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Dear Mother
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My dear Mother
I have just received
your letter of the 15th
and was glad to hear
from you.

THE
True State
OF
JUSTIFICATION,

As it stands between
GOD and MAN.

In four Parts.

By *JAMES HENWOOD* Rector of
Warkley in Devon, and Chaplain to the
Right Honourable *CHARLES* Earl of
ARRAN.

Fiunt, non nascuntur Christiani: Tertull.
Apol. cap. 18.

Ye see then, how that by Works a Man is justi-
fied, and not by Faith only, James 2. 24.

L O N D O N,

Printed for *Henry Bonwick* at the *Red Lyon*, and *William*
Kipplewaite at the *Swan* in *St. Pauls Church-Yard*,
and *Charles Yeo*, and *Phill. Bishop*, Bookfellers in
Exeter.

TO
THE
MEMBERS OF THE
LEGISLATIVE COUNCIL

OF THE PROVINCE OF
WESTERN AUSTRALIA

IN CONNECTION WITH THE
PROVISIONS OF THE
MINE ACT, 1904

AS AMENDED BY THE
MINE ACT, 1905

AND THE
MINE ACT, 1906

AND THE
MINE ACT, 1907

AND THE
MINE ACT, 1908

AND THE
MINE ACT, 1909

AND THE
MINE ACT, 1910

TO THE
QUEEN'S
Most Excellent Majesty.

MADAM,

I*T was a Custom very ancient, and well meant, in the Dedication of their Books, to have much regard as well to the Names they inscrib'd, as to the Matter they handled; to adjust always the one, to the Dignity of the other; the meaner Subjects they offer'd to their Friends, or Equals; but when they address'd the Great, and Good, Princes, or Potentates, the Argument, to be sure, was in some mea-*

Epistle Dedicatory.

sure to come up to them, or to be thought worthy their Maintenance.

The Argument here treats of the admirable Way of our Salvation, the Order, and Continuation of that great Work; the main Cause, Means, and the Intention of it; and the more Encouragement I take, that the Subject so much concerns our own Knowledge, as it does the Welfare of Religion; the Sum of it is, whether Eternal Decrees without any Conditions in them, be any thing concern'd in our Justification; or whether Faith, and the good Works of Faith, are most of all to be consider'd by us; I'm sure, this is the Doctrine of the Church of England, as it is Gods reveal'd Will.

There

Epistle Dedicatory.

There be some, common Enemies to Rubric, Canon, and even this Doctrine, (who have water'd their Gardens from foreign Fountains) they cast, as it were, a certain Night over Religion, and profound Darkness upon that which is call'd Light; and this will give my Design, very properly, access to the Defender of the Faith, as it is wholly in the Necessity of it, and yet not the least concern'd for Discipline, and Civil Constitutions; for when Men shall go so far as to disbelieve the great necessity of Obedience, with this, Religion, and Justice, and every other Vertue, must needs fall together; and when Piety shall be denied to God, the next Step, and very easily to be

Epistle Dedicatory.

be made from hence, is to Invade the Powers that be ordain'd of him; or if they enter into publick Offices, and for the sake of them, take the Test, they must needs dissemble their very Principles; whilst they make Merchandise of their Allegiance, and a Political use of that Duty, which is otherwise free, sacred, and indispenfable.

Such is the state of this Discourse, which with all humble and pious Alacrity, as the Tribute of my Duty, or Pledge of my glad Obedience, I present to your most Sacred Majesty: In the behalf of it, or to set my self free of any Envy here, I can say, it is New, the Subject handled before by very few, or none that I know,

Epistle Dedicatory.

know, at least in the manner I have done; I have endeavour'd to rescue the Doctrine of our Justification from the Extreame of some Mens Divinity, according to the receiv'd Opinion and Sense of the Church, and I'm sure, agreeably to Gods Word, and the Edification of all Men.

But (not any longer to trespass upon Your Royal Minutes) I retire to my Duty, that as Your Sacred Majesty so much exceeds even Your Self in the Excellencies of so many Vertues, which are Your own; so may You ever Surpass our Enemies with the same Success, and peculiar Acts of Goodness You have so plentifully seen; may You live
long

Epistle Dedicatory.

long to bless these Your Kingdoms, having a Secure Reign, Wise Council, and a Faithful Senate, Trusty Ministers; Powerful Arms, and very Obedient People; or what may be the Sacred Wishes of Your ROYAL-SELF, that so we may lead a quiet and peaceable Life in all Godliness and Honesty, is the commanded Prayer of,

Your Majesty's

Most Dutiful, and

Most Obedient Subject,

JAMES HENWOOD.

The true State of
JUSTIFICATION,

As it stands between God and
 Man.

PART I.

Gods Free Grace the first and efficient cause of Justification.

ONE of the great Points of Controversie on foot in our Apostles time, was about the proper means of our Salvation; *Whether the Righteousness which is in the Law, that is, the Ordinances of the Law of Moses; or whether the Righteousness of God by faith in Jesus Christ,*
 B that

that is, that new and living way now preach'd by him, namely Faith and Repentance, and upon this remission of Sins, the dispute was, which of these two was to be followed, or whether the former was not of equal necessity with Faith it self: The former of these was zealously maintain'd even by *Judaizing* Christians, who notwithstanding they believ'd Christ to be the *Messias*, was it out of an ancient reverence to the *Law*, or by misinterpretation of the everlastingness of it, which was now to cease, would needs still impose it's obligation; insomuch that *certain Men which came down from Judæa to Antioch, taught the Brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. That it was needful to circumcise them, and to keep the Law*

ACT. 15. 1.

Law of Moses. This Doctrine, it seems, so much influenc'd the *Jews* at least, that the Apostles call'd their first *Council* upon the Point; and notwithstanding they comply'd all they could, and forbid the *Gentiles* upon this account the use of some things, otherwise very innocent, yet it seems the esteem they had for *Circumcision*, and the other Rites was so confirm'd, that their opinion of it lasted for a long time.

Upon this *St. Paul*, the great Apostle of the *Gentiles*, separated on purpose for the *Uncircumcision*, set himself wholly upon the defence of the latter, of that Faith which *Christ* delivered to the *Saints*; he defended this so zealously, that he withstood even *St.* Gal. 2. 10.
Peter to the face, rebuking even 14.
 the least compliance in that Way; and he goes on still with the same

perseverance for the *Faith*, the thing which seemsto be inlaid in all his Writings; in Galat. 5. 2, 6. *Behold, I Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing; that in Jesus Christ neither Circumcision avail-eth any thing, nor Uncircumcision, but Faith which worketh by Love.*

After this manner he sets by the *Law*, by shewing the insufficiency of it, and at once the *power of the Gospel unto Salvation*: And this he does by many infallible proofs, from the universal fall and misery, for that all have *sin'd, and come short of the glory of God*; from Gods universal Right and Title to Mankind, for that *we are all the Children of God by faith in Christ Jesus*. For that he is not only the God of the Jews, but of the Gentiles also: from his as universal Mercy and Justice, for that he

Rom. 1. 16.

Rom. 3. 23.

27.

he accepteth no Mans Person, not the Jew before the Gentile: But his chief Arguments our Apostle draws from the great weakness of the Law, it's un-
 ableness to keep us harmless from the Guilt, Punishment, or Dominion of Sin; for as many as Gal. 3. 10,
 are of the works of the Law are ^{11.}
 under the Curse, that the Scripture hath concluded all under Sin, that the Promise by faith of Jesus Christ, might be given to them that believe. That the Law made no- Hebr. 7.
 thing perfect, but the bringing in 18, 19.
 of a better hope did; the Law being added as a Schoolmaster to bring us unto Christ, to be a shadow of good things to come; weak and poor Elements of a much better Service. Thus he goes on triumphing in his Arguments, that neither the Deeds of the Law, nor yet the Works of Nature; not

all the Lights of Reason from abroad, nor yet the more immediate Helps of Conscience, could, strictly speaking, justify Mankind; from whence he justly infers, that our *Righteousness* must come some other way, even from pure Grace, and the free Gift of God: and this is our *Faith* in Jesus Christ; this he easily proves to be the only means of our Salvation, from that most eminent instance of the *Faith* of Abraham, *who is the Father of us all, unto whom, and unto whose Seed were the Promises made, even four hundred and thirty years before the Law.* By which Way, even by Faith, and by the Works of Faith, we read, in the *11th* of the *Heb.* 1, &c. that *the Elders obtain'd a good Report*; that this very way of Gods Righteousness, which is by Faith, is witness'd by the Law and the Prophets. Be-

Rom. 4.
16, 17.

Gal. 3.
16, 17.

Being justified freely by his grace, through the Redemption that is in Jesus Christ, whom God hath set forth to be a Propitiation through faith in his Blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

Before we enter upon our Discourse of Justification, upon the nature of our Christian Calling, we may wisely consider the occasion of it, and that is the Fall of Man; there was a time indeed, *when the Morning Stars sang together, and all the Sons of God shouted for joy; when the first of the Creation, all the Host of Heaven, made their Hallelujahs unto him that sat on the Throne: In themselves originally pure, as they came fresh out of the hands of their Maker; by Divine nature they were Immortal, in their*

Knowledge certainly very Excellent, in their Will and Affections at first most upright: And yet, it seems, all these Advantages did not secure them from Sin, the very Angels themselves had their

Jude 5. 6. failing even in Heaven; *they kept not their first Estate, but left their own Habitation.* Whatever their Sin was, certainly very great, as they had no *Clay* for their excuse, nothing wanting to their Happiness that Heaven could afford them, *no Tears, nor yet Sorrow there;* whether it was their envy at the *Incarnation* of our Saviour,

Hebr. 2. 16. *that he took not on him the Nature of Angels, but the Seed of Abraham;* or what our Saviour says of that wicked one in Jo. 8. 44. *That he was a Murderer from the beginning, and abode not in the truth, because there is no truth in him, &c.* However their Sin was,

they

they are said to be reserved in everlasting chains under darkness, unto the Judgment of the great Day: 'tis certain they fell wilfully from their first Integrity, not of any cause or necessity from God; and when he saw their Wickedness, be it Pride, or whatever it was, he directed it, as he does all things, to the manifestation of his own Glory.

Such was the fate of the fallen Angels, what may be the effects of their Transgression as to us, seems to be much unknown, at first, or in the first intention of it, it seems nothing to concern us; by one Man Sin entering into the World, and Death by Sin, from hence came the misery of Mankind; at the first, very near likely upon the Creation he broke his Duty; his Disobedience was wilful against a plain Command; for

Gen. 2.
16, 17.

for when God to try the obedience of his own handywork, had placed the Man whom he had made in the Garden of *Eden*, with a free use of every Tree of the Garden freely to eat of it, excepting only that of *the Knowledge of Good and Evil*, when he had back'd that just Command with a Commination, that *in the day he should eat thereof, he should surely die*, notwithstanding a Commandment so reasonable, and punishment so exprefs, he took of the forbidden Tree, and he did eat: That old Serpent, which deceiveth the whole World, mov'd with envy, brought Death into the World, and the goodness of the Tree, that it was pleasant to the Eyes, and a Tree to be desired to make one wise, the natural love he took for something which he had not, may be said to be the
cause

cause of it. By this one Mans Disobedience, even by nature are we become all the Children of Wrath; liable by the common course of Nature, to the same Punishments he underwent; the very same guilt, if I may so call it, has pass'd over all; inclination to Sin and Wickedness, aversion to what is Good, and desire to what is Evil, the want of that original uprightnes is become our own, and the Disobedience of *Adam* may be said in some sense to be imputed to us; all our Faculties and Affections are much impair'd, that when we would do good; evil is present with us: As a Bankrupt Father must needs derive the same misfortune to his Children, and is by no means able to consign to them the Goods he has now lost; or as an infirm Parent, is said to give
down

down the same infirmity to the Issue, without any fault of the Children, or yet it may be of the Parent that they were so born; so by a certain necessity of nature are we all become obnoxious to these Penal Acts of the Sin of our Forefather.

However the Sin of the fallen Spirits seems to be of a deeper
^{2 Pet. 2. 4.} *Dye, in that God spar'd not the Angels that sinned, but cast them down to Hell: But for the sin of Adam, for all the sad effects of it, we had soon given us a most effectual Remedy, whether the Humanity of the Man was any abatement to his guilt, as he was cloth'd with Flesh and Blood, with all the Infirmities of human Nature; but the free grace and goodness of God was, without doubt, the main cause of our Redemption. For this reason, when God fore-*
saw

saw the evil *bent* of the will of Man, that he would certainly incline to the Temptation; the evil act God could not properly hinder, without breaking in upon his Freewill; but for the Action, that he turn'd to his own glory, to the greatest good that could be, even to the Salvation of Mankind: *the Tempter thought evil against the Man*, to destroy him by this means, but *God mean't it unto good*, and what was design'd to be his ruin, by his wise direction was made a Way for his preservation; the same Instrument that was employed by the *Tempter* for our Fall, was again made the Instrument by the Almighty for our Redemption; that the Seed of a *Woman* should *bruise the Serpents Head*; that a *Virgin* highly favour'd of God, should conceive a Son by
power

Gods Free Grace the cause Part I.
power Divine, who is *Christ* the
Lord; who by his Life and Do-
ctrine, by his Sufferings he was
to undergo, by *running the Race*
that was set before him, was to
be the Saviour of the World :
and that so great a work as this
might appear evident to all, God
deliver'd down all these signs of
him from Age to Age by his Pro-
phets, together with his *Tribe*
and *Family*, the *place* and *man-*
ner of his Birth, the *course* of
life he was to lead, and the man-
ner of his Death; every parti-
cular passage to be taken notice
of; and not only so, what was
to come to pass after his Death,
not only his Resurrection and
Ascension, but also the great part
he was to bear in the last Judg-
ment, and what after the Judg-
ment Day.

What

What reason there should be for it, that God should give up his only begotten Son thus to die for us, we will shew hereafter, without doubt, for his good will to Man, to discover the exceeding guilt of Sin, that the price of it must cost so deer: Thus was the *Plot* God laid for our Redemption; what more God has done for us, and what Christ for this end, and what Duty on our part we are to perform for all this, I will endeavour to make out in the following Discourse from this Scripture, as it more fully includes, and at once, the matter in hand.

Being justified freely by his Grace, through the Redemption that is in Jesus Christ, whom God hath set forth to be a Propitiation through faith in his Blood, &c. to declare his Righteousness for the remission

*Gods Free Grace the cause Part I.
mission of Sins that are past, thro'
the forbearance of God.*

The words do very plainly afford these parts to be consider'd, in which we have a compleat account of the Cause, Means, or the Conditions, and of the end of Gods justifying us.

I. That the first and efficient cause of our eternal Life, is the free grace of God, out of his pure love and mercy, *being justified freely by his Grace.*

II. That the great cause under God, or the first great means of our Justification, is the *Satisfaction* of our Lord, *through the Redemption that is in Jesus Christ.*

III. The means on our side, as the Condition of our Justification, and that is our Obedience and Faith in these words, *Whom God hath set forth to be our Propitiation through faith in his Blood;*

IV. And

IV. And lastly the end of this great work of God, that it was to make appear his own glory and goodness, to declare this his good pleasure of justifying Mankind, *to declare his righteousness for the remission of sins that are past, through the forbearance of God.*

In this part I shall treat only of the first thing, *viz.* That the first and efficient cause of our Justification is the free grace of God, or his pure love and mercy to Mankind, *being justified freely by his grace.*

Our *Justification* therefore is that merciful act of God, whereby we obtain remission of our Sins, and full acceptation with him by our true and living faith in Christ; or through whom such a faith is imputed unto us for our righteousness. This sense of it stands very plain throughout
C the

the Scriptures, in *Rom. 4. 5.* To him that believeth on him that justifieth the ungodly, his faith is counted for righteousness: in *5. 19.* for as by one Mans Disobedience, many were made Sinners, so by the

Rom. 5. 18. Obedience of one, shall many be made Righteous: or even so by the Righteousness of one, the Free Gift came upon all Men unto Justification of Life: By this means our Saviour is call'd by a common Metonymy, our Righteousness, our Redemption and Sanctification, as he was the only Cause and Author under God, of giving us these great and precious Promises, when he laid down every thing that was dear unto him; forgot, I may say, his own Divinity, set by that his Reputation, took upon him the form of a Servant, and gave himself for us, even to the death of the Cross.

For

For it seems we were lost in our first Parent to all intents and purposes, to every thing that may be call'd good, the Command of God was broken, the very first that was, and that most immediately from God; so that judgment came upon all to Condemnation: it seems all in Him stood guilty before God; when no *Days-Man*, neither *Noah*, *Daniel*, or *Job*, could stand betwixt us; when indeed no excuse, so unreasonable was the Sin, no defence could be made for it; when the most beloved amongst ten thousand, even the Son of God stood up in our behalf, took upon him voluntarily the guilt, became for us in that case so sufficient *Surety*, that he finish'd the whole Business, at least what was requir'd at his Hands; as when the undutiful Subjects

Gods Free Grace the cause Part I.
of their Prince shall in general fall away from their *Allegiance*, into some great Rebellion against most just Laws, by which they become obnoxious to capital Punishments, from whence nothing can save them, but the abus'd grace and favour of their Prince; so in this Calamity of our's, when Mankind by Disobedience was become justly condemn'd, had transgress'd the only Law between God and him, and consequently *come short of the glory of God*; had forfeited these Priviledges, would await him otherwise, since there was no other means to restore Man, God was pleas'd to take this gracious way, to pass upon him a publick *Act of Pardon and Indemnity*, to *justifie him freely by his Grace*.

Our Saviour therefore heightens this gracious dealing of God
with

with us, God so loved the World, ^{Jo. 3. 16.} that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting Life; and St. Paul in very many places, but God who is ^{Ephes. 2. 3,} rich in Mercy, for his great love ^{4, 5.} wherewith he loved us, even when we were dead in Sins, hath quickened us together with Christ; and St. John makes this act of Mercy the greatest Instance that can be of Love, in this was manifest- ^{I Jo. 4. 9.} ed the love of God towards us, because that God sent his only begotten Son into the World, that we might live through him. This exceeding piece of Mercy, therefore is recited so often in the Scriptures, joyn'd sometimes with the Duties, sometimes with the other Mysteries of Religion, to strike upon our Minds this great work of God towards us, and

to provoke at once our Devotion for it.

For certainly never was greater goodness shewn; God himself, who is so plentiful in goodness, who can do nothing but what is eminently good, the meanest of whose Works will sufficiently set him forth, yet in this he seem'd to shew the utmost of his tender mercy. Many Examples we may sometimes fetch, with submission, from things below, for the narrowness of our understanding, to lay out before us even things in the Heavens; the nature of some Mysteries, of things hard to be understood; or we take liberty to compare great things with small; but hereto offer at any instance to set forth this act of God by, the greatness or dignity of it, or it's matchless nature,

will

will be to no end. 'Tis true, we read in Story many generous Instances of some who even out-did themselves in their forgiving tempers ; that *Cæsar* very generously forgave his fellow Soldiers, however they pray'd to be decimated for their Offence ; and *Demetrius* of as great a mind, remitted to the Enemy freely so many thousand he took in Fight: These Stories have their unwonted and unknown Bounty ; but these and the other great actions of this nature, have their designs in them, a Name, or Vain-glory, a like kindness, or favour is the end of them ; but in this Gift of God, in this Free Work of our Redemption, he did the purpose of his own Will, induc'd to it by no benefit of Man, or antecedent Love ; by no hopes of any Advantage

*Appian.
Hist. Rom.
lib. 1.*

he should receive from Man; no future benefit or glory did provoke him to it; nay, he did this **Work** for us when we deserv'd Punishment, when his Indignation was against us, yet then did he still go on to bless us more and more, and to do us so great a good even against our own **Will**; 'tis said, *not by Works of Righteousness which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost, &c.*

Tit. 3.

No, by Nature we are all the Children of Wrath, and for this reason liable to be condemn'd together with the fallen Spirits; nothing therefore but the *Philanthropy*, the pure Loving-kindness of God towards Man could save him; every thing that God had *made*, it seems heretofore
was

was *very good*, only Mankind lift up his Heel against him; even the Fowls of the Air, and the Fishes of the Sea, obey'd him all in their comely Order; every one of them it seems made for the use of Man; for this cause perhaps partly God might continue on his preservation of him, to re-estate him in his Dominion over them: for if we consider the excellency of the Creator, with the vileness of the Creature; the exceeding glory of God with the meanness of Man, we can see no tolerable reason for it, that God should visit us in this manner, or redeem us by Miracles, no reason for all this, but meer mercy; Man is said to be *like a thing of nothing*, whose time passeth away like a Shadow, *Dust and Ashes, a Worm, and no Man, whose Foundation is in the Dust, which are* Job 25. 6. 4. 19.

are crushed before the Moth; but the glory of God is most excellent and perfect in it self, exceeding every thing, besides as much as Heaven is above the Earth; for ever blessed in the possession of his own blessedness; to which nothing can add, or from whom nothing can take away; before

Job. 25. 5. whom the *Angels* are said to cover their Faces, and the *Stars* are not pure in his sight, who is said to shake the *Earth* out of her place, and the *Pillars* thereof tremble; which commandeth the *Sun*, and it riseth not, and sealet up the *Stars*,

Psal. 145. which alone spreadeth out the *Heavens*, and treadeth upon the waves of the *Sea*: such is the Divine nature, altogether past finding out. Now when we look upon our selves impartially, how vain, and frail, and changeable is human Nature; and when upon

God,

God, how glorious and blessed in himself, the same yesterday, to day, and for ever, surely we must confess that 'tis in him we Live, and Move, and have our Being; that all the Praise, Glory, and Majesty, must belong to him; that all our Offices, how devout soever, can make no addition to his Greatness; and that in strictness of speaking, with all our Religion, we still remain unprofitable Servants: Indeed we are bound in whatsoever we do, to refer the Action to *Gods Glory*: but still! this is our own Duty and Advantage, and the gain of it is only ours. From all this, and from all that we can do, there remains nothing to God, his *Wisdom* and *Greatness*, and his *Power*, his *Justice*, and *Loving-kindness*, his *Glory*, and his other *Attributes* will be for ever the same; his *Divine Nature*

Nature will be unchangeable, whether we be good or bad; from whence we may easily resolve the words of *David*, which he puts by way of question in *Psa.* 8. 4, 5. *What is Man that thou art mindful of him, or the Son of Man that thou visitest him: thou madest him a little lower than the Angels, thou crownedst him with Glory and Honour: nay, that our Saviour should take upon him our Nature, who is far more excellent than the Angels, whereby he might become a fit Sacrifice for our Sins, that God should at once accept, and send him to be our Propitiation; this certainly cannot be of any thing of our selves, not by our Works, but of Mercy he saved us.*

We have seen heretofore, that our *Justification* is the meer gift of God, proceeding from his
Lov-

Loving-kindness and Mercy, an Act of his *Grace*, very free, and altogether undeserv'd by us; yet how gracious soever this act of his goodness is, (and most gracious and bountiful Deed was it certainly, that ever was) we find there goes with it a mixture of his Justice; for notwithstanding God for his absolute Right and Power, might give us the thing *Gratis*, notwithstanding he might give us Life eternal without any other means; yet for his Justice and Wisdom he added to it a Conditionality. Was it to refresh our Memories of the occasion of it, that God brought us out of the bondage of Sin, or was it to improve our corrupt Nature, to fit us for that Kingdom prepar'd for us: 'Tis true, in rigour of Justice, God might destroy us utterly, might have
so

so highly resented the guilt of the first Transgression, that he might have utterly condemn'd us; *but he hath not dealt with us after our Sins, neither hath he rewarded us according to our Iniquities*: Gods mercies were very plenteous to us, and his forbearance in the first Sin overcame his Justice; and therefore he added a very gracious Condition as to us, which may be said to consist of two parts; a Condition so reasonable at least to us-ward, that it still carries with it a farther Argument of his forbearance.

The first and greatest Instance of Gods Justice in the matter of our *Justification*, the great thing he requir'd to make a full Reconciliation (after Mankind was fallen into Sin, and consequently eternal Death, when he had committed that Transgression of the

Com-

Command) was an *Expiatory* Sacrifice ; and that the Sacrifice might be of the more value, God of himself sent the most *Holy, Harmless, Undeiled*, even his beloved Son Christ, to be the Victim for us, which was to perfect our Obedience through Sufferings, and undergoe for our Sins, and in our stead, a most accursed Death, even that of the Cross ; who was to suffer by the wonderful direction of God, and reprobate blindness of the *Jews* at that time, all that Punishment, Torments, and Agonies we truly deserv'd, if not a full satisfaction to Gods Justice, yet as much he did for us, as could consist with his Nature, who was both God and Man ; so much he underwent for us, in which we are assured God is well pleas'd ; and after he had suffer'd all this, he

he was to *rise* from the Grave; and after his *Ascension* into Heaven, was there for ever to be our *Advocate* with the Father, interceding for us by that vertue of his Sacrifice to God, and applying to us Grace and Remission, by vertue of that great Authority God has given him: Such was the Will of God briefly in the Work of our *Justification*; the severity of the Justice, the great price of our Redemption, was without doubt to learn us the exceeding sinfulness and guilt of Sin: And yet we must confess, it was God himself did provide us the Sacrifice, looking upon it as sufficient *Satisfaction* for the whole World, and for ever continues upon us all the saving Acts of his Holy Spirit.

In this part lay the great severity; that the Just should die for
the

the Unjust ; but such was the method of our Salvation, that Christ should suffer, and perfect our Redemption through Sufferings : Indeed as he bore the burthen of it himself, so does he reap all the glory of it; as he was under God, the great Cause and Finisher of the Work, so is he the only Cause of our *Righteousness*, being accepted by God only upon the account of his *Beloved* : The other part lies on us, very properly call'd our Condition, in order to our *Justification*, and that is our sincere *Faith* in Christ our Saviour. This Duty comes upon us from the former part, by which means, that is, by *Faith*, and by the *Fruits* of *Faith*, we come to have all the Benefits of the *Propitiation*.

The *satisfaction* of Christ, with much reverence be it said, has done as much as we can fairly desire, as much certainly as will consist with the Free Grace of God, with Piety, and a pure Religion: but to put all upon the Death of Christ, that his Death alone with his Resurrection, or that his *Righteousness*, without any Christian Obedience, is become our's, as 'tis a Doctrin made to maintain a *Train* of the other Tenets incident with this, so will it be found a very absurd one. Without question a Faith Evangelical, *such as works by Love, and Charity, in keeping the Commandments of God*, is in this our plain Duty: when we take our Saviour, not as our *Sacrifice* only, but also as he was our *Prophet*; when we look upon him in the *Mount*, giving out his *Laws*, as well as the
glad

glad *Tidings* of the *Kingdom*; upon his *Commands* to concern us equally with the *Promises*, that the one of them is made the *Condition* of the other; when we give to *Grace* it's perfect *Work*, and to our *Obedience* that part belong to it: in short, when we maintain that *Doctrine* in our *Lives*, which the *Author* of our *Salvation* left us, those new and excellent *Institutions* he spoke unto us, so that whatever he spoke may be held sincere and sacred, to have their *Weight* and *Meditation*, and not to be made void by unconditional *Decrees*.

As to the nature of the *Sacrifice* which was requir'd in the *Work* of our *Redemption*, the *Efficacy* and *Extent* of it, how far it went in our behalf, and where our *Duty* comes in: and secondly, what is the nature of that *Faith*

which is said to *justify* us through Christ, and the *Ingredients* that are requir'd to make it so, of both these I am to speak in their proper place.

What remains here, is to make the proper Application of the Loving-kindness of God to us, very devoutly to consider his free Grace in the Work of our Redemption, the loudest Subject that can be for all our Devotions ; *that God who is rich in Mercy, for the great love wherewith he loved us, even when we were dead in Sins, hath quickned us together in Christ, calling us out of Darkness, into his marvellous Light.* When we look up to this Work of God, and view it in it's first Intention, whilst we were yet *Enemies*, before any *Satisfaction* made ; or it may be given, when the Act of our first Sin was just committed, this

Ephes. 2.
4, 5.

this goodness of God will then truly pass altogether our Knowledge; it may be well call'd the *depth of the Riches both of the Wisdom and goodness of God*; and we should make this use of it, when we look back upon this Work of our Redemption, from the remembrance of our Iniquity; *that every Mouth should be stopped,* Rom. 3.19. *and all the World become guilty before God; to remember our Doings wherein we have been defiled, and even loath our selves in our own Sight: and from this thought, let not the Wise Man glory in his Wisdom, neither let the Mighty Man glory in his Might; let not the Rich Man glory in his Riches, but let him that glorieth, glory in this, even in the Free Grace of God in our Redemption.* From hence likewise, from Gods love in this eminent manner towards

1 *John* 4.
16.
5. 3.

us, our Love ought to return to him again; because God is said to be Love, and he that dwelleth in Love, dwelleth in God, and God in him; and this is the Love of God, that we keep his Commandments. Brotherly Kindness and Charity is made another use of; this by St. John, that if God so loved us, we ought also to love one another: That so as we are the Work of his own Hands, who has so just a right to us, and that by so many ways; first by the Works of Creation and Providence, and afterwards again by this new way of our Redemption; the best Titles surely that can be to us, the proper use we are to make of all these Benefits, is to dedicate our selves entirely to Gods Service, to present our Bodies as an Offering, holy and acceptable unto him, and our Souls

1 *John* 4.
11.

Souls and all the Faculties within us, are evermore to praise his Holy Name.

The other two Considerations, which God was pleas'd to require in the Work of our Redemption; the *Propitiation* of his Son Christ by Sacrifice, and on our part our *Faith* and Obedience in him: from the former we may discern Gods great Displeasure against Sin, that even the Fountain of Mercy would not forgive it under such a Ransom, and we are to make this use of it, *that God that spar'd not his own Son, but deliver'd him up for us all, we must take care least he also spare not us*: As for our *Faith* in Christ remaining on us, we are to intend the same with all carefulness; that we may increase more and more in the obedience of our Lord and Saviour; that giv-

Gods Free Grace the cause Part I.
ing all Diligence in our Christian Calling, we may add to our *Faith, Vertue; and to Vertue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly Kindness; and to Brotherly Kindness, Charity*: All this, and what besides we can do, will be but little, if we respect the *Recompences of the Reward*, or yet that *Melancholy* part which our Saviour acted; the whole State of his *Humiliation*, his *Contempt*, and *Disreputation*, and *Shame*, and *Misery*; all along very dismal, until *his Hour* was come that he offer'd up himself an *Oblation* for us: the sad History of which, as well as the *Vertue* of it, may appear to us in the following Part.

The

The true State of

JUSTIFICATION,

As it stands between God and
Man.

P A R T II.

*That Christ's Death is the first and
most effectual means of our Ju-
stification.*

HAVING dispatch'd that part
which treated of the
principal cause of our
Justification, concerning the Free
Love of God towards us, thro'
the *Redemption* of Christ, and
through Faith in his Blood; we
now

now come to the Work of Redemption it self, in which we shall find God still carrying on fresh Instances of his Love and Goodness.

The Redemption of Mankind then is an eminent Act of the same Divine Grace, that when by reason of our fallen Estate, we came under the high Displeasure of God, were liable to much Guilt and Punishment, and even eternal Death; God of his mercy sent his Son into the World, who by his Death and Passion, reconcil'd us fully to his Father, leads us by his Word into all *Truth*, and bestows upon all that do obey him truly by his Almighty Power, Eternal Life: and that our Saviour came accordingly in due time to perform this Office, when the *fullness* of his *time was come*, when all the
Types,

Types, and Figures, and Prophe-tick Marks were manifestly made good in him, that he did all that was requir'd of him in order to this great Work, we may take for granted, having given some account of this already, and so we pass directly to the thing in hand :

That the great Cause under God, the first and most effectual *means* of our *Justification*, is the *Satisfaction* of our Lord, *through the Redemption that is in Jesus Christ.*

I'm sensible of the many perverse Opinions upon this Point, of some of corrupt Minds, *who turn the Truth of God into a Lie, and minister questions rather than godly edifying, which is by Faith* ; of some who take away too much from the Sufferings of our Lord, and give him no more than
what

what he does for us by his other Offices, of others who call his Sufferings a full *Satisfaction* for Sin, who stand wholly upon that *Imputation*, without Obedience, or it may be *Faith*. Some carry their Vertues too high, and make their own Works to be *Meritorious*; and there have been, who have maintain'd even the Force and Power of Nature, sufficiently able to work out their Salvation. There may be need perhaps to make Reflections upon some of these, as we proceed; but I shall neglect them here, I intending in what I shall say upon this and the following Discourses, to put myself wholly upon the Scriptures, to promote as much as may be, Piety and Religion, which I take to be the great end of the Book of God: from these Words therefore we will, First,

First, shew the Nature of our Redemption, or Satisfaction of Christ.

Secondly, his Death may properly be call'd a *Propitiatory Sacrifice*.

Thirdly, set forth the Efficacy of it, with respect to our Redemption.

First, we set down the Nature of our Redemption, or the Satisfaction our Saviour made.

Our Saviour did not enter upon his Mediatory Office, before he began to be about *thirty* Luke 3. *years of Age*; whether in this he had any regard to the *Levitical Service*, that so he *might fulfill* Numb. 2. 3. *all Righteousness*, or that his *own Hour* for this purpose was *not yet come*; heretofore he hid his Divinity by the privateness of his Life: indeed so full was he of Wisdom and Knowledge, in whom

46 *Christ's Sufferings the first* Part II.
whom is said, to dwell *all the fullness of the Godhead*, that sometimes we find it broke forth, some Instances he might make of his Glory, as we read he did when he was but twelve years old, in the Temple, by his *Disputations with the Doctors*, when *all that heard him, were astonished at his Understanding and Answers*; but he cannot be said to begin the Work of Redemption before this time, immediately after his *Baptism*, or from the time he took upon him the form of a *Servant*: when he began to preach the Doctrine of his Kingdom, and when he had call'd Disciples unto him for this end; from hence-forward he gave himself wholly up to the great Business, manifesting forth his Fathers Glory by Miracles, and Signs, and Wonders, and Gifts of the Holy
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Luke 2.
46, 47.

ly Ghost, by curing all manner of Diseases, and all sorts of Sickness; by abundantly making good the Character of the *Messias*, and confirming all the prophetick Writings concerning him: And by this first Office, when he had any Recess, whenever he betook himself from such Administrations, then he gave himself more particularly to his *Prophetick* Office; when he spoke such Words as never Man spake, and deliver'd out such a System of Duties, so excellent in their Nature, that it is call'd the *acceptable and perfect Will of God*, and whosoever shall hear and do them, is to be call'd *Great in the Kingdom of Heaven*.

Heretofore the World lay under much Ignorance, the Divine Worship, even that appointed by God himself was very

ry unworthy of him, poor and low Elements of pure Religion. For this reason our Saviour was to bring with him another sort of Doctrine, which should have in it all the numbers of sound *Wisdom*, of perfect *Righteousness* and *Judgment*, that he might preach good tidings unto the Meek, to bind up the broken hearted, to proclaim liberty to the Captives, and the opening of the Prison to them that are bound. This new Doctrine therefore our Saviour gave us to set us free from the first part of our Misery, which was the Power of Sin; but the most suffering, and therefore the most reconciling part of our Redemption, was the Death and Passion of Christ; as this confirm'd whatever he taught his Disciples, by sealing to the truth of it, so may it be said to be
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Isaiah 61.
1, 2.

the great and finishing Act of our Peace: To the death of Christ, wherefore is ascrib'd so often our Redemption in a peculiar manner, who by this means is said, to give his Life a Ransom for many, to be deliver'd for our Offences: and at large by the Evangelick Prophet, surely he hath born our Grievs, and carried our Sorrows, he was wounded for our Transgressions, he was bruised for our Iniquities; the chastisement of our Peace was upon him, and by his Stripes we are healed: Wherefore it is call'd our Oblation, and Sacrifice, and the Price of our Redemption, as God was pleas'd to account it so in commutation of our Sin, who of his good Pleasure, and through Faith, laid upon him by this very means, the Iniquities of us all.

*Matth. 20.
28.*

*Isa. 53.
4, 5, 6, 7.*

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Here

Here we may justly remark upon such as mis-interpret this Doctrine of the Cross, who for the sake of their Prejudices, run quite in the Extreame, such as derogate too much from the power of the Oblation, or such as heighten it as much in behalf of their Opinions; the latter esteeming the Passion or Death of Christ, to be a full *Satisfaction* to Gods Justice for our Sins; those setting it as much by, and mention to us no other Benefits by Christ, but what he plainly gives in his other Capacities; these affirming the very same *Righteousness* of Christ to be ours by Imputation, and so his *Sanctification* or *Redemption*; those that he came on purpose to establish the new Covenant, and by the *Power* he obtain'd from the Father, he was to turn

Men

Men to Righteousness, and by this way to expiate their Sins.

These we are the more to heed, as the two different and unsound Opinions upon this Point, and take the sufferings of our Saviour in a better sense, which is according to Godliness; and for this reason I must ask leave of a great Author to premise these two, as the two Opinions so far distant from what is more Orthodox; seeing in his *Discourse*

upon the Death of Christ,

*Bishop of Sal.
Discourse of Di-
vinity and Death
of Christ.*

he lays it down for granted, that the former of these I

mentioned, which I may call the Heresie of *Socinus*, and what

we believe, to be the *two contra-* Page 144.

ry Doctrines upon this Head: this

I mention with all Reverence;

for certainly there is another sort of Doctrine upon Christ's Death,

ever known to be the contrary

52 *Christ's Sufferings the first Part II.*
to *Socinus*, that of *Calvin*, and
the *Contraremonstrants*: The for-
mer, that he might lessen as
much as could be the *Divinity*
of our Lord, not to deviate
from his Principles, makes little
or no account of his Sacrifice;
he puts all the satisfaction he
made either in the excellency of
his Precepts, or by the power he
has receiv'd from God, he is ena-
bled to bestow his *Graces* on us,
and to make *Intercession* for us:
on the other hand, the latter of
these setting by too much both
the one and the other of these
Offices of Christ, which *Socinus*
stands upon, mightily inhaunces
the Sacrifice, as if this only had
made satisfaction for our Sins,
and fully answer'd the Divine
Justice, or the severity of God.
This Doctrine surely is not that
of our *Church*, to whose Authori-
ty

ty I submit my self; for notwithstanding it was maintain'd at *Dort*, and beforehand with all the other *Concomitant* Doctrines out of Reasons of State; or if King *James* Anno 1618. the First sent his Ministers there, who subscrib'd to the *Quinquarticular* Opinions, yet still we know this Doctrine was too violently on all hands pretended for the same Reasons: Religion was only made the Pretence, but in the bottom of it lay Prejudice and Discontent; the seeming *Patriots*, whilst they gave out a specious defence for Religion, they betray'd it; and for want of a due temper, run quite upon the Extream: in these we are therefore to distinguish, lest by undervaluing the Sacrifice of Christ, we strike upon the Errors of *Socinus*; or on the other hand, lest by referring all to the vertue of

the Sacrifice to Grace *Irresistible*, we neglect that Duty, which we may find at last to be indispensable upon us.

What we are to believe then seems to come equally between these two Extreams, that God intending to justify the whole World by his Grace, yet of his Wisdom he stood chiefly upon a *Sacrifice* for the Sin: accordingly we believe that our Saviour made himself the willing Oblation, that as he rescued us from the Dominion of Sin by his Word given us, joyn'd together with his Holy Spirit, so by the *Merit* of this Work of his, he sets us free from the Guilt, bearing in his Body for us all the Marks of Misery and Horror, as much at least as Human Nature could well bear; as much certainly he bore, as was requir'd to reconcile

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cile us fully: We believe the *ὁμοθεΐα*, that Christ was *co-eternal* with the Father in opposition to *Socinus*; and notwithstanding the Word was made Flesh, and how ample soever the Sacrifice by this means, yet against *Calvin* we hold, that there remains still in God a right of Mercy and Remission of Sin, and on us *Faith*, together with the other *E-vangelick* Duties.

The compleating and most noble part of our Redemption, lay in his exalted State, in his *Resurrection* and *Ascension* on high; all the forepart was very mean and calamitous to our Saviour; this alone can be said to be worthy of him, here all power in Heaven and Earth was now deliver'd to him, *he led Captivity captive, and gave Gifts unto Men*; he triumph'd over the

E 4

Grave,

Grave, and shed forth in abundance the Gifts of the Holy Spirit:

Rom. 4. 25. He is said to die for our Sins, and to rise again for our Justification; our Sin being abolish'd by his Death, our Righteousness and Life assur'd by his rising from the Dead, by vertue of which, even by his own Blood he makes intercession for us to the Father, giving us all the assistances of the Spirit, new Grace, Remission of Sin, and at last Eternal Life; so that our Redemption runs throughout the whole course of the mediatory Office of Christ, throughout his humble condition here upon Earth, as well as his glorious State: As a wise Physician in some inveterate Disease, not content with simple Medicines, but applies his *Specifics*, according to the nature of the Distemper; our Saviour like-
wise

wife by divers Steps, and after *divers Manners*, accomplish'd the work of our Redemption: Our Misery was become confirm'd and manifold, Sin and Guilt, and even eternal Death was our case; for which reason he administred to us Remedies accordingly; as a Prophet he gave us a most *sure word of Prophecy*, which accompanied with Grace, is able, 'tis said, to *quench all the fiery Darts of the Devil*: as he was our *High-Priest* and *Sacrifice* at once, so in a more peculiar manner he made a great *satisfaction* for Sin, by his own Oblation, taking our Condemnation upon himself, nailing it to the Cross; and after he was exalted to be a King and a Prince in his proper, even his Heavenly Kingdom, bestowing all the fruits of his Cross
and

58 *Christ's Sufferings the first Part II.*
and Passion upon all them that obey him, Sufficiency of Grace, Remission of Sins, and *Justification*, and at last by vertue of his *Judicial Office*, Glory, Honour, Immortality, and Eternal Life.

Secondly, we come to shew that our Saviour's Death for us may very properly be call'd a *Propitiatory Sacrifice*.

The Rite of Sacrificing unto God certain Beasts, either to avert his Anger, or to be an instance of Thanksgiving, was very early; that we find *Abel brought of the Firstlings of his Flock, and of the fat thereof*; but the first Institution of it we read in the *Law*, where it was made no small part among the *Ceremonies*; the *Sacrifices* were of many sorts, *Eucharistical, or Burn't-Offerings, or Propitiatory*, such as were given up on purpose to be an *Atonement*

Gen. 4. 4.

Levit. 1.
10.

Levit. 5. 1.

ment for Sin; God himself prescribing what Beasts should expiate what Sins, he graciously forgiving the Punishment at least upon that account, or by transferring it upon the *Skape-Goat*, or by that Blood with which the *High Priest* went into the Holy of Holies. From hence it was that the Heathen World, the *Greeks* and *Romans*, delighting always to deprave the Truth, from this Fountain borrowed this Rite, so very common with them, that they *purg'd* their very Fleets and Armies by first making their Oblations to their Gods, intending by this way to appease their Anger, or serenade them for their Success; nay, to such Impiety were they arriv'd, to make some proportion, they thought, between the Victim and the Crime, or to se-

cure

cure to themselves the better what they requested, that *they offer'd up even their Sons and their Daughters*; when the very best of them, even the *Sacrifices* which God himself requir'd, were but poor Elements of a more reasonable service of spiritual Obedience, sincere Contrition of Heart, of Praise and Thanksgiving, and the most solemn Sacrifice of all the rest, was but a plain Figure of our own High Priest; who by Heb. 9. 12. his own Blood *enter'd in once into the Holy Place*, it being impossible that the Blood of Bulls and of Goats, should take away Sins.

No, the *Lamb* of God was the end and meaning of all these, looking upon which, as upon the *brazen Serpent*, all former *Expiations* receiv'd whatever virtue they had: All the Blood that was shed under the *Law*, for what

intent soever, whether it was a *Sacrifice of Thanksgiving*, or a *Sin-Offering*, was but a Pattern of the true; the whole body of the *Law* being given only for this reason, *because of Transgressions till the Seed should come, to whom the Promise was made.* Now that our Saviour was made a perfect Sacrifice for us, that every thing requir'd to make him so, was made good in him; may be seen if we look upon him either as our *High Priest*, or as he was a *Sacrifice*: We are to mark that he was all along *made sub-* Gal. 3. 19
ject to the Law, that he might re- Gal. 4. 4
deem them that were under the Law. As our Saviour then was our *Priest*, it was requir'd by the *Law*, that a special Innocence should be in him, and that in his Body he should be without Spot; they that made the *Offer-*
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62 *Christ's Sufferings the first Part II.*

ings unto God, were to be holy unto him, and that no Man that had a blemish of the Seed of Aaron,
Lev. 21. 6. was to come nigh to offer the Offerings of the Lord; and these Graces were eminently in him, for his Form, how much soever despis'd at his Passion, yet he is said to be fairer than the Children of Men, grace was pour'd upon his Lips: and when he was transfigured, his face is said by that glory, to shine as the Sun; for
Psal. 45. 2. purity, he was the most Holy, Harmless, Undeiled, separate from Sinners, and though in his human Nature in all points tempted like as we are, yet still without
Mat. 17. 2. Sin.
Hebr. 4. 15.

As he was our *Sacrifice* (for so it was, that he was both the *Sacrifice* and the *Priest*) (for that no more fit satisfaction could be given for Sin, nor was there
any

any one but the Father only worthy to give him up) in this respect all that we require in a *Sacrifice*, we may see in him: First, that what was offer'd to God, was to come freely, *that he should offer it of his own voluntary Will*, and 'tis clear, that our Saviour of himself did lay down his life for the Sheep; that he gave himself up very cheerfully to the *Band* of Men that came for him, that he was brought *as a Lamb to the Slaughter, and as a Sheep before her shearers is dumb, so he opened not his Mouth*: That since God had prepar'd such a *Body* for him, he came to fulfill his Will with a most perfect Obedience: *Lo I come, says he, to do thy Will, O God, I am content to do it, yea, thy Law is within mine Heart*. Whatever Offering was made, whether Male or Female,

male, it was to be without blemish; and this also was very shining in our Saviour, full of *Grace*, and *Truth*, and *Innocence*: it was requir'd also in our Lord, that he should bear our Guilt and Sin, to this end that he should be set at naught, betray'd, and by false Accusations be put to Death, and that he must also be accounted guilty of it: all this we find in the Prophets, and made good abundantly in him, as Condemnation lay heavily upon us before God, so was he to bear all this before prophane and wicked Men; he was arraign'd before *Pontius Pilate* the *Roman* Governor, press'd home by false Witnesses, Misconstruction put upon his Words, tho' they were the words of *Truth* and *Righteousness*, and though never so innocent, as he was,
(and

(and *Pilate* himself must own that he found in him no fault at all) yet they condemn'd him as a Malefactor, for telling them the truth, that he was indeed *the Son of God.*

John 18.
38.

Here he was expressly number'd with the *Transgressors*: besides the manner of his Death shews as much, that he was made a Curse for us, it being written in the Law, *cursed is every one that hangeth on a Tree:*

Deut. 21.
23.

in this therefore lies our Assurance and Comfort, that he who came to take away the Sins of the World, yet suffer'd as a Sinner himself; that even the Son of God bore the person of the guilty, by which we have our hopes confirm'd, that he was made a Curse for us, wounded for

Isa. 53. 5.

our *Transgressions*, and bruised for our *Iniquities*, the *Chastisement of our Peace* was upon him, and with his *Stripes* we are healed: And

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from

66 *Christ's Sufferings the first.* Part II.
from this last Consideration we may also make this Remark, that as it must needs be that Christ should suffer, so the manner of his Death seems to be the best chosen for our purpose; had he been cut off by some suddain Death, by Seditiō, or Tumult, this could not avail us to our Redemption; but when he was formally brought before a *Judgment Seat*, and Sentence of Death pass'd upon him; and not only so, but condemn'd to that very Death which was ever reckon'd accursed by the Law; here we have great confidence, *that he*
2 Cor. 5. 21. *who knew no Sin, was made Sin for us*, that he took our Guilt and Condemnation upon himself, nailing it to his Cross, that he is by this
1 Jo. 2. 2. *means the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World.*

In

In the Sacrifice therefore of his Death chiefly is our Propitiation, by the which we draw nigh to God, *having by this one Offering for ever perfected them that are sanctified*; abolishing thereby the Enmity of God against us, and reconciling us by that Blood, that we may become *Heirs of the Promises of God, and Joynt-Heirs with Christ*: for if God of his Mercy, long before our Saviours Sufferings, whilst we were yet Enemies, was pleas'd still through him, to specifie his Love and Compassion to Sinners; or if the Oblations of the legal Sacrifices were accepted by him, even as a sweet *smelling Savour*, made *Atonement* for the Sin, that a *Kid* or a *Goat* should bear all the Levit. 16. *Iniquity*; much more being now ju-10. *stified by his Blood, we shall be sa- Rom. 5. 9. *ved from wrath by him.* The Au-*

68 *Christ's Sufferings the first Part II.*

thor to the *Hebrews* sets out the Preheminence of Christs Sacrifice in a high manner, by shewing that all the Rites and Ceremonies in the *Law*, all their Meats, and Drinks, and Purgations, were all but poor Figures of a better Service; that as all their Ordinances were but so many Types of Christ, or of his Doctrine, so the *High-Priest* in a very peculiar manner, *entring once a year into the second Tabernacle*, to make his Offering for the People, represented our Eternal High Priest and Sacrifice together. And 'tis our Authors Argument, that if the *Blood of Bulls and of Goats, and the Ashes of an Heifer sprinkling the Unclean, sanctifieth to the purifying of the Flesh; how much more shall the Blood of Christ, &c.* and since all former Offerings had their Vertue and Accomplishment

Heb. 7. to
the 11th.

Heb. 9. 7,
8, 9.

Heb. 13. 14.

ment from this of Christs, that his Offering as well as Priesthood was to be unchangeable and for ever, not to be repeated over again, unless it be with Thanksgiving and Praise, that *Repetition* of the *Sacrifice* of the *Mass* is to be held by us prophanely absurd, since in this lay the main distinction between the Order of the Priesthood of *Aaron*, and this of *Christ*, this being for ever to stand, the other to change by reason of *Death*; or between this *Sacrifice* of ours, and that of the *High-Priest*; in this the same thing was oftentimes offer'd daily, at least *once a year*, but Hebr. 10. *the Offering of the Body of Christ* ^{3. 10.} *was made once for all*: who by his perfect Obedience to the Will of God, by force and vertue of that precious Blood, made us near and dear unto him, propitiating

tiating and reconciling us fully, on condition of our Repentance and sincere Obedience. Whence

3ly, We come to see the *Efficacy* of the Sufferings, or of the entire Obedience of Christ, with respect to our Redemption.

From what has been said before, upon the nature of the *Satisfaction* of Christ, or upon the *Power* of the Sacrifice, we may easily discern the vertue of it as to us; from the nature of the Redemption we considered the three several Offices of our Saviour, every one of which have their part in the Work of our Redemption: By his *Word*, we are taught the *ways of God more perfectly*, by which we overcome the more effectually the *Power* of Sin; by his Sacerdotal Office taking him together as Priest and Sacrifice; by this means more parti-

particularly is the crying Guilt and Punishment of Sin aton'd for ; and by his *Regal* Office our Saviour sheds upon us his spiritual Blessings, sufficient strength from above, even that of the Holy Spirit, and at last even Eternal Life: from the Dignity of the Sacrifice it self, we have seen the incomparable nature of it, whether of it's own vertue, or if we look upon it as set forth by God himself, and receiv'd by him as satisfaction in our behalf, not only as an Oblation for Sin, but as our Saviour from thenceforward enter'd into Heaven it self to appear in the presence of God for us. From hence may we take very great hopes, knowing that this Act of his is become a sweet smelling Savour, a full Atonement for the Remission of our Sins.

If we take our Redemption in gross, the whole course of our Saviour's Obedience will be found to have a share in't, from his first open appearance in the World to his exalted condition; by his *Word* he laid before us the *Way*, the *Truth*, and the *Life*, lifting up our Minds above the World to Holy Meditations; the Sacrifice of his precious Blood *speaks to us better things than that of Abel*, Forbearance, and Mercy, Love, and Life: And now in his exalted State he bestows absolutely upon us every saving means: To his *Word* he adds the gracious helps of the Spirit, giving us all things by his Divine Power that *pertain unto Life and Godliness*: So that all these Parts, every Office of our Saviour, have it's weight and use in our Redemption; but since the Holy Ghost

Hebr. 12.

24.

in the Scripture ascribes very often to the Death and Passion of Christ, our Peace, and Pardon, by which he made the Atonement, and bore the shame, by which he gave his Life a *Ransom* for us, and died for our Sins, whereby in a peculiar manner the *Propitiation* which Christ wrought for us, is call'd the *Price of our Redemption*, and we said to be *justified by his Blood*; 1 Cor. 6. 20. Rom. 5. 9. we will briefly reflect in general upon the Efficacy of the Death of Christ, and upon the Advantages which do arise to us from thence.

Indeed if we consider at large all the Fruits of the Oblation, so he set us free from all the *Guilt* and *Misery* awaited us, from the *Condemnation* lay upon us, and the *power of Darkness*; so the *Blood* of Christ cleanses us from
all

all Sin, upon condition we walk in the Commandments of the Lord *blameless*; but here we speak of his present Administrations, which our Saviour still does for us by vertue of his Sacrifice, his *Intercession* for us by that vertue to God, his constant Application of the Remission of Sin, and of other Spiritual Blessings: For after our Lord had given himself up for us, he enter'd, as the *High Priest* did before into the Holy Place, by his own Blood into Heaven it self, *now to appear in the presence of God for us*: Here he stands up for us still by that vertue, interceding for us, as it were, to God; healing us by the Efficacy of his Wounds and Stripes: as *Joseph* in the *Court of Egypt*, endued with Royal Power over all the *Land*, *Pharoah only being greater*
in

Hebr. 9. 7.

9. 24.

Gen. 41.

41. 43.

in the Throne, by his Word and Presence procur'd all the Grace that could be to his Brethren; so our Saviour by his Appearance before his Father, as our effectual Advocate, by the most winning Oratory never failing of Success, even by the Merit of his Blood, he obtains for us all Favour, and Mercy, and whatever we stand most in need of: who is said to be able to save to the uttermost them Hebr. 7.25.
*that come unto God by him, seeing he ever liveth to make Intercession for them; that the Holy Spirit also helping our Infirmities, maketh In- Rom. 8.26.
*tercession for us with Groanings that cannot be utter'd.**

By the vertue also of this *Ob-lation* are we reconcil'd to God perfectly; he did without doubt, shew us much Mercy in the Grace he gave us before, but in Christ he did fully reconcile the World
 unto

unto himself. From hence also we may take great hope and confidence towards God, that our Mediator, as the *Man Christ Jesus*, so was *he in all things tempted like unto us*; as he took on him Human Nature, so is he become a very *Merciful High-Priest*; for which reason we are assur'd that whatever we ask rightly in his Name, or what we pray unto him for believing, we shall receive. From hence have we great reason to hope, that the Sins and Offences we have committed, yet by a godly Sorrow and Contrition, may be forgiven us, that *he who is gone before us*, will certainly prepare a place in Heaven for us, if we abide in him. These Advantages with many more we have from Christs Sacerdotal Office, plainly set down to us in them famous

Texts,

Texts, and elsewhere, *who can* Hebr. 4. 15, 16.
have Compassion on the Ignorant,
and on them that are out of the
Way; for we have not an High
Priest which cannot be toucht with
the feeling of our Infirmities, but
was in all Points tempted, like as
we are, yet without Sin; let us 5. 2.
therefore come boldly unto the Throne
of Grace, that we may obtain Mer-
cy, and find Grace to help in time
of need. The Communications
of the Holy Spirit, working in
us Faith, Conversion, and new
Life, our Saviour may be said
to derive to us another Way;
by vertue of that *Kingly* Power
was given him from the Father
upon the account of his *Merito-*
rious Passion, by this means divi-
ding it to every Man severally as
he will.

The only thing upon this place
in question, is about the nature
of

78 *Christ's Sufferings the first* Part II.
of the *Efficacy* of the Sacrifice,
how far it goes, and where our
Duty comes in: there be some
who carry the Sacrifice so far,
that our Saviour by that Obedi-
ence has paid the very same Pu-
nishment that was due to us;
made a full *Satisfaction* for our
Sins, that he has taken upon
him the same Guilt in all Res-
pects belong'd properly to us,
and that the Smart which he bore
was so proportion'd, that we are
thereby justified *gratis*, without
any manner of Duty on us: Nay,
they proceed so far, to make out
a full *Satisfaction* to the Rigour
of Gods Justice, that besides the
Sufferings he bore in his Body,
they suppose our Saviour to have
undergon the very same Punish-
ment in all degrees the Damned
were to bear; that for this end
he suffer'd much in his Soul, nay,
and

Calvin.
Instit. lib.
2. *cap.* 16,
17.

and seem to say, even in his Divinity. These who on the other hand bring down the Sacrifice at too low a value, placing all the *Efficacy* in that Power given to him in Heaven, who deny the mighty *Vertue* of the Death of Christ, as they do his *Divinity*; so gross a *Heresie* as this, we utterly reject: yet how reverend this *Sacrifice* is to be esteem'd, whatever *Satisfaction* it made for Sin, or what *Merit* it did for us; notwithstanding all this, we are to preserve the Grace and Mercy of God evermore; and that *Faith* and the *New Creature* is the plain condition of our *Justification*, which we come to speak to in the following Part.

The uses we are to make of our Redemption, or of the Sacrifice of Christ, are set down by the Apostle, *that like as Christ*
was

80 *Christ's Sufferings the first Part II.*

*Rom. 6. 4. was rais'd up from the Dead, by the
Glory of the Father, even so we
also should walk in newness of Life;
and that as he died for all, that
2Cor. 5. 15. they which live, should not hence-
forth live unto themselves, but un-
to him which died for them, and
rose again: that every one should
make the same use of the Cross
of Christ, which the Apostle did,
Gal. 6. 14. but God forbid, says he, that I should
glory, save in the Cross of our Lord
Jesus Christ, whereby the World is
crucified unto me, and I unto the
World.*

But our chief Meditation here,
should be upon the occasion of
the Death of Christ, and that is
for our Sin; the Guilt of which,
it seems, lay so heavily upon us,
so very odious in Gods Sight,
that nothing less could be taken
for satisfaction for it; from hence
we ought to have Iniquity and
Sin

Sin in perfect hatred, and to give up our selves entirely to the business of our Salvation; knowing that if we now Sin wilfully after that we have receiv'd the knowledge of the Truth, there remaineth no more Sacrifice for Sins, but a certain fearful looking for of Judgment, and fiery Indignation which shall devour the Adversaries: From hence also we have matter of Comfort, that if we Sin we have an Advocate with the Father Jesus Christ the Righteous; who sits at the right Hand of God, to make Reconciliation for the Sins of the People: That so when we have walk'd according to the Rule set us, in sincere Obedience to it, and have done as much as in us lies towards it, we may at last in full assurance commit our Souls unto him, as into the hands of a faithful and merciful Redeemer.

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*Hebr. 10.
26, 27;*

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The true State of
JUSTIFICATION,

As it stands between God and
 Man.

P A R T III.

*Faith Evangelical the Condition
 on our Part.*

IN the foregoing Part we have
 seen the method of our Re-
 demption in Christ, the due
 Estimation of his Death, together
 with the *Power* of it; by whom
 alone we have access to God,
 and by whom he was pleas'd to
 make himself well known; in-

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somuch as to be serv'd and worship'd *in and through him*: In this part therefore lies the most noble means of Mans *Justification*, as does also our Joy and Hope, for that the *Righteousness* of Christ is the main cause of ours, or of that *Wisdom* from above, of our *Sanctification* or *Redemption*: the business which he came to do, he effectually finish'd, the Work which was requir'd at his Hand he fulfill'd exactly, whatever was needful to be done or known as to his Person; the tender of all the saving means came wholly from the Father and him: For besides his own Obedience, that willing *Sacrifice* he made of himself, he set before us the *Way*, the *Truth*, and the *Life*; the direction of his Word, and the helps of the Spirit, which joyn'd together with our Faith, upon a
right

right use made of these means,
is able to save our Souls.

For how gracious soever the
love of God has towards Man ap-
pear'd, or how ample hath the love
of Christ been, or yet the offers
of his Mercy; yet the accepta-
tion of this goodness lies upon
us, or the proper use and appli-
cation of them, we are to make
our selves; a lively *Faith*, which
shall appear by *Works*, Obedi-
ence to the *Gospel of our Lord Je-
sus Christ*, to that great *Salvation*
which was spoken to us by himself,
Renovation of Mind, and a new
Creature, *Love*, and *Charity*, and
the like, such as these are the
Subjects which belong to us, or
the means on our side, as a ne-
cessary *Condition of our Justifi-
cation*, which is to be the matter
of our present Discourse.

Rom. 3. 25.

Whom God hath set forth to be a Propitiation through Faith in his Blood, &c. from whence we will set down.

First, the nature of our *Faith*, the *Foundation*, or the *Object* of it.

Secondly, that Faith and Obedience in our Saviour is on us the necessary condition of our Justification, notwithstanding the *Merit* or *Satisfaction* by him made:

And Thirdly, the great Absurdity of it, and danger on the other hand, that our *Justification* should precede this our Duty, without any manner of regard to it.

First, we describe the nature of our *Faith*, the *Foundation* or the *Object* of it.

The word is taken in many Significations, for the whole *form of sound Doctrine*, which Christ or
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the Apostles gave us, in divers places, as *St. Paul* has it in his Instructions to *Timothy*, that they ^{1 Tim. 3. 9.} should hold the *Mystery of the Faith* in a pure Conscience; that in the latter times some should depart from the Faith; that he should be ^{4. 1. 6.} a good Minister of *Jesus Christ*, nourished up in the words of Faith, &c. it is sometimes referr'd to some particular Persons in commendation of their Faith, or taken for a firm assent at large, be it to the Word of God, or Mans Testimony; and sometimes for ^{Mat. 9. 1. 8. 10} what we see with our Eyes; but here and most commonly we understand by Faith, a sure and certain belief of these things reveal'd to us by God, how un- ^{Joh. 20. 29.} known or difficult to our Reason; of the Promises of God, or of the things hoped for: Or more properly, our *Faith* in *Christ*

is our sure knowledge and ascent that he is the only Saviour set forth to all these that obey him; a full trust upon him in all his Capacities, that if we perform that *Obedience* he requires of us in his Gospel, we shall then obtain *Remission* of our Sins, and life Eternal; so that to make our Faith good and *perfect*, there must be many things added, as our *Knowledge* of what we believe in general, our *Consent*, and *Hope*, and consequently our *Obedience*.

And we are the more to mark the right nature of our *Faith*, as the thing upon which all our Religion is rais'd, as it is the Foundation of our *Hope*, the Condition of our *Justification*, and a very good Cause of *Obedience* and good Works: and so much the more are we here
rightly

rightly to distinguish, as there be some pernicious Opinions upon this Point, which involve us in Doubts and much Absurdity; notwithstanding that great confidence some pretend to towards God, by which they too much confine this Grace, as they do the Promises, or yet the Duties.

From hence, from the nature of *Faith*, the object of it is plain, and that is the whole truth of God; not only the *Merit* of Christ, or the special mercy of God peculiar to some, but also the Commands and Commi-
nations: As our Faith is to embrace the whole Work of our Redemption entirely; as well what our Saviour spoke unto us, as what he did for us; so are we to look upon all his Offices as the *Object* of our Belief; as he
was

Deut. 18.
15.

was that *faithful* Prophet at last to be rais'd up, whom in the Prophets *we were to hear in all things whatsoever he said unto us*; as he was that perfect *High-Priest* and Sacrifice, who by his own Blood enter'd into the Heavens, there to make our *Reconciliation*; or as he was there exalted by that vertue to be a *Prince* and *King*, so he protects us by his Word and Spirit, giving to such as shall persevere in his Obedience, a *Crown of Life*: Or to speak more briefly, that Christ is our Redeemer, upon whom we relie for our Salvation, upon the condition he himself has given us: Such is the *Object* of our Faith describ'd to be in *Jo. 17. 3.* *This is Life Eternal to know thee the only living and true God, and Jesus Christ whom he hath sent.*

These who are so intent to
make

make Gods Free Grace, or the *Righteousness* of Christ to be alone the *Object* of their Faith; seems much to resemble the *Divinity* of those of late, who would separate the *Kings Person* from his Authority; or like that *Doctrine* introduced some years since into this Church and State, (though it may be remember'd it was to the Destruction of both.) that the Peoples *Pleasure* is to be set before Prerogative Royal, or yet the Sanctions of Laws; so those who would have their Faith to be concern'd only with the *Meritorious* Part of Christ, or with Gods love only, they at the same time deny the *Justice* of the one, and of the other, the condition of his Laws, or the extent of his Grace: Or whilst they think the *Promises* are theirs peculiarly, that the Christian *Liberty*

erty has set them free from the necessity of Obedience, surely they must be said to *neglect that Great Salvation*, which was spoken to us by the Lord Jesus: No, without doubt, the mercy of God is over all his Works, and without any respect of Persons at all, his Grace is *Universal in Christ*; that whosoever shall believe in him sincerely shall never perish.

Wherefore as we are to have much in our Meditations and Thoughts, the unspeakable benefits Christ wrought for us; that he died, and rose again, and enter'd into his Glory; that he makes ever Intercession for the Sins of the People; as these, and what besides he has done for us, are to be the *Subjects* of our Faith, our Joy, and Crown of Rejoycing; so are his Words to
sink

sink deep into our Hearts, to be our delight and constant Meditation; that whatever he spoke, which pertain unto Life and Godliness, may be esteem'd by us as the *Oracles* of God; *building up our Faith upon this Foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner Stone*: Whatever we find in the Book of God to be done, or hop'd for, or believ'd, is to be the Subject Matter of our Faith: All these things, whether they are his Commandments, (and if we add to this what his Apostles said by the same Spirit) whether it be his *Passive* Condition, or his exalted State, they very easily come within the compass of our Belief: As one common Bond, in a mutual relation to each other, so do they all meet in the Work of Faith.

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Secondly, we come to shew that *Faith* and Obedience is the necessary Condition of our *Justification*, notwithstanding the *Merit* or *Satisfaction* Christ made.

For certainly the new *Covenant* consists also of two Parts, of Obedience on Man, of the Promises and Comminations on Gods part: The Duty which remains on us, is describ'd by several Names, and in divers Manners; sometimes 'tis joyn'd together with the Promise, as the one is made the Condition of the other: sometime singly by the general Terms of *Faith* and *Repentance*, *Renovation of Mind*, *Conversion from Darkness to Light*, *Regeneration*, and the *New Creature*, *rising from the Dead*, and the *New Man*; by these and the like Phrases, is our Christian Duty nam'd by the Holy Spirit: For
our

our Disobedience Gods *Wrath* and *Indignation* is very manifest, *Anguish and Tribulation upon every Soul of Man that doth Evil*: The Promises is our *Adoption* to become the Sons of God, our *Justification*, and the other Acts of God's love in this Life: But the greatest of all, and what may be said to be the peculiar Promise of our new Covenant, is our *Eternal Life*; Persecution and the *Cross* may very likely befall the best Christians, or the Goods of this Life may equally happen out to the Wicked, when the *special* Promises of God respect chiefly the Life to come.

As our *New Covenant* is establish'd upon *better Promises* than ever was the *Law*, so are the Terms of it very Merciful; the Dispensation all over inlaid with *Forbearance*, *Long-Suffering*,
and

and Pardon for Sin; *the Yoak*, is said to be, *easy*, and the Burden *light*, that *Grace and Truth came by Jesus Christ*: Yet we are not to abuse so much the goodness of God, to neglect from hence our Christian Duty, or to abate our Religious Course; the use of so much goodness is rather to *lead us to Repentance*: Indeed the Rigour of Duty, or Gods severe Judgments obtain'd chiefly in the *Law*; where the Rewards, what appear'd at least, were little, and the helps to do what was good, much less; so severe the Law, that *every Transgression and Disobedience receiv'd a just Recompence of Reward*; or *he that despised Moses Law died without Mercy*: For this reason the Gospel is call'd *Grace*, as the Doctrine is very Gracious and Merciful, comprehending *great and precious Promises*,

Joh. 1. 17.

Heb. 2. 2.
10. 28.

mises, very saving Rules and Precepts to live by, much Favour, and Forbearance, and Mercy, to *such as love God*, or to those *who be out of the Way*, even to the greatest Sinners, but now repenting: But the greatest instance of his Grace, is the Free Gift of his Holy Spirit, that effectual Power from above, which our Saviour so plentifully gave down, after he had *ascended up on High*. This Priviledge therefore is peculiar to us, which God is pleas'd to dispense to every one severally as he will; a *sufficient Measure* of which he gives to all, preventing us in what we do by the same Spirit, and upon our compliance with it, by *Co-operating* with the grace given unto us, we come unto perfection: to these gracious Aids we may add the continued

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appear-

Appearance; and *Intercession* of our Saviour to God for us, that we may have Grace to help in time of Need, to suspend his severe, but just Wrath, and to compleat his Love. All these be so many Accessions to the Excellency of the *Covenant*; so very effectual are these helps in whatever we do, that our sufficiency in this respect may be said truly to be of God.

For the want of these Supernatural means heretofore it was impossible to please God, wherefore the *Legal Service*, and the best Obedience in that State was call'd their own *Works*, but *Grace* and *Truth* came by *Jesus Christ*: that is, a Dispensation, though never so perfect, though it demands in the highest measure our Holiness, and winks at no fault, not the least Error, in Thought, Word, or Deed; yet still fraught with

with the greatest Encouragements that can be, with *Remission* for Sin past, and much *Grace* for the future, with great Allowances for *Infirmities*, with Remedies even for wilfull *Relapses*, with great Assurances for the Godly, and great Hopes for the Penitent: The Holy Spirit also helping our Infirmities, going before us, as the *Angel* before *Israel*, in the *Pillar of Fire*, to lead us in the good and perfect Way, to encrease our Faith, and to restore our Failures, or to make us *perfect Men in Christ Jesus*. These are so great Encouragements in our New Covenant, that our *Justification* may be truly said *a majori*, to be the Gift of God; not of our own selves, nor yet of Works have we here any cause to boast; not but that our Obedience at the

same time is very strictly requir'd, a *Law of Faith*, and a plain Condition set before us, upon our Disobedience to which we *come short of the Glory of God*.

From hence, from so great a part as the *Holy Spirit* bears in the Work of our Salvation, and from the great *Recompences of the Rewards*, in a good sense it may be said, that *God worketh in us to will and to do of his good Pleasure*; or that our *Justification* in this sense, may be said to be the *Gift of God*; since all our Industry, and Human Diligence can make no manner of proportion to the Excellencies of the Promises; nor yet have our Works in themselves any Efficacy to overcome Sin, the Guilt, Punishment; or the Dominion of it: For this reason was it that *St. Paul* was so vehement upon this

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Argument; when the *Judiazing* Christians insisted upon *Circumcision*, and the *Works* of the *Law*, that those vile *Elements*, very poor *Patterns* of things in the *Heavens*, after the manner of *Moses*, must still save them: He therefore persued this prosperous *Heresie* with the utmost *Indignation*; *beating down* all such *Imaginations*, and every thing that *exalteth* it self against the *Knowledge* of God, bringing into *Captivity* every *Thought* to the *Obedience* of *Christ*: The Holy Ghost signifying by him the *Imposture* of such *Doctrine*, and the necessity of this *Evangelical* Way; nay, so high did the *Apostles* *Pen* run in this *Matter*, against the *Deeds* of the *Law*, the *Superstition* of their *Ceremonies*, the vain conceit or *boasting* was plac'd in them, that some, it

seems, mistook his Words in a most pernicious sense: Whether this Argument which he so fully handles in all his Epistles, were those *things hard to be understood* in them, it seems they *wrested* what he said to *their own Destruction*, as if he had condemn'd Works *Evangelical*, together with the *Deeds* of the *Law*; or as if he had said, that *we might do Evil*, that this *Grace might abound*: From the latter of which Aspersions he expressly purges himself, and from the former also by plain Words and Inference; that it is a Faith including *Love and Charity*, and the *Commandments* of God, that *putting on the Lord Jesus Christ* in all his Royal Commandments; or the good Works of the *New Creature*, by renewing of the Holy Ghost, and that of *Faith*, not of our own Strength

Rom. 3. 28.

3. 8.

1 Cor. 7.

19.

13. 2.

Strength or Nature ; that such Duties as these in all Well-doing, is the plain Will of God : Nay, the Condition of these Duties is so incumbent on us, that our Eternal Life or Condemnation relies upon them, upon our Obedience to these Commands which Christ and his Apostles gave us down ; nay, so solemn are their Words pertaining unto the Kingdom of God, that notwithstanding the Law was said to be a rigorous Service, for the multitude of Ceremonies, and for the want of Gods Spirit ; so for the reasonableness of our Religion, and the universal Dispensation of *Grace* ; for this reason our Disobedience now will be of worse consequence, of much *so-* Heb. 22. 10. 28, 29.

rer Punishment and Guilt.

'Tis confess'd, that our best Works in the sight of God have

no manner of *Merit* in them, nor yet *Condignity* of *Merit*; we will account them all without *Faith*, to be no better than *splendid Sins*, or to use our *Apostles Words*, we count all things but loss, for the excellency of the *Knowledge of Christ Jesus our Lord*; but as *Dung* that we may win *Christ*, not having our own *Righteousness*: No, not according to our *Works* are we sav'd, but according to the *Grace* of *God*, before the *World* began, which was given us in our *Saviour*: here have we the first cause and means of our *Salvation*: But then when we consider our *Saviour* as a *Legislator* also, entring with us into the most solemn *Covenant*, and ratifying the same by *his own Blood*: When we look upon *God* now enter'd into *League* with us, who has bound himself up to

us by so many Promises, and from us demanded such Conditions, that *if a Man keep my Saying, he should never see Death*; when such as these Duties are made the Conditions of our Happiness, and seeing that God has made himself a Debtor to them; from henceforward surely we have reason to have great Confidence in them, since God cannot deny himself, but is pleas'd rather to *impute the Reward to him that Worketh, not of Grace, but of Debt.*

A Faith working by such Instances appears so very plainly our Duty, that he *that runs may read it*: If St. Paul have set down in some of his Epistles, *things never so hard to be understood,* and perhaps some things upon this very Point, that may give us Doubts; yet there be Scriptures

tures enough in the same Epistles to our purpose; his more plain Texts to this end will interpret the more obscure: And there be some entire *Epistles* of our Apostle which seem to enlarge upon this our Duty: I am sure St. *James's* Words are very shining, by which we have all reason to expound *him*, that *Faith*, if it bath not Works, is dead, being alone; and that by Works a Man is justified, and not by Faith only: And the Apostles, though never so General or short in what they have Writ, yet they seem to be wholly in the Application of the Duties, that we should build up our selves on our most Holy Faith: But before we come to set down those common places out of the Scriptures, by which we cannot but prove that such a lively Faith is the plain Terms of our

James 2.
17. 24.

Jude 20.
22.

our *Justification*; we may do well to remove an Obstacle or two in our way, touching the *Satisfaction* of our Saviour, which may otherwise seem to make void our Obedience, or take away the necessity of any such Condition.

Though we could speak with the Tongue of Men, or Angels, the Task would have been too hard for us, had this been a proper Place, to set forth in due Pomp all the noble Acts of our Saviour, or yet the Astonishing Nature of his Passion; we may enumerate some of his Divine Excellencies in this manner, who in the *Beginning* was that Eternal *Λόγος* with God, and this Word was Jo. i. 1, 2, 3. very God, by whom all things were made, and without him was not any thing made, that was made; in whom was Life, and the Life was the light of Men; who not-
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Luke 1.
3. 5.

withstanding all this, he stoop'd as low as Earth, and for our sakes became *Flesh*; nor yet was he born of Blood, nor yet of the Will of Man, but of God; *the Power of the Highest*, is said, to *overshadow* her, whom God highly favour'd; and the Virgins Name was *Mary*, who conceiv'd and bare him; who from this time until he was about *thirty years of Age*, denied himself the *Mansions* of Heaven, and led a very private inglorious Life; nay, until he had finish'd our Redemption, his State was so mean, that he had not *where to lay his Head*; not to name the Signs and Wonders which God spent upon him before, or what himself did; at his Birth a *Blazing-Star* attended upon him, even in the *Manger*, and his *Ministring Angels* in the mean time sav'd him from
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Matth. 2.
2. 13.

the Ungodly ; at his Baptism *the Heavens were open'd unto him, and the Spirit of God descended like a Dove, and lighted upon him* : And before we may see his own Glory blaze out at times, and to scatter some Miracles before, it may be, his proper *Hour was come* for them ; but when he made his solemn Entrance upon his Business, *the Things that he did*, are said, to be so many, that the *beloved Disciple* adventur'd upon so lofty Expression, *that if they were written, the World it self could not contain the Books* : By his Divine vertue he heal'd *the Lame, the Dumb, and Blind* ; the *Dead were rais'd up, and the Lepers were cleansed*, and that by his *Word only, or Touch, or as many as believ'd on him* ; nay, by the same Power he *forgave Sins also*. But to add no more Instances of his
Divi-

Divinity, or these infallible Signs
Mat. 17.5. that he was *indeed the Son of God*,
 only this single one, the greatest
 and most inestimable of all his
 Works, this of our Redemption;
 indeed by the Works of Crea-
 tion and Providence we have our
 Being, and *Conservation*, but
 surely by this our Saviour gave
 us our *Well-being*; he *restor'd*
 us, when we were in misery, to
 Gods *Grace*, and *Us to our selves*
 again: Such honour as this we
 may ascribe unto our Lord, as
 justly due unto his Name: And
 yet notwithstanding all this, the
 Duty now before us, our Faith,
 with all it's Circumstances, will
 appear the Condition of our E-
 ternal Life.

Secondly, These who by good
 Interpretation deny our Obedi-
 ence, that Christs Death is full
Satisfaction for our Sins, that
 the

the things which he suffer'd is a full *Compensation* for what we should, they draw their chief Argument from the exceeding sorrowfulness and bitterness of his Passion, so well discover'd to us in that Prayer of his, *O my Father, if it be possible, let this Cup pass from me*: Nor yet will this Text stand them in any stead; for surely 'tis confess'd on all Hands, that our Saviour speaks of himself sometimes as he was the *first begotten of every Creature*, and sometimes as he was *Man*; so in this first Prayer of his, he only shews the common Infirmitiy of his Human Nature; but then immediately after, the Alacrity of his Spirit appears, giving himself up twice together in the same thing, with all Submission to Gods Will, *nevertheless not what I will, but what thou wilt*:

Calvin.
*Inst. lib. 2.
cap. 17.*

*Matth. 26.
39.*

42. 44.

*Mark 14.
36.*

Origen con-
tra Celsum
lib. 2.

wilt: Or methinks *Origen's* sense of these Words in answer to *Celsus* seem proper enough, as if our Saviour had said; 'O my
' Father! seeing that if I drink
' this bitter Cup, the whole Na-
' tion of the *Jews* will be forsa-
' ken by thee; if it may be, I
' pray thee; that it may pass from
' me, least thine own Portion,
' and the lost Sheep of the House
' of *Israel*, unto whom I am first
' and chiefly sent, for this wick-
' ed Deed of theirs upon me;
' may be utterly condemn'd by
' thee. And thus we may very
well understand all our Saviour's
Concern, before, or at the time
of his Passion; or rather accor-
ding to his common Human Na-
ture: Not that his better Part,
much less his Divine Nature, can
properly speaking, suffer any
real part in the *Agony*; or what
part

part they had in it, must be said to come from the Neighbourhood of the Body; so that still the *Merit* must lie chiefly in the Acceptation and Will of God.

The Wages of our Sin was Eternal Death, with the other penal Acts of the Condemn'd, *Despair*, and *Wrath*, and *Indignation*, and the *utmost Torments*; but our Saviour did not suffer such a Punishment, *because it was not possible that he should be holden of it*: what he did for us, was purely the Will of God, which he fulfill'd with a perfect Obedience; as the *Price* of those who are in *Captivity* is the good Will and Pleasure of those who have them Captives, not considering so much the exact value, between the *Ransom* and them that are set free; so the Redemption our Saviour paid for us, was the free

Appointment of God only; and he did for us all that was appointed him; he was truly our *Sacrifice*, upon whom was laid the *Iniquities of us all*, blotting out the Enmity betwixt God and us, the Guilt and Power of Sin; in which sense he may be said to *Merit* for us, and *satisfie* the Will of God, not the rigour of his *Justice*. When we look upon our Saviour, he went through the whole course of his Office, and finish'd all that Work which was given him to do; but when upon our selves, so he cannot be said to have paid for us the *uttermost Farthing*; all the means were his, but the Use and Application of them is ours: And that he enter'd into certain Conditions with us, such as Faith and good Obedience, in all Sincerity, upon which stands the full
Re-

*Hebr. 10.
5, 6, 7, 8.*

Remission of Sin, and consequently our *Justification*, will plainly appear from these several Considerations.

We must all grant this one thing, that the best of our Obedience without *Faith*, is not acceptable with God; nay, Faith it self, without his *Preventing* and *Concomitant* Grace, is *Dead* and *Unprofitable*: But when our Christian Works are sanctified by Faith in Christ, proceeding from a full Assurance of Gods future Promises, when our Obedience is drawn from these Motives, it will then be found to be highly necessary: First, that such a *Faith as works by Love*, and all sincere Obedience is requir'd, is plain from the end and intention of the word of God; that *it was written on purpose that we might believe that Jesus is Christ the Son*

Joh. 20. 31. of God, and that believing, that is obeying him, we might have Life through his Name; that all Scripture is profitable for Doctrine, for
2 Tim. 3. 16, 17. Reproof, &c. that the Man of God may be perfect, thoroughly furnish'd
Mat. 7. 24. unto all good Works: that who so shall keep the sayings of our Saviour, is to be great in the Kingdom of Heaven: Wherefore the Holy Word is said to be a Lanthorn unto our Feet, and a Light unto
Joh. 1. 9. our Paths, and that true Light, which lighteth every Man that cometh into the World; as 'tis the last and clearest rule we have to walk by: Nay, our Obedience in this manner is the real end and design of our being in the World, in *Ephes. 2. 10.* for we are his Workmanship, created in Christ Jesus unto good Works, which God hath before ordain'd that we should walk in them.

- Secondly, We have a sure reason for such Obedience, from the sincerity and plain dealing of the Apostles, which were the *Penmen* of the Word; whatever they said, were the *words* of Truth and *Soberness*; what they writ is with much *simplicity of Speech*; not insinuating what they said by idle Eloquence, by *Tropes* and *Figures*, so much as by *Demonstration of the Spirit*; they renounc'd the *hidden things of Dishonesty*, Ephes. 4. 2. *not walking in Craftiness, nor handling the Word of God deceitfully, but by manifestation of the Truth.* And methinks as plain as words can well be, they throughout their Epistles enforce our Christian Duties, upon the greatest Motives: And for the same reason we are assur'd that *St. Paul* means no more by *the Works of the Law*, but only the Ceremonies of the

Jews, or such as wanted Faith, since he reenforces the Christian Vertues upon all Occasions: As we may see, Thirdly,

From the *Exhortations* to such Obedience, as'tis made the Condition of Life, insomuch that our Faith is made an *Act* of our Obedience. In the 1 *John* 3. 23. *This is his Commandment, that we believe in the name of his Son*
Joh. 3. 36. Jesus Christ; and he that believeth on the Son hath everlasting Life; and he that believeth not the Son, shall not see Life, but the Wrath of God abideth on him. If we walk in the Light as he is in the Light, we have Fellowship one with another; and the Blood
x 70. i. 7. of Jesus Christ his Son, cleanseth us from all Sin: That we repent
Acts 3. 19. and be converted, that our Sins maybe blotted out: That in Christ Jesus neither Circumcision avail-
eth

eth any thing, nor Uncircumcision, Gal. 5. 6.
but Faith which worketh by Love.

And St. James, to quote no more Places, puts it beyond all dispute, that the *Faith* which will *justify* us before God, must have in it the sure *Fruits* of it, *Charity* and *good Works*: Or we have as good Argument from such places which do put us upon the necessity of these Duties; *as whoso* Mat. 19. 20.
shall break one of these least Com-
mandments, and shall teach Men
so, he shall be called the least in
the Kingdom of Heaven; that with- Heb. 12. 14.
out Holiness no Man shall see the Mat. 25. 31.
Lord; that we are to be judg'd
according to our Works at the last
 Day, *by which* we are to be *Justi-*
fied or *Condemn'd*. And to set
 down all these places which have
 plain reference to this Head, as
 the negative Texts, denying us
 upon pain of Death evil Acts;

or the Precepts, encouraging us on from the *Recompences*, or the conditional Scriptures, which set Life and Death before us upon the terms of our Obedience; to name them all would be infinite, it being so good a part of Holy Writ.

But then the *Exaltedness* of our Saviour's Doctrines is much to be consider'd by us, as they be so much rais'd above any thing before; as appears by his way of speaking in *Matth 5. but I say unto you*; intimating plainly that what he said went beyond the *Permissions* of the *Law*, these rude and beggerly Elements of true Religion: Besides the additional Precepts our Saviour gave, is another accession to our Reverence of them, which we find plainly in his Sermon upon the *Mount*, such as to *forgive Injuries*,

juries, to love our Enemies, and Mat. 5. 21.
do good to them that hate us; such 22, &c.
as the Jews, it seems, could not
away with, for the hardness of
their Hearts. If these were ever
meant in the Law, it could not
be in the Letter of it; whether
our Saviour rais'd his Instituti-
ons, or added new for this rea-
son, as his Promises were so much
more Excellent; or as the Gifts
of the Spirit were also New and
Plentiful, that for this reason he
might set the one over-against
the other: Or was it to fulfill
some prophetick Passages con-
cerning him, that he should judge Isa. 11. 4.
the poor with Righteousness, and re-
prove with Equity; that he would
put his Laws into their Minds, and
write them in their Hearts. How-
ever we are to make this Instru-
ction of it, that our Obedience
must needs be rais'd together
with

with the Precepts, and that to neglect *so great Salvation*, is to bring upon our selves the *greater Condemnation*.

'Tis true, when we *have done all that is commanded us*, yet we are still *unprofitable Servants*; and *if I justify my self*, says Job, *mine own Mouth shall condemn me*, *if I say, I am perfect, it shall also prove me perverse*, &c. or how much liberty of Will we have, how much indifferency to Good or Evil, yet without Gods Grace, we can do nothing acceptable unto him; so far off are our Works, nay, Faith it self, from being in the least commensurate to the Reward, from any *Merit*, or *Condignity*, or *intrinsic Goodness*: But when God is pleas'd of himself, to set such a value upon them, to assign over to them such Promises of his own Ordination,

to

to make them so solemn a Condition of all the Promises; upon this account 'tis that we so much insist upon them, that notwithstanding our best Works cannot stand the *Test* of Gods Justice, yet for his Promise sake, and for his Righteousness sake, we may rely upon him, *for he is faithful that hath promis'd.*

And in the same manner is it that our *Faith* and Obedience in Christ *is imputed unto us for Righteousness*, or that 'tis made the Condition of our *Justification*; for this very reason, as God has solemnly made these Duties to belong to us in the Covenant, that we should follow our Saviours Steps by Faith, and the other Fruits of the Spirit; that notwithstanding many Imperfections of our Life, interrupted it may be by some Infirmities,
OR

or it may be evil Acts; yet if with all sincerity we repent and amend, we shall be saved by him; or that our Faith and Obedience, though in it self imperfect, or unworthy of so much goodness, yet is accounted perfect for the sake of Christ, and is to be rewarded with a *Crown of Life*; and that such Obedience, arising from Faith, if it may not properly be call'd a Cause, yet is it the most apt Condition of our *Justification*: And this is the sense of our *Article* upon this place; *Albeit that good Works which are the fruits of Faith, cannot put away our Sins, and endure the severity of Gods Judgment, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith.* From whence,

Articles of Religion
12.

Thirdly,

Thirdly, We may see the Absurdity of it, and danger on the other Hand, that our *Justification* should precede this our Duty, without any manner of regard to it.

Indeed a confirm'd Opinion or Prejudice is so absolute, that like some great *Master*, it does even what it lists; yet of all the sad effects of it, methinks, there is none more to be observ'd, no Error more to be avoided; not to call it downright *Contumacy*, because none more dangerous, than in the matter now before us: Was the Disagreement only upon the *Forms* of our Worship, upon *Church-Government*, or the *Discipline* of it (which yet after the *Principles* of our Faith, is the next to be Religiously kept, nor is there any thing of this nature more excellent than our own)

own) yet was this the Disagreement, we might *bear with them a little*, we might perhaps forbear our Pains, since the *Crop* we might have reason to reap, yet the Hopes are so little: we might enlarge our Charity, and add our Prayers, that notwithstanding a *Non-conformity* to the best Church and State, yet they might still be saved in the *Day of the Lord Jesus*: Or was the Dispute about *Words* or *Terms of Art*, we might take the Apostles Advice, and drop the Argument: But when this Opinion is found to strike at the great thing it self, to subvert the right ways of our Salvation, the Means and Method of it, as it is laid down in the Scriptures, to make the *Cross* of Christ, of no effect, or of very little; to confine the Work of our Redemption to a few, to
 make

2^d Tim. 3.

14.

make God to be a *Respecter of Persons* only, not of *Righteousness*; nay, to contradict, obliquely at least, the reveal'd Will of God, and the mutual agreement of his Holy Attributes; to *Accommodate* very proudly even his *Decrees*, whether declar'd or secret to this purpose, is certainly an opinion most *absurd* and *pernicious*.

For what opinion soever shall invert the sacred Scripture, is to be held *absurd* and *pernicious*; or what is found to be the *Destruction* of all Religion, or what shall contradict the clear Dictates of Human Reason; what shall divide our Saviour in the Work of our Redemption, by making him a *Sacrifice*, and no *Prophet*, or at least not acknowledging his Precepts to be our indispensable Duty; what Opin
nion

Calvin
Inst. lib. 3.
cap. 2.

nion shall place our Eternal Life, or the Object of our Faith in the *special Mercies or Promises* of God, not the least in the *Commandments*; what does put the *Effect* before the *Cause*, nay, without almost any just *Cause* at all; what shall utterly take away all *Industry*, and *Study of Piety*, the *Use of our Prayers*, and every other *Vertue*; what takes from us our *Free Will*, and all the *Reasons of Religious Industry*, *Rewards* and *Punishments*; or what attributes them to Men without any consideration at all; what is very apt to give us too much *Confidence* or *Security*, or on the other hand *Doubts*, and *Despair*; to name no more *Absurdities*; what *Doctrine* that is which shall make God absolutely the *Efficient Cause* of what we do, whether good or bad;

or

or shall account the *particular Mercy* of God, not our Saviour, to be the main reason of our Salvation; all such Doctrines as these do very plainly invert the Scriptures, and therefore are very dangerous and evil, and yet such is the *Supra* or *Sublapsarian* Principles. These Propositions are so plain, that they seem to prove themselves; and we have seen the *Falsity* of most of them, in our *Condition* or Duty before laid down.

By such a low sense of God and Religion as this, it seems as if we come much short even of the *times of Ignorance*, of the *Speculations* of the better Heathens, to think so meanly of the *Deity*, as if he took delight to play the *Tyrant* with the Sons of Men; or for that we are set in a better *light* of Religion, that therefore our Ob-
K ligation

*Tull. de Nat.
Deo. lib. 1.*

De consola.

*Plato's
Phædo.*

lation and Duty should be the less: I'm sure *Cicero, Plato,* and the rest, had more honourable Thoughts then so; that as the Deity was *Great, unconfin'd* in his Power, so was he a *Wise, and Good, and Beneficent God; who will punish the Flagitious, and requite Vertue very amply; that the vitiously given were Condemn'd, but the Pure and Incorrupt had a blessed Eternal Life; that the Soul, as it was pure in it self, so when it departed from the Body Unpolluted, it ascended to it's own Nature, even unto Heavenly Habitations, &c.* such as these were the *Meditations* of those, who had no better Light than that of Nature; and it reflects upon us not a little, that our *Notions* of Heavenly things should be so far behind them: We have before us the clearer *Day of Christ,* which

which many Prophets and Righteous Men so much desir'd to see; who have *Life and Immortality* in it's full light, *who have tasted of the good word of God*; yet after all to rob God of his *Benevolence and Goodness*, so well assur'd to us, without which Attributes we make even no Man our *Friend*, is a very high Indignity: Or in the matter of our *Justification* to judge as if God had now slackned his Hand, and not requir'd such a measure of Obedience as he did before; as if he had now forgotten to be Gracious, or forgotten even his own *Nature*; as if he dealt the Treasures of Heaven away by chance, as his private Will and Pleasure took him; not according to the Revelation of his Mind given us by Christ, which was yet assur'd by all the *Demon-*

stration of the Spirit, and of Power ; and also confirm'd unto us by them that heard him, and which demands our Obedience to it ; and yet to say we can be sav'd. without it, will certainly deserve the greatest Reprehension.

This way is the ready course to incur the Apostle's Denunciation, and to preach another Gospel than that which we have receiv'd, and to pervert the right ways of the Lord: By undermining the reasons of our Obedience, of Rewards, and Punishments, of all Religious Industry, Temperance, Justice, Charity, or of any other Vertue: By attributing the Promises, or yet the severe Judgments of God so promiscuously, without regard to any of them ; by breaking quite the New Covenant in Christ, or by taking away the Terms and Condi-

ONS

ons of it: But in the manner of our Salvation we have here laid down, according to the *current* sense of Scripture, we have Remedies for all our Wants, for all that *Misery* we were in by Nature: For our Ignorances, and the *Servitude* of Sin, we have the joynt Helps of Gods Spirit, and his Word together; for our *Guilt*, we have the Death and *Sacrifice* of our Lord; and for our perfect Peace, his *Intercession* fully to reconcile us to God: So we preserve entire the *Vertue* of all the Offices of Christ, all that Honour due unto his Name, as well as the necessity of our Duty: All the *Merit* that can be is attributed to our Lord, without excluding the Divine Grace, and Mercy, or yet our Obedience: By this also is the common *Liberty* of our Will consider'd, as

it makes more to the glory of God, than to be carried on to our Salvation, by mere constraint; by *Grace Irresistible*: By this Way, as we preserve our Obedience to God, so do we also to Man, *to all the Powers which be ordain'd of God*; whereas the other Doctrines have been known to raise *Seditions, Schism, and Confusion* in all Places, in Church and State, by the consequences some have drawn from them, by *wresting the Scriptures* to their own Purposes, by putting their own sense upon them, whereof we have known the sad Effects: By the order we have kept, by a more Genuine Interpretation, we give unto God, and to our Saviour, all that we can find the Holy Scriptures does, in the Work of our *Justification*, and to our selves what belongs to us;

to

Heylins
History of
the Pres-
byterians
6th and
7th Book.

to God we ascribe the first cause of all, which is his *Free Grace*, and which he still continues ; to our Saviour all the *Meritorious Part*, and the means for this end ; but the use of these Means, and of all this Grace given unto us, by the *preventing and Concomitant help* of the Spirit, this belongs to our selves, which is our *Faith*, and the Faith which justifies must needs shew it self in *Charity*, and all *Sincere Obedience*.

The Inferences to be made from hence are very easie, that since by the *Blood of Christ we are justified from all Things*, have full Remission of our Sins, and perfect Peace with God ; that he is become the *Author of Salvation*, unto all them that obey him, or shall believe in him ; and since our Faith in him is *imputed unto us for our Righteousness*, we are to

be sure to keep that *Law of Faith* which is struck with us, the Terms, and the Conditions of it; that Evangelical way given us in Christ: And since *Faith cometh by Hearing, and Hearing by the Word of God*, we are much to intend this our Duty, to make the Holy Scriptures our common Meditation, to give our selves, whenever we have time, *wholly to them*; to search them diligently, that we may know what the Will of the Lord is; to put up our Prayers, together with the Sacrifice of Praise, that God would enlarge our Understanding, increase our Faith, and make us *perfect Men in Christ Jesus*.

That as God did set forth the Work of our Redemption of his Grace, and finish'd the whole Work by the Hand of Christ, of his *Veracity* and *Truth*; that

that he might declare to the World how Righteous and Faithful he is in his Promises, which he made to *Abraham*, and which he all along spake by the Mouth of his Holy Prophets; so does he expect from us, that we do the part belongs to us with the same *Sincerity*: For notwithstanding the Death of Christ, and all the *Power* that is given to him in Heaven and Earth, yet 'tis impossible for us to have the *Fruits* of his Death without it: As in the *Law*, besides the *Satisfaction* made by the *Sacrifice*, there was a *Restitution* of Goods, and many more things done by the *Offen-* Levit. 6.1.
der for his Offence, before the Sin was forgiven him; so before we can have fully the effects of Christs Oblation, our Conversation is to be according to him; and then the *Blood of Jesus Christ*
will

will cleanse us from all the *Guilt* and *Punishment* due to Sin.

'Tis the proper Character of the *Righteousness of Faith*, of our Christian Duty, that it consists of much Exercise, and of divers Degrees; as the greatest things are known to come from the smallest beginnings, so is the Nature of Faith, to come unto Perfection, it may be from the greatest Ignorance; our own Obedience, joyn'd with the *Operations* of the Spirit, delivering us insensibly out of *Darkness* into a *marvellous Light*: and thus we find the State of the Gospel compar'd to the smallest *Seeds*, and to things that come to pass we *know not how*: The Christian Religion, or this way of *Faith*, is not *taught us by Men*, so much as of God; nor is it made up of a set form of Laws, to keep
us

us in seeming *Order* and outward Obedience; no, it lies chiefly in the Heart, and according to the encrease of Grace given unto us, *every Man is to receive* 1 Cor. 3. 8. *his own Reward, according to his own Labour.*

'Tis possible indeed, that *Faith* may be call'd Good, and that without the evidence of *Works*, when it is full of good Intentions, and only wants *Time* and *Opportunity*; but where these may be had, a *Faith justifying* us will certainly express it self in Fruits worthy of it; in all *Vertue* and *Godliness of Living*, in *Brotherly Kindness*, and *Charity*, and hearty Obedience; in often Reading and Meditating upon the Word; in *Breaking of Bread*, and in *Prayers* often; in as frequent *Communion* of the Holy Sacrament, as we
can,

can, in all due Attendance upon the Holy *Assemblies* and *Church of God*; and by such good *Works* only, is our *Faith* made perfect, and very acceptable unto him.

The

The true State of
JUSTIFICATION,

As it stands between God and
Man.

P A R T I V.

*The End of this Grace, Gods Mer-
cy and Truth.*

AS in every thing, whether
in the Heavens, or the
Earth, we can discern
nothing to be done by *Chance*, in
Vain, or *Fortuitously*; but that we
see in them all the greatest Con-
stancy, Order, and Reason that
can be; insomuch that Crea-
tures

tures endued only with Life or meer Sense, yet by their *Nature*, they have their *Use*, and *End*, and their *Perfection* in their kind: Much more when we look up into the Heavens, we see clearly the Wisdom of God, directing all the Heavenly Bodies in a most admirable manner, in their several Journeys, to their proper *End*; who appointeth the Moon for certain Seasons, and the Sun knoweth his going down; by their various Courses, to quarter out the year into its Seasons, that so they may serve their Purposes, and produce all things in course for the use of Man: As every *Art*, *Science*, or *Action* is suppos'd to be done for some good *End*; or as some great piece of *Building*, or yet *Painting*, after many *Essays*, comes at last to the full effect of a perfect Work: As
in

Psal. 104.
19.

in these, and every thing we can name, we can find nothing done *rashly*, but with the greatest Advice and Conduct, to be all of them so many Manifestations of the *Power* and *Providence* of God: So in the matter of our *Justification*, the end and design of this was the most eminent of all; in which we may behold all the chiefest of Gods Attributes employ'd: The main cause of which, we have seen, was his Love and pure Grace, the *Means* were the *Propitiation* of Christ, and more immediately on us, our *Faith in his Blood*; and the end of all was the Demonstration of his *Righteousness*, of his *Truth*, and *Faithfulness*, and *Mercy* to Mankind.

To declare his *Righteousness* for Rom. 3. 26.
the *Remission of Sins that are past*,
through the *forbearance of God*.

In

In which we have the Final Cause, or the End of Gods Love in our *Justification*, that it was to make appear his *Righteousness*, that is, his *Truth*, and *Goodness*, and *Long-Suffering*.

Secondly, That such his *Goodness* and *Mercy* is most becoming the *Divine Nature*; and yet have we from hence no pretence for our *Security*, but much reason for all *Sincere Obedience*.

First, We have clearly in the words, the Final Cause, or the end of Gods love in our *Justification*, that it was to make appear his *Righteousness*, his *Truth*, and *Goodness*, and *Long-Suffering*.

We consider first this *Righteousness* of God, as it may very properly be call'd his *Truth*, or *Faithfulness*; for this *Work* of our *Justification* in Christ, for
the

the depth of Gods Wisdom, was meant perhaps long before the World began; but discover'd most plainly from the first Foundation of it, by a more particular Application of Gods Eternal Decrees, of our Faith and Obedience in his *Beloved*, was this Grace all along reveal'd to the *Holy Men of old*: For since the Salvation of Mankind was the thing which God always so much desir'd, for which reason he went to the *Method* we have seen, and to the dear Expences of the *Sacrifice of his only Begotten* for us; this same Method he laid down before us, and the very Person of Christ in all the Offices he should do for us, the way and manner of his Doctrine, that Part, and Duty, and the way of Worship we were to keep, and how far the *Efficacy* of his Sufferings

E were

were to go : Indeed the first *hints* of our Redemption are something secret , but the following *Oracles* concerning this thing , much more the fulfillment of them, makes them clear to us. The first time we read of this Promise is in *Gen. 3.* and *15.* that the *Womans Seed should bruise the Serpents Head*; the second Promise was made to *Moses* by that faithful Name of God. *I am that I am*, or that he was the *God of Abraham, the God of Isaac, and the God of Jacob*; to shew that he was a God of Truth, and of his Word, that he would surely make good his Promise he formerly made to them, that *a Star shall come out of Jacob; and a Scepter shall rise out of Israel*; these may be said to be the more remote *Predictions* concerning Christ , of Gods eternal *Truth*, and *Loving-kindness*

Exod. 3. 14.

4. 5.

Numb. 24. 17.

kindness to us in him; but then we have Prophecies which come home expressly to our Saviour, to all these gracious Promises of God in him: *Zachary*, in the 1st of *Luke* 68, 69. seems to recapitulate them all to us; *blessed be the Lord God of Israel, for he hath visited and redeemed his People, and hath rais'd up an Horn of Salvation for us in the House of his Servant David; as he spake by the Mouth of his Holy Prophets, which have been since the World began; that we* Luke 1.68, 69, 70, 71, 72. *should be saved from our Enemies, and from the hands of all that hate us; to perform the mercy promised to our Forefathers, and to remember his Holy Covenant, &c.* These words are the Sum and Substance of the other Prophets, who gave down the same things from Age to Age, as God spake unto them, at *sundry Times, and in*

Heb. I. 1.

divers Manners; only they describe them to us in a more particular manner: thus the Evangelick Prophet in many places sets out the nature of Christs Kingdom, his Person, and his sa-

Isa. II. 1, 2,

3, 4.

ving Doctrines: And there shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots, and he shall not judge after the sight of his Eyes, neither reprove after the hearing of

42. 6, 7.

his Ears; but with Righteousness shall he judge the Poor, and reprove with Equity: I the Lord have call'd thee in Righteousness, and will give thee for a Covenant of the People, for a light of the Gentiles: To open the blind Eyes, to bring out the Prisoners from the Prison, and them that sit in Darkness out of the Prison House. And the extent of this Salvation is describ'd

Isa. 2. 2.

in other places; and it shall come

to pass in the last Days, that the Mountain of the Lords House shall be established in the top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it. And the saving benefits of Christ's Passion is set down by the same Spirit in the 53 Chapter throughout, Surely he hath born our Grievs, and carried our Sorrows, he was wounded for our Transgressions, he was bruised for our Iniquities, the chastisement of our Peace was upon him, and with his Stripes are we heal'd, and the Lord hath laid on him the Iniquity of us all.

These be some of those Prophecies by the Holy Men of old, in which Gods love towards Man so plentifully appear'd, in which the Generations to come, were to have so much Grace, and Candour, and Compassion, and

perhaps all that *Grace* and *Goodness*, which runs so manifestly in the words of *Christ*, in all the *Evangelick History*, that *forbearance*, and *gentleness* of *God*; that *fellow-feeling* of our *Infirmities*, was intimated at least, if not clearly set down long before in the *Law* and the *Prophets*: that heavy *Y oak*, which neither the *Jews* nor our *Forefathers* were able to bear, the burthen of the *Ceremonies*, or the inefficacy of their *Offerings*, the rigour or impotency of that *Service*, were all to be remov'd by *Christ*: For which reason the term of time, when these should come to pass is call'd the *fulness of time*, the *last Days*, and when *the ends of the World* should come, as they were spoken of long before, either to the *Fathers*, or in the time of the *Law*; whether *God* might chuse

to

Hebr. 1. 2.

1 Cor. 10.

11.

to declare his mind in so solemn a manner, thus from Age to Age, gradually to point Christ out to us; was it to remove all incredulity or doubt concerning him, or to set so standing a Pattern of his Sincerity with us in this matter? but surely it was in all respects to shew us, *how true the Lord our Strength is, and that there is no Unrighteousness in him.*

2ly, This *Righteousness* of God includes his *Mercy* also; as by the same Work of our Redemption he declar'd in a most eminent manner his great *Clemency*, and *Forbearance*: As Christ's coming was to *confirm the Promises made unto the Fathers*, so was *Grace*, and all the *Divine Goodness* to come by him; indeed *Mercy* and *Goodness* is the *Divine Nature*, as essential to God as his very *Being*; he is call'd

Exod. 34.
6, 7.

Merciful and Gracious, Long-suffering, and abundant in Goodness and Truth, keeping Mercy for thousands, forgiving Iniquity and Transgression, and Sin; such as these are Gods peculiar and belov'd Attributes, and may be said to have in him the Ascendant of all the rest; his forgiving Nature runs throughout his Works, insomuch that in the strictest Acts of his Justice, yet his Mercy must be said still to have a part: For which reason we find Gods Truth and Mercy joyn'd together so often in the Psalms and other places; for the greatness of thy Mercy reacheth unto the Heavens, and thy Faithfulness unto the Clouds; all the Paths of the Lord are Mercy and Truth, unto such as keep his Covenant and his Testimonies; and Mercy and Truth are met together, Righteousness and Peace have kissed each

Psalms 36.

5.

25. 9.

85. 10.

each

each other: And for this reason *Epicurus* is rightly condemn'd, that he utterly took away all Religion from Mens Minds, when he denied to *his* Immortal Gods, *Beneficence*, or any goodness in them to Man: For certainly we cannot have any Conception, or yet Notion of God without it, so very natural to him is *Benevolence*, *Love*, and *Mercy*, and all that, that we cannot conceive the one, without the other also: nay, this *Mercy* of God is also *Gratuitous*, flowing from him purely as *Free Gift*, unmerited altogether by us, nor yet induc'd to it by any Fruits or Gain of his; yet how boundless, or infinite soever is his *Mercy*, we are not to think it to be Gods absolute Will, as if our *Faith* had not to do with any thing besides, not with the Duties, as well as with the Promises; or as if he must needs bestow it upon some,
and

and deny it unto others for the same reason :- No, this Mercy, or the Remission of our Sins, is a most *free Act* of his Will, made to none but to the Faithful, and the Penitent; to these indeed God gives the *Treasures* of his Mercy, but unto the Wicked and the Ungodly the Acts of his Justice be as *free and natural*.

3ly, Gods *Righteousness* in this place signifies also his *Long-suffering and Forbearance*, for which he is said, to be *Long-suffering*, and of *great Kindness*; *not to break the bruised Reed, nor quench the smoking Flax*. Examples of this goodness, we have in the old World, with which God forbear'd an hundred and twenty years, in the mean time sending *Noah* to be a *Preacher of Righteousness*; in the People of *Nineve*, and in the Church of *Ephesus*: This Grace
natu-

Exod. 34. 6.

Isa. 42. 3.

1 Pet. 3. 10.

Rev. 2. 5.

naturally flows from the former, Gods continued Mercy being properly call'd his *Forbearance*, and *Longanimity*; and both of them, and all the riches of his Mercy, are deriv'd from his *Truth* and *Righteousness*, from that an-tient Promise made to our Fore-fathers in Christ Jesus.

Indeed the Divine Nature is the Fountain of all Mercy, a *Rule* of the greatest Justice and Good-ness to it self; and without a bet-ter discovery of it, our common reason speaks to us no less, that so excellent a Nature must needs be endued with every thing that may be call'd good; yet the full Assura-*tion* or *Declaration* of it was made over to us in Christ, who by that oblation of himself, has won so much upon the natural goodness of God, as to pass it into a Law between us; that his
Clemen-

Clemency, and Long-suffering, is now become a Term and *League*: For as soon as Christ had offer'd up himself, and enter'd into his Glory, (tho' he had done great things for us already,) yet according to his Promise he never leaves us *Comfortless*; but for ever executes that Office of his *Intercession* to the Father; that is, he *Advocates* our Cause with God, Reconciles him fully to us by virtue of that *persuading Blood*, by his own presence, as it were, offering it up continually as Sacrifice for Sins; by which means he gives much grace to help in time of need, satisfies Gods just Indignation for Sin, lessens the Guilt, and delays the Punishment, and applies all the sure mercies of God: As the *Blood* of the Passover was a sure token of safety to *Israel*, that where ever God saw it, he

pass'd

Joh. 14. 18.

Exod. 12.

13.

pass'd over that House, and *did not suffer the destroyer to come in* ; so the Blood of the *Lamb*, speaks to us much better things, even all the goodness of God, Love and Life : The *sprinkling* of which God is pleas'd to accept *for the Remission* of former Sins, *διὰ τὴν παράρεσιν*, and for the sake of it at present to pass them by : Neither are we to mistake, or so to abuse the *Riches of his Goodness, Forbearance, or Long-suffering* ; or yet of our Saviours *Intercession*, and concern for us, from hence to neglect our Duty, to remain Impenitent and in Sin ; no, the use of all this *goodness is to lead us to Repentance*, that Rom. 24. we might work out our own Salvation ; for when the *Patience* of God is worn out, to this succeeds his just *Severity*, to execute his *Wrath* upon such as obey not the Lord Jesus Christ ; and there remains
nothing

Heb. 10. 27. nothing but a certain fearful looking for of Judgment, and fiery Indignation; no, without doubt; the case of the Impenitent, to be the same with that *Vineyard*, or *Iſa. 5. 6.* with the barren *Figtree*, when after all the *Gentleness*; *Grace*, and *Goodness*, they still remain *Stubborn* and *Contumacious*, such as these are to undergoe the severe Judgments of God: From whence we come to the second thing.

2. That such *Goodness* and *Forbearance* is most becoming the Divine Nature, and yet it will appear that we have no pretence of *Security*, but much reason for all sincere Obedience.

That such *Goodness* and *Forbearance* is so peculiar to God is plain, first from his very Nature, from that innate Notion and Knowledge there is ingraven up-

on the minds of Men, of the *Bene-
ficence* and goodness of Gods Na-
ture, all *Sanctity*, and *Rectitude*, and
Justice, being the *Rule* of the Di-
vine Essence, of what he does, or
of what his will and pleasure is :
For since we cannot have one
thought of God, but we must
needs conceive his *Nature* to be
surely the best and most excellent,
and since the greatest Goodness
and Beneficence must belong to
the best Nature, we must needs
grant that such vertues as these
must very properly belong to him.

Indeed the false Opinions of
the *Gentiles* deprav'd much the
Divine Nature, having their *Un-
derstanding darkned*, insomuch that
they turn'd the glory of God in-
to an Image made like to cor-
ruptible Man, into all the Simili-
tudes of Human Nature ; and
thus we find *Homer* introducing

Homer
Iliad. lib.
his 1. 2.

Eph. 4. 18.

his Gods with all the irregular Passions, venting them in Clouds and Thunder, waging War among themselves, and siding with the several Parties for their pleasure; how superstitious or vain soever be these Stories, yet their Error must needs lie in the *blindness of their Hearts*; for certainly Minds set free from such Prejudices, endued but with common Reason; may easily behold Gods good and wise *Administration* of the World, and of all things therein; whereby he governs them all with the greatest Justice, and Equity; but that he presides Mankind with a more peculiar *Hand*, as a Subject endued with Reason, and design'd for Rewards and Punishments: That God should therefore deal with such a reasonable and free *Nature*, with all the Equity, and Justice that can be, in his
 Eternal

Eternal ballance of Right, our very Thoughts, and Conscience bear us witness.

But the *Forbearance* and *Goodness* of God is best confirm'd to us by Gods promise of it, made over to us of his own *Grace* and *Bounty*: This we repeat often; (and it can never be said too often;) that notwithstanding by the *Law of Nature*, out of the *Equity* of his own Nature, God seems to become very merciful to us, by a *tacit* Condition, not to keep from us what seemeth right, but to give us what is just and equitable; as we are endued with Reason, a free Will, and a power to chuse Good and Evil; yee the full assurance of this *Goodness* was given to us in Christ, in whom God has enter'd with us into the most solemn *Covenant*, by which that supream and absolute

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Right

Right he had before over us, is come down to the same *Law*: Indeed all the Mercy given us in Christ, and the *Confederation* God struck with us, is of Free Grace, and Liberality; but then as soon as God pass'd it into a Promise, from thenceforward it may be said to be no more of *Grace*, but of *Debt*. From this right which accrues to us by this means, God is said to

Heb. 6. 10. be *faithful, who hath promis'd, and*
2 Tim. 4. 8. *not unrighteous to forget our Work and Labour of Love; a just Judge, and that his Judgment is righteous; and the Faithful, are said to be*
2 Thes 1. 5. *counted worthy of the Kingdom of God: Not that all our Obedience can make any proportion to the Recompences of the Rewards, but is so well accepted only of the bountifulness, and good will of God.*

And

And such a bountiful and forgiving Nature as this, is most worthy of God, to encourage our Industry, and to bear with our Failures, as far as will consist with his Decrees. It was a great mistake in the *Philosopher*, to say, it was beneath a Man to forgive an Injury; for as it is more *blessed* to do to others a good turn, than to receive the same, so it shews a more generous Spirit, and certainly a very noble part of Religion it is, to forgive whatever *Indignity* it be: and if so between Man and Man, surely these Graces are much more eminent in God, graciously to consider our Infirmities, and to remit of his *strict Justice*, without any injury Mat. 6.12. to himself or other: And so it is but just with God, to set before us Life and Death, all the reasons that can be of our Industry, of

our *Fear* and *Love*, and *Reverence* of him : For as a *House* or *Common-wealth* cannot be said to be well govern'd, without *Encouragements* for well-doing, and *Punishments* for Offences; so the Administration of God over us, is truly none, did he make no distinction between the Evil and the Good : For this reason has he assign'd over *Rewards* and *Punishments* to our *Obedience*, or to our *Neglect* : to the one he has made himself a willing *Debtor*, in which he seems to exceed his *Promise*; and for our *Sins*, though by them God has the best right to destroy us, yet upon a serious and *godly Sorrow* for them, he will still remit them to us, and besides will add to this all his saving *Acts*: He will not punish the *Child* for the fault of the *Parent*, or impute the *Iniquity*

quity of the *Father* to the *Son*; he will not *impute* the first Transgression to all *Posterity*, or deny us an *Universal Sufficiency* of his *Grace*; that so in all things *God* might be *justified in his Sayings*, in all his *Words* and *Promises*, and *clear when we are judg'd.*

It is said of the *Carthaginians*, that they quite lost themselves, and perhaps their *Name* and *Nation*, by their *ungrateful Cruelty*; that the *Romans* got all their *Esteem* by their *Clemency* and *Moderation*, and without doubt, the *Equity* and *Mercifulness* of *God* redounds more to his *Glory*, than a more rigorous dealing would: Indeed *Gods Punishments* upon us are most just, and in his *Judgments* also his *Glory* is the same, in condemning the *Unfaithful* and

*Appian de
Bell. Pun.*

the Impenitent: But then his *Forbearance* makes more for his *Honour*, as this wins upon the most disingenuous Natures, and gives them so good reason for their Fear and Love of him: For if so be that God was so inexorable, for the least Offence, as *to be no more intreated*, quite to shut up his Loving-kindness from us, that there remained no manner of *Reconciliation*, no means for our Re-acceptance with him; could the Divine Nature be alter'd, Gods natural *Philanthropy* into the greatest Severity; or could we suppose him, with some, without any love or goodness in him, *Blind* or *Impotent*, not able to take care of us; or that he car'd for some things, and set by the lesser *Matters*: Or could we conceive God with others, for

for his pleasure only, to deny us that *Grace* that is *sufficient* for us; or that he left us under a *Necessity* of Sin, or yet *Misery*; or that he acted with us himself by the same *Necessity*; in short could we divide his *tender Mercies*, from his *Justice*; if any thing of this was true, then indeed all our Religion would be in vain; our Prayers, all Divine Worship, and every Vertue would be needless; and from hence we might have good Authority even for Sin it self; *but there is Mercy with God,* *Psalm* *therefore he shall be fear'd:* *130. 4.* In which Attribute he seems therefore so much to abound, and that naturally, that so we may be drawn to him with the Cords of his Love: but the full assurance of this Goodness, the great *Pledge* and *Manifestation* of it,

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we had in Christ, in whom alone God fully shew'd us the Force and *Emphasis* of his Love towards us; which no *Romance* of Friendship, no *Heroick Adventure* of Love and Honour, is able to match, which surely no Tongue, never so Eloquent, can express; no Words, never so Comprehensive, not the *Pen* of *St. Paul* can come near it; by whom it is said that this *Love passeth Knowledge*; that God should go to this costly *Method* we have seen, to save us, to exemplify his Love and Goodness; that so whenever God executes his *Judgments* upon us, it may appear, how true and merciful they are, that the *Lord is Righteous*, and our *Iniquities* and Sins very justly condemn'd.

For, without all doubt, if we are found to abuse this goodness,

ness, the Attribute of Gods *Justice* will appear to us presently to be as free then to punish us, and that with very good reason: here we only mention the greatness of his Mercy, and that he does no injury to himself, or others, not to inflict the extremity of his Justice: And 'tis very certain, that in the utmost of his Judgments, yet still his *Longanimity* and Love goes before them, nay, far exceeds them also; for *I have no pleasure in the death of him that dieth,* Ezek. 18. 32. *saith the Lord God; and as I live, saith the Lord, I have no pleasure in the Death of the Wicked, but that the wicked turn from* 33. 11. *his Way, and Live: Of what manner or kind soever be the Divine Judgments, whether they be Gods Spiritual Punishments, or such as befall our outward*
 Man;

Man; whether they may take from us our worldly Goods, or whether it be Life; and in the latter sort, whether God takes away our Life in some general Destruction, when the *Innocent* shall fall together with the *Guilty*; whether it be in the very *Act* of Sin, to our seeming perhaps for a single *Offence*; much more when an *old* Impiety shall call for Punishment: in all such like Judgments. there goes with them Long-suffering, and Gentleness, and preventing Grace, and to be sure the greatest Reason; Gods Mercy easily overcoming his Severity in every one of them: *Who is Merciful and Gracious, slow to Anger, and plenteous in Mercy; who does not deal with us after our Sins, nor reward us according to our Iniquities: And yet have we from*
 hence

Psalms

103. 8. 10.

hence no pretence for our *Security*, but much reason for all sincere Obedience.

For how good and gracious soever Gods *Nature* is to Sinners, or this *Dispensation* of his in Christ; much more to the Righteous and the Penitent; as he abundantly rewards them, so he plentifully rewardeth the *proud Doer*. When Gods *Patience* and *Forbearance* is worn out, quite neglected, or despis'd, 'tis but reason then his *Severity* should follow; for when all the *Riches* of his Love and Goodness are set by, the *outward* Instructions of his Word, (besides the Dictates of Conscience) and the more immediate *Influences* of his Spirit; when every means is us'd for our Conversion, is become of none *Effect*; there remains nothing then

then but looking for of Gods *Judgments*: Then does God send forth all the *Thunderbolts of his Wrath, Fury, Anger, Displeasure*, his *Goodness* is turn'd into *Indignation*, and his *Clemency*, into *Justice*; his *Penal Acts* will follow also upon our *Minds*, his utter *Reprobation*, *blindness of Understanding*, and *hardness of Heart*: Then is it, when God very justly *visits a People*, or *Nation*, or *City*, with a more than ordinary *Punishment*: Or sometimes particular *Persons* he takes off in the very *Act*, to our seeming at least, yet for the greatest *Reasons*: But most commonly his *Judgments* come after his *Long-Suffering*, after a long delay and expectation of *Repentance*; and when this fails, then is Gods proper time to punish; when he oftentimes recom-
pences

pences his Delay, and shews all his *Power upon his Adversaries* : *Exod. 9.16.* Indeed the rigour of his Severity is temper'd with much goodness, and still very becoming his Nature, as well as the Impenitent ; for notwithstanding God most of all abounds in Mercy, that the many Acts of it, and that in divers Manners, goes before his Justice ; yet the proceedings of the one be as free to him, as of the other, and that when he punishes, he does nothing contrary to his *Mercy*.

For as in all Government, the not putting in execution the Laws provided against *Offenders*, is the ready way to cancel all the reasons of Right and Wrong, and to bring Authority into Contempt ; so should God *dispense* with the Offences of *Peremptory Men*, or pass them by with
Impu-

Impunity, without any Resentment of them, would be the greatest *dishonour* to his Majesty, and *Justice* that could be; this would be to *harden* the Wicked, and to encourage them to do *Evil*: Indeed for God to forbear long with us, to have much *Charity* for our Infirmities, is truly worthy of him; but to have no regard for the most *Contumacious* Wickedness, is as much beneath him: For this reason God hath set the one over-against the other, assigning to our Piety, so great *Reward*, and to our Iniquity, his just *Wrath*; that so he might draw us to him by the one, and *convince* us of the other by the danger of it.

The only reason we have now for any Confidence or Pardon, must be confess'd to be in our
Savi-

Eccles. 8.

11.

Saviour, who has brought God to terms more condescending to us than ever; who, we may alledge, *died for our Sins, and rose again for our Justification, and ever liveth to make Intercession for us:* Yet all this *Merit,* and whatever the Lord did for us, can by no means secure us from *Impenitency:* This *E-vangelick* way is said to be for *the remission of Sins that are past,* it is chiefly, it seems, concern'd with former things, with Sins committed before Christs coming, which the Apostle mentions elsewhere, *the times of this* Acts 17. *Ignorance God winked at;* so 30. great was the *hardness* of the Hearts of the *Jew,* as well as *Gentile,* that God allow'd them, even by a Law, things *base and mean, weak and beggarly Ele-* Gal. 4. 9. *ments,* and a meer shadow of
 Reli-

Religion: And without doubt, the Holy Antients saw better things *afar off*, look'd beyond their City, and view'd the Heavenly *Jerusalem*; but now that God commandeth all Men every where to Repent: For certainly our Saviour did not come to *destroy the Law*, or yet our Duty, but much rather to fulfill them, to set them in their due and proper Light, to change all the Mysteries of the *Law* into *Grace and Truth*; the *Adumbrations* and Types of it, into their Substance, and the proper *intention* of them.

Indeed we have in our Saviour all *those better Things*, all the Promises of the Kingdom are unvail'd and clear; we have a Law so perfect, that by it we are *justified* from all things, purging even our Conscience from dead

Heb. 11. 40.

Act 13. 39.

dead Works; the Holy Spirit also helping our *Infirmities* with the Divine *Efficacy*, a Priviledge so peculiar to us, as not given before; besides the *interceding* part of Christ, and the *Application* of his *Merit*; these are great Favours, unheard of before; yet as great as they are, instead of *bringing* down our Obedience, they exalt it to much more *Perfection*; and our Contempt now in proportion, will be more blameable; so that the more is the *Grace* given unto us, the more is our *Obligation*, and to whom much is given, much shall be requir'd: *Therefore we* Heb. 2.
ought to give the more earnest 1, 2, 3, 4.
heed to the things which we have heard, least at any time we should let them slip; for if the word spoken by Angels was stedfast; and every Transgression, and Disobedi-
N ence

ence receiv'd a just recompence of Reward; how shall we escape, if we neglect so great Salvation, which at the first began to be spoken by the Lord, and was confirm'd
 10. 28, 29. unto us by them that heard him? and he that despis'd Moses Law, died without Mercy, under two or three Witnesses; of how much sorer Punishment, suppose, ye shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace? That as our Lord
 Heb. 8. 9. was the Mediator of a better
 Job. 1. 18. Covenant, and what he said came immediately from the bosom of the Father, from hence his Doctrine is become the more Authentick: For as a Beam extended from the Sun, remains
 still

still a portion of the same Substance, without any Separation; so our Lord, as he came forth from the Father, remain'd for ever of the same Substance; the *express Image of his Person, Son of* Heb. 1. 3. God, and very God together.

What our Lord said to the impotent Man in *Job. 5. 14.* *Behold thou art made whole, sin no more, lest a worse thing come unto thee;* is our very Christian case: *That if we now sin wilfully after that we have* Heb. 10. 26. *receiv'd the knowledge of the Truth, there remaineth no more Sacrifice for Sin, but a certain fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversaries:* That as our Lord came into the World on purpose to give himself up a Sacrifice for Sin, to make *Reconciliation for the Sins of the People,* to redeem us from those *times of Ignorance,* to set be-

fore us a *perfect Law of Liberty*, the *Way*, the *Truth*, and the *Life*; yet for us still to despise so much *Grace* and *Love*, must needs turn to our *Condemnation*: That we should see by the most gracious way that ever the *Goodness* or *Wisdom* of *God* could think on; and the use of so easie means, which be no more then these two, *Repentance towards God*, and *Faith towards our Lord Jesus Christ*.

As therefore these who are recover'd from some great *Disease*, will, or ought to have, more care of their *Constitution* for the future, than they ever had before; so we, who are redeem'd even from *Death*, from the *Guilt* and *Punishment*, the *Power* and *Dominion* of *Sin*, from all the sad effects of the *Disobedience* of the first *Man*, who are come out of *Darkness into a marvellous Light*;
for

for the same reason should we now give all diligence to make our *Calling* and *Election* sure: For 'tis certain our Redemption is *Conditional*, that we obey the Gos-² *Thef.* 1. 8. pel of our Lord *Jesus Christ*, and the *Grace* that is given to us, *Revocable*; like that wicked *Servant*, who after he was forgiven his Debt, yet upon his unmerciful dealing with his *Fellow-Servant*,^{Mat. 18.} his Lord deliver'd him to the *Tor-*^{33.} *mentors*, till he should pay all that was due unto him; or like the Seed sown upon *stony places*, for want of *Root* wither'd away: In^{13. 6.} like manner, if after we are reconcil'd to God by the death of his Son, when we have been made *Partakers of the Holy Ghost*, that we are not far it may be from the *Kingdom of God*; yet if we shall fall away at last, all the virtue of that *Sacrifice* is lost upon
US,

us, and the last State of such Men is worse than the first.

Notwithstanding then all the goodness of God, his Long-suffering, and *Forbearance*, and all that *Grace* given unto us, and the *Redemption that is in Jesus Christ*; yet without *Faith* in his Blood, and that such as works by all Obedience to the Commandments, or without the use of these *means*, we have no part in him: This being the great distinction between our *Christian Profession*, and every other; that it consists of *Holy Exercises*, proceeding from many *Holy Acts* unto perfection; when every other was taken up according to the *Institutions* and *Laws* of the Country: And this the state of it, to *obey the Gospel*, or if we sin, seriously to repent of it; upon which our Saviour will have compassion of

US ;

us ; though we be a *great way off* from him, yet upon this Condition, he will still rejoyce over the *Son that was lost* : But for the Ungodly and Impenitent, for such as go on still in their *Wickedness*, Gods *Judicial Acts* remain for them in this Life; and hereafter his *Indignation, and Wrath, Tribulation and Anguish*, upon every Soul of Man that doth *Evil*.

The uses therefore we are to make of the *forbearance* of God, is by no means to despond of his Mercy, though our *Infirmities* be many, and we *heavy laden* with our Sins, yet upon a godly Sorrow, we have great confidence in our Lord of the *Remission* of them: That by the same mercies of God, we have a good reason of our Fear and Love of him; that we present unto him
our

our Bodies a *living Sacrifice* : And yet not to presume any thing from hence, or to *continue in Sin*, that this Grace may abound, no, God forbid ; but rather, since Gods *Visitations* at least are only in this Life, that his Mercies are now chiefly to be consider'd by us, we are to take care least we become *hardned through the deceitfulness of Sin*, that we have grace to serve God acceptably with reverence and godly fear, for our God is a *consuming Fire*.

Heb. 12.
28, 29.

And the proper use we are to make of this Discourse, of what have been said upon the whole matter of our *Justification*, is to contemplate often upon the *Means*, as well as upon the *Cause* of it, and when we think upon the *Cause* of it, that it was Gods pure *Benignity*, and *Mercifulness* towards us ; that *even when we were*
dead

*dead in Sins, for his great love where-
with he loved us, did he quicken us
together with Christ; that he should
bring all this to pass in so won-
derful a manner; these things do
naturally suggest to us the great-
est Admiration that can be of the
Wisdom and Goodness of God ;
Glory, and Honour, and Praise, and
all sincere Obedience.*

When we consider the *Means*
of this Stupenduous Work, (and
very often are we to meditate
upon them;) First that our Sa-
viour, (who, as touching his Di-
vinity, *had neither beginning of
Days, nor end of Life, but Co-eter-
nal with God ;*) should yet give
himself up to his Fathers will, and
become a Sacrifice for Sin; to
this end, should *make himself of
no Reputation, and become obedi-
ent unto Death, even the death of
the Cross.* This, and the like Medi-
tations

tations upon this Head, do as naturally speak to us the exceeding sinfulness of Sin, for which Christ died; the great Guilt, and Misery, and Danger of it; and also *Wisdom, and Blessing, and Honour, and Glory, and Power, unto the Lamb for ever.*

The second means of our *Justification*, is *faith in his Blood*, and by this we are to understand an *Evangelical* sincere Obedience to his Doctrine; such a Faith, God knows, is so much to be wish'd for, that our Saviours question to the unbelieving *Jews* may be again put, tho' I hope in a less degree of Truth; *Nevertheless when the Son of Man cometh, shall he find faith on the Earth?* So much truly may be said, that too many live *without Christ, nay without God in the World*: But be it remembered, that such a firm and lively

Luke 18.8.

lively Faith, which shall be found to be according to *Godliness*, is here an absolute Condition, which shall work by *Love*, and *Charity*, and that Duty which is according to *Christ Jesus*. As the followers of any *Seet* or *Opinion* whatsoever, is bound to hold the same Principles, otherwise they will be said to derogate from them, and to deny their *Masters*; so if we continue in our Saviours *Doctrine*, and bear much *Fruit*, then are we his *Disciples indeed*; but when we break his *Sayings*, the blessed *Commandments* set before us, we then deny our great *Lord and Master*.

I conclude therefore with the Exhortation of the Author to the *Hebrews*, after he had shewn the Preheminence of *Christ* and his *Gospel*, above the *Law* or the *Mediator* of it; see that ye refuse
not

Gal. 5. 6.
and 6. 15.

12. 25.

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: To whom with the Father and the Holy Spirit be given all Glory and Majesty, Grace, and Truth, and Righteousness for evermore, Amen.

E R R A T A.

IN part 1. p. 15. l. 22. for clare, read declare, in part 2. p. 44. l. 19. for Discoues, Discourse, in part 4. p. 143. Rom. 3. 26. r. 25. Omitted in part 1. p. 15. l. 18. in the Margin, Rom. 3. 24, 25. in part 2. p. 43. l. 13. in Margin. Rom. 3. 24. v. in Part 4. p. 158. l. 4. read is before to.

F I N I S.











