Expression* that Christ is able, willing, and faithfully resolved to *accomplish* what his Officer sealed by his Appointment. This Instance of *the Seals* might in like manner be extended to Discipline, &c.

I MIGHT also, under this Head, shew, that whatever *Acts* any perform, which are *proper* to the Ministerial Office, *without an Investiture* in that Office, they do it *unauthorized*. For if no Work be *peculiar* to this Office, and to be discharged with *special Authority* and Blessing, the Divine Institution of it, as an *Office*, would reflect on the *Wisdom* of Christ, as appointing a thing *needless* : It would abate the *Honour* of his Ordinances ; expose the *Church* to Uncertainty, Confusion, and Danger ; and deprive his Officers of the *Encouragement* and *Honour*, upon the Promise whereof they undertook this Function,

tion, though attended with such Difficulties and Hardships. Men must *destroy the Office*, (which they never can, for I have before proved it to be a *standing Ordinance* of Christ,) or they must grant, that *assuming the Work* proper to it, is an *usurping Invasion*, attended with *bitter Fruit* to themselves and others.

BUT I proceed now to the next Thing to be considered,

Qu. II. IN what respects it is *in the Lord*, that Men receive this Ministry?

Ans. IT is received *in the Lord*, when Men become Partakers of this Ministry, *as the Lord appoints*, and *as becometh him*. The Preposition *ex*, as joined with *the Lord*, is variously used, *viz.* as is *fit in the Lord*, that is, as becomes his Name, and your Relation to him: *Receive him in the Lord*, that is, as he directs and commandeth: *A faithful Minister in the Lord*, that is, he employs himself in the work of the Ministry, *as the Lord appointeth*, and is *approved of him* in doing so. Other Places might be added; but the words in the Text include these Five Things.

(I.) THAT he be *truly qualified* for this Office.

You have heard, that Christ *appointed* this Office. Now, as it had been *dangerous* to commit the *stating of the Qualifications* to fallible Men, so none have Power

SERM. II. to *abate of those*, which the Lord requires to be found in Ministers, nor to *insist on more*. The *Qualifications* which are appointed by the Lord, are to be found in St. Paul's Epistles to *Timothy* and *Titus*, and elsewhere. A Minister must be a *Christian*, but *no Novice*; he must be found in the *Faith*, and *apt to teach*; he must be able by *sound Doctrine* to convince *Gain-sayers*; he must *divide the Word aright*, and must be able to *teach others also*, even to a *meetness* for the same Office. He must be capable to *rule well his own House*; and be of *good Report*, as to his blameless and good Conversation. He must *appear* to the Ordainers, to have the *Grace of God in truth*, and must look into himself that he *really* have it. In Sum, he must be *able and faithful*. These Places, with the Nature of his Work, do evidence, that a *Minister* must not only be a *good Man*, but that he must have a *great degree* of Knowledge and Skill; otherwise the Ends of his Office cannot be answered, nor Contempt avoided.

(2.) THAT he be *duly called and sent*:
 Rom. x. For *how shall they preach, except they be sent?*
 15.

To evidence your *Call*, you are to be *qualified* as before: Your Hearts must be inclined and excited to this Office by *holy Considerations*, and not carnal, which is what we term an *inward Call*: There must

must be also some Necessity and Opportunity for your Service ; and you are then to be *set apart by Presbyters*, with *Fasting and Prayer*, and *Imposition of hands*, after a just Satisfaction given them of your Fitness ; for they must *lay hands suddenly on none*. The *People* are incompetent Judges of *Fitness* for the *Office of a Minister*, though they can discern what Performances best suit a Minister to be *their Pastor* : Nor has Christ authorized them to *invest any* in this Office, though he allows them to *chuse* ordinarily who shall be *their Pastor*, so that they elect a *fit one*.

DEACONS, though far lower Officers, were not to be *set apart by the People* ; nor were they at Liberty to *chuse as they pleased* ; for they must chuse none, unless they were *fit* for that Office. The Twelve Apostles said, *Brethren, look ye out among you seven Men of honest Report, full of the Holy Ghost and Wisdom, whom we may appoint over this business ;* Acts vi. 3. *ὡς κατασκευασμένους.* We may appoint, not ye ; *Men of honest Report, not scandalous.*

AND in ordaining Ministers, the *Imposition of hands* is not to be slighted ; seeing that in the *Old and New Testament* it is used in the Designation, and Investiture in holy Offices, and in pronouncing Blessings : Yea, it was so common an Usage in the Apostle's time, that to *lay hands on a Man* (without more Words)

SERM. signified to *ordain a Minister*; and yet
 II. every Minister ordained by *Timothy*, did
 not *receive the Holy Ghost*. It ought also
 to be well considered, that the Disuse of
 it, by abating the *Solemnity of Ordination*,
 opens a door to *unqualified Usurpers*, and
 creates *Scruples* against such as are better
 qualified. To *prevent both* by lawful
 Means, is a *Duty*; and if the *Imposition of*
hands be but a thing *indifferent*, qualified
 Preachers are *culpable* by the Omission of
 that, which would *uphold their Character*
 with such as now despise them, would
satisfy many who scruple their Ministrati-
 ons, and may *prevent* some future Obsta-
 cles to Service.

(3.) THAT when he undertakes this
 Office, he heartily *devote and oblige himself*
 to Christ, and to his Purposes in this In-
 stitution.

EVERY sincere Christian is truly *dedi-*
cated to Christ; but a Minister is *further*
dedicated, and that to the *Ends* for which
 the Office was appointed, and to the *Du-*
ties it implies. This you profess; but see,
 that *your Hearts* concur; otherwise you
lye to the Lord Jesus, and are unlike to
 execute with Faithfulness the Work de-
 signed. Ministers are *Servants of the Lord*,
 in a more special Sense than other Chri-
 stians; and *at their Ordination*, put them-
 selves under strict Bonds to *act as such*.
 The words [*in Christ*;] are sometimes an
 Appeal

1 Tim. v.
22.

2 Tim. ii.
24.

Appeal to him, as by an Oath; *I say the* SERM.
Truth in Christ. I am sure, you appeal to II.
 him in your Vow, and make him a Party; Rom. ix.
 as he whose Glory and Interest you oblige I.
 yourselves to promote as your governing
 End, by executing your Office in a true
 Subserviency thereto.

(4.) THAT he receive this Office by the
 Grant of Christ and his Authority.

IT is He has qualified you; for which
 you owe to him your thankful Praises.
 He appointed the Office, and enacted
 what should be your Work, your Power,
 and Encouragement. And it is He, who
 by the hands of the Ordainers, confers it
 on you. Though you receive it not imme- Gal. i. 12.
 diately from Christ, as the Apostles did;
 yet you receive it mediately from him:
 He delivers you his Commission by the hands
 of your Ordainers. The Holy Ghost made Acts xx.
 the Presbyters Overseers of the Flock, tho' 2^d.
 not immediately: And Pastors from Age 1 Cor. xii.
 to Age are set by God in his Church, as 2^d.
 really as in the first Age. Therefore you
 preach and administer in his Name, and
 by his Authority: He is personated by you
 as truly, though not in all Things so infal-
 libly, as by the Apostles. And while you
 declare his Will, and keep to your Com-
 mission, you may warrantably say, *We* 2 Thess.
command you in the Name of the Lord Je- iii. 6.
sus, and Christ by us beseecheth you: For 2 Cor. v.
 you are his Ambassadors, if you deliver his 2^d.

SERM. Message at the *second band*, as well as the
 II. *Priests* in *Malachi's* time, (so remote from
 { *Aaron*,) truly explaining and applying the
 Mal. ii. 7. recorded Law, were *the Messengers of the*
 1 Theff. iv. 8. *Lord*. They who despise you, *despise not*
 Luke x. 16. *Men, but God*: And what Christ said to
 Heb. xii. 25. his Disciples, *He that heareth you, heareth*
me, is certain as to you, if you follow his
 Directions; for so *he now speaketh from*
Heaven.

(5.) THAT he receive it, as what is to be discharged by the *Lord's Rules*, and in his *Strength*.

HE is your *Lord*, and from him you must receive *Directions*. Your Message and Management are to be under his *Conduct*, and not after your own Will and Imagination; for wherein soever these guide you, neither Acceptance nor Success are to be expected. Therefore, be sure of his *Word* for your Voucher; and then fear no Opposition, for *he is with you*. Express his *Mind*, and you will be to him a *sweet*
 2 Cor. ii. 15. *Savour* in them who are saved by his Grace, and in them that *perish* by their own wilful Disobedience.

As you are cautiously to act by his *Rules*, so with Humility and Faith undertake all in his *Strength*: *Be strong in the Lord, and in the power of his might*. The Difficulty of Ministerial Work would *affright* every considerate Person, if he were to *act alone*, and to depend on his own Abilities: But
 Eph. vi. 10. *our*

our Sufficiency is of God. Though he is pleased to use us as Instruments, he leaves not the Issue to our own Acquirements and Abilities. It is the Ministration of the Spirit which we subserve; and our Weapons are mighty through God. When the Apostle mentions his Success, he ascribes it to the same Power, by which you are to be assisted: *In Christ Jesus I have begotten you through the Gospel.* Therefore go forth, depending on his Grace, expecting that *the Lord will stand with you, and strengthen you:* And be in a humble Disposition upon all Success; yea, now resolve, and be at all times ready to acknowledge, that therein *Christ hath wrought by you.* But further,

SERM. II.
 2 Cor. iii. 5, 8.
 2 Cor. x. 4.
 1 Cor. iv. 15.
 2 Tim. iv. 17.
 Rom. xv. 18.

Qu. III. WHAT is it to fulfil the Ministry so received? I answer,

(I.) IT is to perform the whole Work of it against all Impediments. Therefore,


OMIT no Part of it, through Fear, Idleness, or Shame. Agree not to renounce any Part of it, to gratify human Usurpations; disallow those Inroachments, as the worst Dilapidations; for the Lord will blame your Consent to the Change of this Office. Again, declare the whole Counsel of God, and fully preach his Word. Administer the Sacraments, reprove Offenders, censure the obstinate, watch for Souls, comfort the Mourner, establish the

Acts xx. 27.
 Col. i. 25.

SERM. weak, reduce them who wander, awaken
 II. the Secure, instruct the Ignorant, provide
 ~~~~~ that others may succeed you in the Ministry,  
 and be ready to encourage and set them apart when qualified. Be employed in these, (and whatever else belongs to your Office,) as Occasions offer. Whatever you *wilfully neglect*, therein you come short of *fulfilling* your Ministry.

(2.) IT is to perform all Ministerial Acts *in the greatest Tendency to the Ends of this Office.*

No Man *fulfils his Ministry*, who does not *his utmost* that his Labours may *obtain that* for which Christ appointed him a *Minister*. You cannot be ignorant, that *the Ends* designed by this Office, are the *Conversion* of Sinners, and the *Edification* of Saints in Knowledge, Faith, Holiness and Comfort; whereby the Kingdom of Christ may be advanced, to the Glory of God, the Salvation of Men, and the Overthrow of Satan's Kingdom. The Lord Jesus *sends you* to serve *such Purposes* as these; and as *these Ends* should be always *in your Eye* as the Scope of your Labours, so they ought to *govern* and *direct* all your Performances; and you are so far wanting in *fulfilling your Ministry*, as you neglect to *accommodate* your Performances thereto. All your sacred Exercises are profanely *desecrated*, that are directed to *lower Ends*; and they are hypocritically and foolishly managed

managed for the *right Ends*, when your SERM. Consciences can tell you, this is not *the* II. *likeliest way* to reach them. 

IT is written of *Paul and Barnabas*, that *they so spake, that a great Multitude* Acts xiv. 1, 26. *believed*; and by doing thus they are said to *fulfil the Work* for which they were recommended to the Grace of God. *They so spake*, that is, with that truth, plainness, warmth, impartiality, gravity, authority, importunity and affection, as was *fitted* to bring men, by the Blessing of God, to believe, and *likely* to be attended with his Blessing.

LET this be your Care, and *pray for Wisdom* to discern what particular Truth, what Arguments, what Method, what Words, and what Manner of Utterance, are most accommodated to the spiritual Good of those you at any time preach to, that *teaching every Man in all Wisdom*, Col. i. 28. *you may present every Man perfect in Christ*: And dare not for Pride, Vanity, or Man-pleasing, to *preach otherwise*; for that God who beholds you acting *against your Convictions*, will reprove you *as false to your Trust*, in what so nearly concerneth his Glory, and the Salvation of such as hear you. With the like Faithfulness attempt and execute *every other Part* of your Ministry, or you fulfil it not.

(3.) IT is to *give up one's self* to Ministerial Work, *as one's very Business*.

SERM. THIS Work, and Preparation for it,

II. should take up your Time, employ your Strength, and exercise your Thoughts.

1 Tim. iv. *Meditate on these things, give up thyself*  
15. *wholly to them.* Be not needlessly diverted,

2 Tim. ii. and avoid *Entanglement* by secular Affairs.

4. You have devoted *your whole self to the Ministry*, and it is enough to employ you to the utmost. It is impossible to perform *the whole of its Work* in a right manner, if you give not up yourself *wholly* thereto :

Acts vi. 4. Therefore resolve with the Apostles, *We will give up ourselves to Prayer, and to the Ministry of the Word.* Be a diligent Observer of all Opportunities; and so improve them *to the Height* of your acquired Abilities and superadded Assistances, that

Col. i. 29. you may be able to say as Paul, *Hereunto I also labour, striving according to his working, which worketh in me mightily.* He will never fulfil his Ministry, who attends to it only *as a Thing by the by*, or accounts any other Employment to be as much his Business.

(4.) IT is to render the Ministry *reputable, and creditable in the Esteem of others.*

IT is the Apostle's Charge to Timothy,

2 Tim. iv. *Make full Proof of thy Ministry;* ἀληθοσφρο-  
5. σον, which the Margin justly renders *fulfil*,

and the Context leads to it: As if it were said, "Hearers who have *itching Ears*,  
" and their Teachers who gratify them,  
" will run down and expose a sound and  
" faith-

“ faithful Ministry: *But watch thou in* SERM.  
 “ *all things*, to prove *the Truth of it*, and II.  
 “ to maintain *the Honour of it* in the Con- }  
 “ sciences of men: Hereby their Attempts  
 “ will soon be frustrated, and Sound-  
 “ nefs of Doctrin prevail.” Therefore  
 let us be careful, by good Arguments to  
*defend*, and by a good Temper and Beha-  
 viour, (with a Seemlinefs in our holy Per-  
 formances, and Constancy and Patience  
 in Afflictions,) to *recommend* our Minis-  
 try, as a thing true, perfect, and Divine.  
 And now,

*Qu.* IV. WHAT is it to *take heed to this Ministry*, so as that it may be fulfilled?

*Ans.* THE word βλεπε, which is here rendered, *Take heed*, imports Four Things; which, with the enforcing *Motives*, I shall particularly direct as a *Charge from Christ to you*, who are *now duly ordained to this Office*. May it have Place in your Conscience, and there *abide* to influence all your Endeavours!

(I.) WELL *understand*, and *seriously consider* this Office.

THE word is so used, *Matt. vii. 3.* Christ calls you to *behold* what are the Duties, Difficulties, Temptations, Helps and Encouragements, belonging to the Ministry. I know you are no Stranger thereto; but you will find it of great Use, to see these things *more plainly*, and oft to review

SERM. them. If they be not *well understood*,  
 II. or but seldom *considered*, you cannot *fulfil*  
 your *Ministry*. For much of your Duty  
 will be *overlooked*, and no part of it will  
 be so well managed. Let your Office  
 therefore be much in your Eye. Fre-  
 quently *consider* the Author, Nature, Du-  
 ties, and great Consequences of it. This  
 you will find very useful to excite, sup-  
 port, and direct you in your Work.

(2.) AWE and charge *your Conscience* to  
 a *serious Concern* for the *fulfilling of your*  
*Ministry*.

THUS the word is used, 1 Cor. viii. 9.  
 Be not *vain* and *heedless*, as if there were  
 no *Weight* in the Matter, nor any *Danger*  
 of failing, nor of Vengeance if you fail.  
 Let not *Levity of Mind* be indulged in  
 any Part of your Undertaking; but en-  
 gage in all with solemn Reverence and  
 Caution; lest by Neglect you provoke  
 God, endanger yourself, be a Stumbling-  
 block to others, and bring the Office into  
 Contempt. Oft bring your Heart to say,  
 2 Cor. ii. *Who is sufficient for these things?*  
 16.

(3.) BE diligent in the Use of *all ap-  
 pointed Helps*, and *do your utmost* that  
*your Ministry* may be *fulfilled*.

SEE to it, and *look* that it be so. Pray,  
 and study, in order to Fitness; pray for a  
 Blessing; and as to your Part, *see* that all  
 be done that may conduce to *effect* what  
 you are sent for. Use no Delay, allow no

Excuses; but *look to it*, that this be fulfilled. *O keep that which is committed to thy Trust.* It is your Duty, which must not be omitted. Neither Difficulty nor Danger, neither Listlessness nor Sloth, neither Pleasures nor worldly Cares, neither the Frowns nor Flatteries of Men, neither the Idleness of other Ministers, nor long Unprofitableness of your Hearers, neither your own former Labours, nor the Multitude of good Preachers or Books, will give you a Dispensation. The Ministry must be fulfilled *on your Part*, being you have undertaken it.

(4.) BEWARE of all Defects and Impediments.

So the word is used, *Col. ii. 8. Beware lest any man spoil you, &c.* Rest not contented with a lesser meetness; but *let your profiting appear to all.* If Time, Helps and Exercise, contribute not to supply your present Defects, they will testify against you as wickedly insufficient. Again, *beware of Impediments*, whether they be such to your Work, or Success; whether they be from *within*, or from *without*. Prevent, as far as you can, such as you foresee; those which you find, *remove* as far out of the Way as you are able: Use great Resolution and Wisdom in *hindring the ill Effects* of such as you cannot remove. Especially, look into yourselves, that your own Lusts be mortified, and all Indispositions

SERM. *tions* rectified. Beware of what makes you  
 II. backward to your Duty, of what spoils  
 your Performances, or shuts out the Spirit's  
 Assistance and Blessing; whether it be  
 Sloth, Self-confidence, Unbelief, Cowar-  
 dice, or any other Sin.

WITH *holy Fear* ask often, " Where-  
 " in am I defective? What do I omit?  
 " What do I *slightly* perform? What does  
 " *most obstruct* the Fitness of my Labours,  
 " and what does *hinder* their Success?"


BEWARE, lest you allow of any *Hin-*  
*drances*; tremble, lest you *strengthen* these,  
 or *create* more. That your *Ministry* have  
*Success*, depends on God: But in these  
 Four Things you are to *take heed to it* that  
 you *fulfil it*: O see that you neglect it  
 not.

I SHALL inforce this Charge with ad-  
 ding some *Motives*.

*Mot. I.* The fulfilling your Ministry is  
 a *hard Work*.

2 Cor. ii.  
 16. WHO is sufficient for it? Thus it is  
 said by an eminent Apostle. It needs  
 Study, Pains, Resolution, and Care. Se-  
 rious Ministers so feel *its Weight*, that  
 their Sleep is oft interrupted; and they  
 would despair, but for Hope of Divine  
 Assistance. It's hard to *speak* with Light  
 and Gravity, as an Oracle of God; hard  
 to be faithful as God's Steward. It's no  
 easy thing, as a Pastor, to accommodate  
 your-



*yourself* for the Edification of such various SERM.  
Tempers; it is hard to *keep your own Spi-* II.  
*rit* in a Frame suitable to your Work,   
and in a due Concern for it.

*Mot. 2.* You are *in great Danger* to fail in it.

*TAKE HEED* are words of Caution, and suppose *Danger*, if not past Neglects. Can you doubt this, when Satan, the World, the ill Example of unfaithful Ministers, Reproach, worldly Cares, humourfome Hearers, &c. are such *Discouragements* to the fulfilling your Ministry? You must be a Stranger to *yourself*, if you see *no Hazard* from your own Defects and Remains of Corruption. O *take heed*, for the Secure is in the greatest Danger. *Take heed to thyself, and to the* <sup>1</sup> Tim. iv. 16.  
*Ministry thou hast received.*

*Mot. 3.* IT is the Ministry of the *Lord Jesus*, and from him you received it.

CAN you be unconcerned, when you consider *who* he is? *The Lord of Glory*; <sup>1</sup> Cor. ii.  
*God manifest in the Flesh*; he that *loved* <sup>8.</sup>  
*you, and gave himself for you*; yea, who is now *your Advocate with the Father* by his *human Nature*, as it's united to the *Divine*, from whence his Merits derive their Value: Is not here enough to engage you, if *Love* has any place in your Hearts?—He has *all Dominion and Power*, and never can leave his faithful Servants unassisted or unrewarded: Is not this  
suffi-

SERM. sufficient to *establiſh* you?—He is *holy*,  
 II. and will come to *judge all Men* without

respect of Persons: Must not this *awe* you,  
 if you are capable of *holy Fear*?—His  
*Purposes* by your Ministry are *glorious*,

2 Cor. vi. *viz.* to render Men *the Temple of the living*  
 16. *God*, that he may dwell among them,

and be glorified in them, and they made  
 meet to be with him for ever: What Care  
 and Diligence become such Designs?—

1 Tim. i. He *enabled, and accounted you faithful*, in  
 12. *putting you into the Ministry*; and dare

you be *unfaithful*, when the greatest Fi-  
 delity is supposed? He *intrusted you* with  
 the effects of his Death and Ascension  
 too; and can you betray *such a Trust* as  
 this? To him you have *devoted yourself*;  
 and will you be *sacrilegious*? To him you  
 have *vowed* to fulfil your Ministry; *take*  
*heed of Perjury* of the worst Kind.

*Mot. 4.* If you *fulfil not your Ministry*  
 in a sincere Degree, both *you and many*  
*others* are like to *perish eternally*.

THIS *you* will be exposed to, for being  
*an unfaithful Steward*; and *they* for want  
 of a faithful Ministry *will die in their own*  
*Sins*, but *their Blood will God require at*  
*your hand*. To meet with such in Hell,  
 must aggravate your Torments.—If this  
 were seriously considered, rational Self-  
 love would be a Means to prevent the Mi-  
 sery of both: Let it be fixed therefore in  
 your

your thoughts, *Woe is me, if I preach not the Gospel!* SERM.  
II.

*Mot. 5.* WHILE you take heed to fulfil your Ministry, you have the greatest Encouragements. I Cor. ix. 16.

YOU will find *Strength* proportioned to the Difficulties of your Work; for you are a *Fellow-Worker with him*, whose Designs shall not be frustrated by all the Powers of Hell. You are likely to be *honoured in begetting Souls to Christ*, and *saving those who shall be your Crown of rejoicing* in the Heavens; nor will you fail of *endless Glory*, though your Hearers should perish by their own Fault. The *special Presence of Christ is with you*, which is the surest Defence, and the richest Treasure of Light, Strength, and Comfort, that you can need or ask. Consider these things, when you are ready to *faint*, or be *remiss*; and by Faith realize and improve them, when you are *fulfilling your Ministry* in the highest, hardest, and most self-denying Instances. You will feel in them a mighty, establishing, quieting, and reviving Power. 2 Cor. vi.  
1 Theff.  
ii. 19.  
Matt. xxviii. 20.

I SHALL close with a Word of *Exhortation to the People*.

You have *chosen this Brother* to be *over you in the Lord*. You are to have a peculiar Share in the Benefit of his Work and Office.

SERM. Office. *His Charge* you have heard is  
 II. strict; but *have you* no Duty on your Part  
 towards him? You have; and have great  
 Reason to *take heed* that you *fulfil it*.  
 Therefore,

(1.) SEE that you *enable him* what you  
 can to *discharge his Trust*.

2 Theff.  
 iii. 1.  
 1 Cor. ix.  
 14.

TO this End, *pray* for him; *provide*  
 competently for him, which is a *Debt*,  
 and not your *Gift*. Advise him privately,  
 when he is blameable; acquaint him with  
 the State of your Souls, as far as is neces-  
 sary to direct his Ministry for your Bene-  
 fit; defend him when injured, &c. Pre-  
 pare your Families by *private Instruction*  
 for publick Ordinances. This will turn  
 to your own Account, as qualifying him  
 for the better serving of Christ among you.

(2.) ADMIT him to perform *his whole*  
*Work in the aptest manner*.

QUARREL not with the Truths, he  
 sees most necessary for you to hear: Allow  
 him to warn the Secure, and search the  
 Self-deceived, as well as to comfort the  
 Upright. You will be in Danger, if you  
 bid him *speake smooth things*. Shew the  
 Truth of your own Grace, by liking to hear  
 Sermons tending to *convert Sinners*, as  
 well as those which *build up Saints* in  
 Knowledge. Favour not *Licentiousness* by  
 a Dislike of having *Duties* urged, lest your  
 Right to *Privileges* become doubtful;

*both*

Isa. xxx.  
 10.

both must have their Place, *the first* to clear your Interest in *the last*, by walking worthy of them; *the last* to incline you to *the first*, that your Walk may be comfortable as well as holy. Tempt him not to become *unuseful to most*, by your Disgust of *solid Matter* in a grave though plain Stile. Receive his *private Reproofs* without Anger; inroach not on his Office, but *submit to him* as one ruling over you by *Christ's Authority*.

(3.) BE careful, that *the Ends* of his faithful Ministry *be attained* among you.

TAKE heed, that none of you remain *unconverted* under the Calls of Christ in his Ministry, nor *unedified* by his Endeavours to promote Knowledge, Faith, Holiness, and Joy. See that he may give an *Account* of you *with Joy, and not with Grief*; for that will be *unprofitable to you*; more so *to you* than *him*, for if he be faithful, he will be a *sweet Savour to God*, even in *them that perish*; and his *Reward is with the Lord*, though as to you *his Labour should prove in vain*. It highly concerns you to *take heed*, after the faithful Labours of your *late eminent Pastor*, and the great Prospect you have of the same in him, who is now entred into that Office and Relation. Your *Improvements* will encourage and enlarge his Heart, will secure you from Divisions, make you exemplary to Neigh-

SERM.

II.



Heb. xiii.

17.

Mr. Syl-  
vester.

SERM. Neighbours, and give *comfortable Reviews*.

II. when you shall part in this World, and  
when you meet in that which is unchange-  
able.

*The END of the THIRD VOLUME.*









