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ZELOTES AND HONESTUS RECONCILED ;

OR,

316
AN EQUAL CHECK

34

TO

Pharisaism and Antinomianism continued :

BEING

THE FIRST PART

OF THE

SCRIPTURE-SCALES

To weigh the Gold of Gospel-Truth:—To balance a multitude of opposite Scriptures;—To prove the Gospel Marriage of *Free Grace* and *Free Will*: and restore primitive Harmony to the Gospel of the day.

WITH A PREFACE,

Containing some Strictures upon the Three Letters of Richard Hill, Esq; which have been lately published.

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By a Lover of the *whole* Truth as it is in Jesus.  
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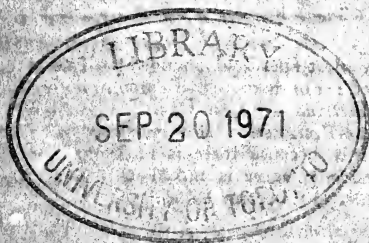
“ How is the most fine Gold changed!—Take heed that ye
“ be not deceived : For many shall come in my name, saying,
“ I am Christ” *doctrinal*—“ I am Christ” *moral*—But, “ To the
“ Law, and to the Testimony : If they speak not according to
“ *this* Word, it is because there is no Light in them,” (or at
least because) *their* “ Wine is mixed with Water, and *their*
“ Silver is” (*partly*) “ become Dross.”

BIBLE,

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## ADVERTISEMENT.

IT is the Author's desire, that the following pages should be considered as written for all those, whom they exactly suit. And in order to this he informs the reader, that in general,

*Zelotes* represents any zealous solfidian, who, through prejudice, looks upon the doctrine of *Free-will* as heretical.

*Honestus*,—any zealous moralist, who through prejudice also, looks upon the doctrine of *Free-grace* as enthusiastical.

*Lorenzo*,—any man of sense, yet unsettled in his religious principles.

*Candidus*,—any unprejudiced enquirer after *Truth*, who hates bigotry, and should be glad to see the differences among Protestants settled upon rational and scriptural terms.

A *Solfidian* is one who maintains that we are *completely and eternally saved (sola fide)* by *sole faith*—by *faith alone*; and who does it in so unscriptural a manner as to make good works unnecessary to *eternal salvation*; representing the *Law of Christ* as a mere *rule of life*: and calling *Legalists, Pharisees, or Heretics*, all those who consider that *Law* as a *Rule of Judgment*.

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THE Author of the *Checks* has promised to his readers an answer to the Rev. Mr. Toplady's piece, entitled, *More Work for John Wesley*. His reason for postponing the finishing of *that part* of his *Logica Genevensis*, was the importance of the *Equal Check*, which closes the controversy with Mr. Hill. He saw life so uncertain, that, of two things which he was obliged to do, he thought it his duty to set about that which appeared to him the more useful. He considered also, that it was proper to have quite done with Mr. Hill, before he faced so able a writer as Mr. Toplady. And he hoped, that to lay before the judicious a complete system of truth, which like the sun recommends itself by its own lustre, was perhaps the best method to prove that error, which shines only as a meteor, is nothing but a mock-sun: However he fully designs to perform his engagement in a short time, if his life be spared.

MADELEY, Nov. 12, 1774.

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# PREFATORY EPISTLE

HUMBLY ADDRESSED

## TO THE TRUE PROTESTANTS

In Great Britain and Ireland;

Containing some remarks upon the distinguishing character of the true Protestants, and upon the contrary disposition.—True Protestants are chosen judges of the doctrines advanced in this book.—A sketch of the Author's Plan.—Observations upon the manner in which it is executed.—General directions to the Reader.—True Protestants are encouraged to protest against religious absurdities, and unscriptural impositions: The author enters a double protest against the *Antinomian* and *Pharisaic* gospels of the day;—and continues to express his love and esteem for the good men, who through the force of prejudice, espouse and defend those partial gospels.

BRETHREN AND FATHERS,

YE know how hard the Romanists fought for their errors at the time of the reformation. They pleaded that antiquity, synods, councils, fathers, canons, tradition, and the church were on their side: and they so obscured the truth by urging scripture-metaphors, and by quoting unguarded passages from the writings of the fathers, that thousands of simple souls knew not which of the contending parties had the truth on its side. The great question debated in those days was, whether the *host*; that is the bread consecrated by the priest in the Lord's Supper, was to be worshipped as the identical body of our Lord. The Romanists produced Christ's own words, Take and eat, *this is my body*:—*This is my blood*; drink of it.—Except you eat *my flesh* and drink *my blood*, ye have no life in you. The



Reformers answered, That those expressions being *figurative*, it was absurd to take them in a *literal* sense; and they proved that assertion by appeals to *reason*, and to the *scriptures*, where the consecrated bread is plainly called *bread*. The Romanists replied, that in matters of faith we must set aside *reason*: And some of them actually decried it as the greatest enemy to faith; while others continued to produce crude quotations from all the injudicious, inconsistent, overdoing fathers. The Reformers seeing, that at this rate, there would be no end of the controversy, *protested* three things in general: 1. That right reason has an important place in matters of faith: 2. That all matters of faith may, and must be decided by scripture, understood reasonably and consistently with the context: And 3. That antiquity and fathers, traditions and councils, canons and the churches, lose their authority, when they depart from sober reason and plain scripture. These three general *Protests* are the very ground of our religion, when it is contradistinguished from Popery. They who stand to them deserve, in my humble opinion, the title of *true Protestants*: They are, at least, the only persons to whom this Epistle is inscribed.

If the preceding account be just, *true Protestants* are all *candid*; christian candor being nothing but a readiness to hear right *Reason* and plain *Scripture*. Sincerely desire to prove all things, to hold fast that which is good, and to approve things which are excellent. Protestants then are never afraid to bring their Creed to a *reasonable* and *scriptural* test. And, conscious that the mines of natural and revealed religion are not yet exhausted, they think with the apostle, that if any man supposes he has learned all that he should know, "he is vainly puffed up in his fleshly mind, and knows nothing yet as he ought to know."

Hence it is, that of all the tempers which true Protestants abhor, none seems to them more detestable than that of those *Gnosticks*;—those pretenders to superior illumination; who under the common pretence



pretence of orthodoxy or infallibility, shut their eyes against the light, think plain scripture beneath their notice, enter their protest against reason, steel their breast against conviction, and are so rooted in blind obstinacy, that they had rather hug Error in an *old* fantastic dress, than embrace the naked Truth, *newly* emerging from under the streams of prejudice:— impetuous streams these, which the dragon casts out of his mouth, that he may cause the celestial virgin to be carried away by the flood, Rev. xii. 15. Alas! how many professors are there, who like St. Stephen's opponents, are both judges and executioners, altho' neither able to resist, nor willing to admit the truth; who make their defence by stopping their ears, and crying out, the temple of the Lord, the temple of the Lord are we! Who thrust the supposed heretic out of their sanhedrim. Who from the press, the pulpit, or the dictator's chair, send volleys of hard insinuations or soft assertions, in hope that they will pass for solid arguments. And who, when they have no more stones or snow-balls to throw at the supposed Philistine, prudently avoid drawing the sword of the Spirit, retire behind the walls of their fancied orthodoxy, raise a rampart of slanderous contempt against the truth that besieges them, and obstinately refuse either candidly to give up, or manfully to contend for the unscriptural tenets, which they impose upon others as a pure gospel!

Whether some of my opponents, good men as they are, have not inclined a little to the error of those sons of prejudice, I leave the candid reader to decide. They have neither answered, nor yielded to the arguments of my Checks. They are shut up in their own city. Strong and high are thy walls, O mystical Jericho; thy battlements reach unto the clouds; but *truth*, the spiritual ark of God, is stronger, and shall prevail. The bearing of it patiently around thy ramparts, and the blowing of rams horns in the name of the Lord, will yet shake the very foundation of thy towers. O that I had the honour of successfully mixing my feeble voice with the blasts of the champions

champions who encompass the devoted city ! O that the irresistible shout; *Reason and Scripture,—Christ and the Truth* was universal ! If this were the case how soon would Jericho and Babylon, antinomianism and pharisaism, fall together !

Those two antichristian fortresses are equally attacked in the following pages ; and to you, true protestants, I submit the inspection of the attack. Direct me where I am wrong, assist me where I am right, nor refuse to support my feebleness by your ardent prayers ; for, next to the Captain of our Salvation, I look to you for help and comfort.

My opponents and I, equally pretend to *protestantism* ; who shall judge between us ? Shall it be the men of the world ? No : for St. Paul says, “ I speak to your shame : Is it so, that there is not a *wise man* among you ? No, not one that shall be able to judge among his brethren ? ”—There are *wise men* in our despised camp *able to judge* between us ; and ye are the men, honoured brethren ; for ye are all willing to hear *Reason*, and ready to weigh *Scripture* : Therefore, on my part, I sincerely chuse you as judges of the present dispute.

And that you may not look upon this office as unworthy of your acceptance, permit me to tell you that our controversy is one of the most important which was ever set on foot. To convince you of it, I need only remind you, that the *grand* enquiry, “ What shall I do to be saved,” is entirely suspended on this *greater* question ; “ Have I any thing to do, to be eternally saved ? ” A question this, which admits of three answers : 1. That of the *mere Solfidian*, who says, if we are *elect*, we have nothing to do in order to eternal salvation, unless it be to believe that Christ has done all for us, and then to sing *finished salvation* : and if we are *not elect*, whether we do nothing, little or much, eternal ruin is our *inevitable* portion.—2. That of the *mere Moral*ist, who is as great a stranger to the doctrine of *free grace*, as that of *free-wrath* ; and tells you, that there is no free, initial salvation for us ; and that

we must work ourselves into a state of initial salvation by dint of care, diligence, and faithfulness.— And 3. That of their *Reconciler*, whom I consider as a rational Bible christian, and who asserts : 1. That Christ has done the part of a sacrificing Priest and teaching Prophet upon earth, and does still that of an interceding and royal Priest in heaven, whence he sends his Holy Spirit to act as an enlightener, sanctifier, comforter, and helper in our hearts:— 2. That the Free gift of initial salvation, and of one or more talents of saving grace, is come upon all through the God man Christ, who is the Saviour of all men, especially of them that believe : And 3. that our free-will assisted by that saving grace imparted to us in the free gift, is enabled to work with God in a subordinate manner : so that we may freely (without necessity) do the part of penitent, obedient and persevering believers, according to the gospel-dispensation we are under.

This is the plan of this work, in which I equally fight *pro aris & focis*, for faith and works, for gratuitous mercy and impartial justice, reconciling all along Christ our *Saviour* with Christ our *Judge*, heated Augustin with heated Pelagius, free-grace with free-will, divine goodness with human obedience, the faithfulness of God's promises with the veracity of his threatnings, *first* with *second* causes, the original merits of Christ with the derived worthiness of his members, and God's foreknowledge with our free-agency.

The plan, I think, is generous ; standing at the utmost distance from the extremes of bigots : It is deep and extensive ; taking in the most interesting subjects, about which professors generally divide, such as the origin of evil, liberty and necessity, the law of Moses and the gospel of Christ, general and particular redemption, the apostacy and perseverance of the saints, the election and reprobation maintained by St. Paul, &c. I entirely rest the cause upon *protestant-ground*, that is, upon *Reason* and *Scripture*. Nevertheless, to shew our antagonists that we are

are not afraid to meet them upon any ground, I prove by sufficient testimonies from the Fathers and the Reformers, that the most eminent divines in the primitive church and our own, have passed the straits which I point out; especially when they weighed the heavy anchor of prejudice, had a good gale of divine wisdom, and steered by the christian mariner's compass (*the word of God*) more than by the *false lights* hung out by party-men.

If I have in any degree succeeded in the execution of this reconciling plan, I hope that my well-meant attempt will provoke abler pens to exert themselves; and will excite more respectable divines to strike heavier blows, and to repeat them, till they have given the finishing stroke to divisions, which harden the world against christianity, which have torn the bosom of the church for above twelve hundred years, and which have hurt or destroyed myriads of her injudicious children; driving some into pharisaic obedience, others into antinomian immorality, and not a few into open infidelity or fierce uncharitableness.

If a tradesman be allowed to recommend his goods, when he does it in a manner consistent with modesty and truth, shall I be accused of self conceit if I make some commendatory remarks upon the following papers?—I venture to do it in the fear of God. And,

1. They are plain. I deal in *plain Reason*, and plain Scripture; and when the depth of my subject obliges me to produce arguments that require close attention, I endeavour so to manage them, that they do not rise above the reach of mechanics, nor sink beneath the attention of divines.

2. I have been charged with widening the breaches, which the demon of bigotry has made among religious people; but, if I have done it, I take the Searcher of hearts to witness, that it has been with such a design, as made our Lord bring fire upon earth,—the fire of truth, to burn the stubble of error, and to rekindle the flame of love. However, have



I in years past made a wound *rashly* (of which I am not yet conscious) in this book I bind it up, and bring the *healing*, though (to proud or relaxed flesh) *painful* balsam. This book is entirely written upon a *pacific* plan: If I sometimes give the contending parties a keen reproof, in obedience to the apostolic precept, *Rebuke them sharply*, it is only to make them ashamed of their contentious bigotry, that I may bring them to reason the sooner. And if prejudiced readers will infer from thence, that I am a bad man, and that my pen distils gall, I forgive their hasty conclusion: I once more send them back to the good men of old, who have reprov'd far *less* errors with far *greater* severity, than I allow myself in: And I ask, if persons impatient of controul, do not always put wrong constructions upon the just reproofs, which they are determin'd to disregard?

3. I hope that notwithstanding the outcry rais'd against my former Checks, they have been of some service to such readers as are not steel'd against argument and Scripture; but I flatter myself that, through God's blessing, this tract will be more useful: I prefer it (at least) far above the others, because it has far more of *God's* word, far less of mine: The Scriptures have so large a place in the following sheets, that you will find whole sections filled with balanced passages, to which, for brevity's sake, I have added nothing but a few illustrations in brackets [ ].

4. My method, so far as I know, is new. I have seen several concordances, made of scripture *words*, but have not yet met with one of scripture *doctrines* upon the delicate subjects handled in this book. And I flatter myself, that, as whatever throws light upon the Bible, has always met with approbation from true Protestants, you will not despise this attempt to make the seeming contradictions of that precious book vanish away; by demonstrating that they are only wise oppositions, not less important in the world of grace, than the distinction of man and wife is in the world of nature.

5. I hope

5. I hope that you will see, in the following pages, many passages placed in such a light, as to have their force heightened, and their obscurity removed by the opposition of the scriptures with which they are balanced ; the passages which belong to the doctrine of *free-grace*, illustrating those which belong to the doctrine of *free-will*, (and *vice versa*,) just as the *lights* and *shades* of a picture help to set off each other. I therefore earnestly intreat all my readers, especially those who read much and think little, to take time, and not proceed to a new Pair of Scriptures, till they have found out the ballance of the last pair which they have reviewed. If they deny me this request, my trouble will be lost with respect to them ; and through their hurry, my Scales will degenerate into a dull collection of passages ; the very life and spirit of my performance consisting in the harmonious opposition of the scriptures, which prove my capital doctrine, that is, the Gospel marriage of Free-grace and Free-will. And that the reader may find out with ease in every couple of texts, the *hands* by which they are joined, and see (if I may carry the allegory so far) the *ring* by which their marriage is ascertained, and their gender known, I have put, in *different characters*, the words on which the *opposition* or *connexion* of the paired texts chiefly depends ; hoping to help the reader's mind by giving his eyes a silent call, and by meeting his attention half way. If he exerts his powers, and

Si calida verbum

Reddiderit junctura novum :\*

he will, through God's grace, profit by his labour and mine. But, I repeat it, he must find out the delicate *connexion*, and harmonious *opposition* of the paired scriptures which I produce, or my Scales will be of as little service to him, as a pair of scale-bottoms *without a beam*, would be to a banker, who wants to weigh a thousand guineas.

6. As

\* If a delicate connexion renders the word new to him.

6. As I make my appeal to true Protestants, I lay a particular stress upon the *Scriptures*. And *there* I find a doctrine, which for a long succession of ages has been *partly* buried in the rubbish of Popery and Calvinism: I mean the doctrine of the various *dispensations* of divine grace towards the children of men; or of the various *talents* of saving grace, which the Father of lights gives to Heathens, Jews, and Christians. To the obscurity in which this doctrine has been kept, we may chiefly impute the self electing narrowness, and the wide-reprobating partiality of the Romish and Calvinian Churches. I make a constant use of this important doctrine. It is it chiefly, which distinguishes this tract from most polemical writings on the same subject. It is my key and my sword. With it I open the mysteries of election and reprobation; and with it I attempt to cut the *Gordian* (should I not say, the *Calvinian* and *Pelagian*) *knot*. How far I have succeeded, is yours to decide.

If these general observations, O ye true Protestants, make you cast a favourable look upon my Scales; and if after a close trial, you find that they contain the *reconciling truth*, and the *one* complete gospel of Christ, rent by Zelotes and Honestus, to make the *two* partial gospels of the day; let me intreat you to shew what you are, by boldly standing up for *Reason* and *Scripture*, that is for *true Protestantism*. Equally enter your protest against the antinomian innovations of Zelotes, and the pharisaic mistake of Honestus. These two champions have indeed their thousands, and tens of thousands at their feet; and they may unite their adverse forces to oppose you, as Jews and Gentiles did to oppose the Prince of Peace. But, resist them with the armour of righteousness on the right hand and on the left, and you will *in time*, make them friends to each other and to yourselves: I say *in time*, because when peaceful men rush between fierce combatants in order to part them, they *at first* get nothing but blows; the confusion for a time increases; and idle spectators

spectators who have not love and courage enough to rush into the danger, and to stop the mischief, say that the peace-makers only add fuel to the fire of discord. Thus are the courageous sons of peace *hated of all men* but of true Protestants, for treading in the steps of the divine Reconciler, whom the two rivals, Herod and Pilate, agreed to set at nought;—whom Jews and Gentiles concurred to crucify, inveterate enemies as they were to each other. He died, the loving Reconciler:—He died! but by his death “he slew the enmity,—broke down the middle wall of partition,—of twain made one new man; so making peace,” between Herod and Pilate, between Jews and Gentiles: and so will *you*, honoured brethren, between Zelotes and Honestus, between the Calvinists and the Pelagians, between the Solifidians and the Moralists; if you lovingly and steadily try to reconcile them. You may indeed be numbered among transgressors for attempting it. Your reputation may even die between that of the *fool* and of the *knave*,—that of the *enthusiast* and of the *felon*: but be not afraid; truth and the Crucified are on your side. God will raise you secret friends. A Joseph, a Nicodemus will take down the hand-writing that is against you:—a Mary and a Salome will embalm your name; and if it is buried in oblivion and reproach, yet it will rise again the third day.

If God is for you, fear not then what man can *say* of you, or even *do* to you. Smile at antinomian preterition: triumph in pharisaic reprobation: and when you are reviled for truth's sake, like blunt, resolute, loving Stephen, kneel down, and pray that the sin of your mistaken opposers may not be laid to their charge. O for the Protestant-spirit which animated confessors of old, carried martyrs singing to the stake, and there helped them to clap their hands in the flames kindled by the implacable abettors of error! O for a Shadrach's resolution! The rich, glittering image towers towards heaven, and vies with the meridian sun. Nebuchadnezzar,

the

the monarch of the kings of the earth; points at the burning fiery furnace. The princes, governors, captains, judges, counsellors, sheriffs, and rulers of provinces, in all their dazzling magnificence, increase the glory of his terror. The sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, recommends the pompous delusion: the enthusiastic multitudes are fired into universal applause: in Nebuchadnezzar's sense of the word, they are all orthodox; they all believe *the gospel of the day*, "great is the Diana of the Babylonians." All people, nations, and languages, fall down before her. But the day is not lost: Shadrach has not yet bowed the knee to Baal: Nor have his two friends yet deserted him: "What three! —Yes, *three* only. Nor are they unequally matched: —One Shadrach against all people! One Meshach against all nations! One Abednego against all languages! —One Luther, one Protestant against all the world! O ye iron pillars of truth, —ye true *Protestants* of the day, my exulting soul meets you in the plain of Dura. Next to him who witnessed *alone* a good confession before Pontius Pilate, of you I learn to protest against triumphant error. Truth and a furnace for us! The truth,—the *whole* truth as it is in Jesus, and a burning fiery furnace for true *Protestants*!

And shall we forget thee, O thou man greatly beloved! —Thou pattern of undaunted Protestants! Shall we silently pass over the bold protest against the foolish, absolute, irreversible *decree* of the day? No, Daniel; we come to pay our tribute of admiration to thy blessed memory, and to learn of thee also a lesson of true protestantism. Consider him, my brethren. His sworn enemies watch him from the surrounding palaces; but he believes in the Lion of the tribe of Judah, and his fearless soul has already vanquished their common lions. He opens his window, he looks towards desolate Jerusalem, with bended knees he presents his daily supplication for her prosperity, with uplifted hands he enters his

*Jewish* protest against the *Persian statute*; and animated by his example, I enter my *Christian* protest against the *Calvinian* decree.

“ If Daniel in sight of the lions, durst testify his contempt of an absurd and cruel decree, wantonly imposed upon his king; by which decree the king hindered his subjects from offering any true prayer for a month, under pretence of asserting his own absolute sovereignty; shall I be ashamed to enter my protest against a worse decree, absurdly imposed upon the Almighty on the very same absurd pretence?—A decree which hinders *the Saviour of the world* from *praying for the world*!—A decree which Calvin himself had the candour to call “ *horrible decretum* !” O how much better is it to impose upon an earthly king a decree restraining the Persians from praying aright *for thirty days*, than to impose upon the King of Kings a decree hindering the majority of men, in all countries and ages, from praying once aright *in all their life*! And if Darius stained his goodness by enacting, that those who disobeyed his *unforcible* decree, should be cast into the den of lions, and devoured in a moment; how do they stain God’s goodness, who teach us as openly as they dare, that he will cast into the den of devils, and cause to be devoured by flames unquenchable, all those whom his *forcible* decree binds either not to pray at all, or to offer up only hypocritical prayers?—I PROTEST against *doctrines of grace*, which cannot stand without such *doctrines of wrath*.—I PROTEST against an exalting of Christ, which so horribly debases God.—I PROTEST against a new-fangled-gospel, which holds forth a robe of *finished salvation*, lined with such irreversible and *finished damnation*.”

Again: “ If Moses had courage enough in a heathen country, and in the midst of his enemies, to enter his PROTEST against the oppressive decree, by which Pharaoh required of the Israelites their usual tale of bricks, when he refused them fuel to burn them with: shall I be afraid in this *Protestant* kingdom,

dom, and in the midst of my friends, to bear also my testimony against the error of Honestus?—An error this, which consists in asserting, that our gracious God has decreed, that we shall work out our own salvation without having *first* life and strength to work, imparted to us in a state of *initial* salvation.—Without being *first helped* by his *free-grace*, to do whatever he requires of us, in order to our *eternal* salvation? Shall such a supposed decree as this, be countenanced by a silence that gives consent? No: I must, I do also enter my *protest* against it, as being contrary to divine goodness, derogatory to Christ's merits, subversive of the penitent's hope, destructive of the believer's joy, unscriptural, irrational. And agreeable to our tenth article I protest: 1. in opposition to pharisaic *pride*; that we have no power to do good works, pleasant and acceptable to God, *without* the grace of God preventing us, that we may have a good will, and working with us when we have that good will. And 2. in opposition to pharisaic *Bigotry* I protest, upon the proofs, which follow, that God's saving grace has appeared, in different degrees, to all men; *preventing* (not *forcing*) them, that they may have a good will, and *working with*, [Note: our church does not say, *doing all for*] them, when they have that good will. And I hope, that when my protestant brethren, are acquainted with the merits of the cause, they will equally approve of my anti-solifidian, and of my anti-pharisaic *protest*.

But, shall a blind zeal for truth carry me beyond the bounds of love? Shall I hate Zelotes and Honestus, because I think it my duty to bear my *full* testimony against their errors? God forbid! I have entered two protests as a *divine*, and now permit me, my Protestant brethren, to enter a third, as a plain *christian*. Before the Searcher of hearts I once more *protest*, that I make a great difference between the persons of good men and their opinions, be these ever so pernicious. The God who loves me,—the God whom I love,—the God of Love and Truth

teaches me to give error no quarter, and to confirm my love towards the good men who propagate it; not knowing what they do, or believing that they do God service. And I humbly hope, that their good intentions will, in some degree, excuse the mischief done by their bad tenets. But in the meantime mischief, unspeakable mischief is done, and the spreading plague must be stopped. If in trying to do it as soon and as effectually as possible, I press hard upon Zelotes and Honestus, and without ceremony drive them to a corner, I *protest*, it is only to disarm them, that I may make them submit to Christ's easy yoke of evangelical moderation, and brotherly kindness.

A polemical Writer ought to be a champion for the truth; and a champion for the truth who draws only a wooden sword, or is afraid lovingly to use a steel one, should, I think, be hissed out of the field of controversy, as well as the disputant, who goes to Billingsgate for dust, mud, and a dirty knife; and the wretch, who purposely misses his opponent's arguments, that he may basely stab his character. I beg therefore, that the reader would not impute to "a bad spirit," the keenness which I indulge for conscience's sake; assuring him that severe as I am sometimes upon the error of my antagonists, I not only love, but also truly esteem them, Zelotes on account of his zeal for Christ, Honestus on account of his attachment to sincere obedience, and both on account of their genuine, though mistaken, piety.

Do not think however, that I would purchase their friendship by giving up one of my Scales, that is, one half of the Bible. Far be the mean compliance from a true Protestant. I hope that I shall cease to breathe, before I cease to enter protests against antinomian faith and pharisaic works, and against the mistakes of good men, who for want of Scripture-scales, *honestly* weigh the truth in a *false* balance, by which they are deceived first, and with which they afterwards *inadvertently* deceive others.



But although I would no more yield to their *base assertions* or *inconclusive arguments* than to *hard names* or *soft speeches*; I hope, my honoured brethren, that they and you will always find me open to, and thankful for every reproof, admonition, and direction, which is properly supported by the two pillars of protestantism,—sound *Reason* \* and plain *Scripture*: for, if I may depend upon the settled sentiments of my mind, and the warm feelings of my heart, I am determined as well as you, to live and die a *consistent Bible Christian*. And, so long as I shall continue in that resolution, I hope you will permit me to claim the honour of ranking with you, and of subscribing myself,

Brethren and Fathers,  
Your affectionate Brother, and obedient  
Son in the *whole* Gospel of Christ,

A TRUE PROTESTANT.

\* By sound reason I mean the light of the world—the true light which enlightens every man that comes into the world.

## POSTSCRIPT,

Containing some Strictures upon a new Publication  
of Richard Hill, Esq.

SOME time after I had sent this epistle to the press, one of my neighbours favoured me with the sight of a pamphlet, which had been hawked about my parish by the news-man. It is entitled “Three Letters written by Richard Hill, Esq. to the Rev. John Fletcher,” &c. It is a second finishing stroke, in which that gentleman gives his “reasons for declining any farther controversy relative to Mr. Wesley’s principles.” He quits the field: but it is like a brave Parthian. He not only shoots his own arrows as he retires, but borrows all those of two persons whom he calls “a very eminent minister in the church of England,” and “a lay gentleman of great

great learning and abilities." As I see neither argument nor scripture in the performance of those two new auxiliaries, I shall take no notice of their ingrafted productions.

With respect to Mr. Hill's arguments they are the same which he advanced in his *Finishing Stroke*: nor need we wonder at his not scrupling to produce them *over again*, just as if they had been overlooked by his opponent; for in the first page of this book he says, "I have not read a single page, which treats on the subject since I wrote my *Finishing Stroke*." But, if Mr. Hill has not read my answer to that piece, some of our readers have; and they may remember, that the *crambe repetita*—I mean his supposition, that St. Paul and St. John held Dr. Crisp's doctrinal peculiarities, is answered in the 5th Check, Part I. from page 2, to page 9.—As for his common plea taken from the objection, who hath resisted his will? it is answered in *this* book.

As Mr. Hill's arguments are the same, so are also his personal charges. After passing some compliments upon me as an "*able defender*" of Mr. Wesley's principles, he continues to represent me as "prostituting noble endowments to the advancing of a party." He affirms [still without shadow of proof] that he has "detected many misrepresentations of facts throughout my publications." He accuses me of using "unbecoming artifices, much declamation, chicanery, and evasion," and says, "upon these accounts I really cannot with any degree of satisfaction, &c. read the works of one, who, I am in continual suspicion, is endeavouring to mislead me by false glosses and pious frauds."—If I were permitted to put this argument in plain English, it would run thus; I bespatter my opponent's character, therefore his arguments are dangerous and not worth my notice: I do not find it easy to overthrow one of the many Scriptures, which he has produced against Antinomianism, but I can set them all aside at a *Finished Stroke*; for I can say, "the shocking misrepresentations and calumnies  
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“ you have been guilty of, will for the future prevent me from looking into any of your books, if you should write a thousand volumes. So here the controversy *must end*.” Fin. Stroke, p. 40. — When Mr. Hill had explained himself so clearly about his reason for declining the controversy, is it not surprising that he should suffer his bookseller to get *six-pence* for a new pamphlet; “ setting forth Mr. Hill’s reasons for declining any farther controversy relative to Mr. Wesley’s principles,”—i. e. to Mr. Wesley’s *anti-solifidian* doctrine, of which I profess myself the Vindicator?

But another author vindicates those principles also. It is Mr. Oliver whom Mr. Hill calls “ one Thomas Oliver, alias Oliver’s.” This author was 25 years ago a mechanic, and [like “ one” Peter, “ alias” Simon, a fisherman; and “ one” Saul, “ alias” Paul, a tent-maker] has had the honour of being promoted to the dignity of a preacher of the gospel; and his talents, as a writer, a logician, a poet, and a composer of sacred music are known to those who have looked into his publications. Mr. Hill informs the public why he takes as little notice of this able opponent’s arguments as he does of mine: and the “ *reason*” he “ sets forth,” is worthy of the cause which he defends. *En argumentum palmarium!* I shall “ not” says he, “ take the least notice of him, or read a line of his composition, any more than, if I was travelling on the road, I would stop to lash, or even order my footman to lash, every impertinent little quadruped in a village, that should come out and bark at me; but would willingly let the contemptible animal have the satisfaction of thinking he had driven me out of sight.” How lordly is this speech! How surprising in the mouth of a good man, who says to *the Carpenter*, My Lord and my God! When the author of “ *Goliath Slain*” dropped it from his victorious pen, he had forgotten the *voluntary humility* for which *his* doctrines of grace are so conspicuous. Or did he come off in triumph from the slaughter of  
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the gigantic Philistine?—O ye English Protestants shall such *lordly* arguments as these, make you submit to Geneva-sovereignty? Will you be “*lashed*” by such *stately* logic as this, to the foot of the great image, upon whose back you see *absolute Preterition* written in such large characters? Will you suffer reason and scripture to be whipped out of the field of controversy in this *despotic* manner? Shall such *imperial* cords as these, bind you to the horns of an altar, where myriads of men are intentionally slain before they are born, and around which injudicious worshippers so sing their unscriptural songs about *finished salvation*, as to drown the dismal cries of ensured destruction and finished damnation!

Mr. Hill’s performance is closed by “a shocking, not to say blasphemous confession of faith,” in ten articles, which he supposes “must inevitably be adopted, if not in express words, yet in substance, by every Arminian whatsoever,” especially by Mr. Wesley, Mr. Sellon, and myself. As we desire to let true Protestants see the depth of our doctrine, that they may side with us if we are right, or point out our errors if we are wrong, I design to produce that creed in the second part of this work; frankly adopting what is agreeable to our principles, and returning to Mr. Hill, the errors which his inattention makes him consider as necessary consequences of *our* doctrines of grace.

With respect to the three letters, which that gentleman has published to set forth his reasons for declining the controversy with me, what are they to the purpose? Does not the first of them bear date, “July 31, 1773.” Now I beg any unprejudiced person to decide if a *private* letter, written in July 31, 1773, can contain a reasonable overture for *declining the controversy*, when the *Finishing Stroke* which was given me *publicly*, and bears date January 1, 1773, contains (page 40) this explicit and *final declining* of it. “So *here the controversy must end*, “at least it shall end for me. You may misquote, “and misrepresent whomsoever and whatsoever you  
“please,

“ please, and you may do it with impunity ; I assure you, I shall give myself no trouble to detect you.” If I had received this *finishing stroke* in January, the controversy was “ *declined*” in January on the abovementioned *bitter* reason. Mr. Hill cannot then reasonably pretend to have offered to decline it in July, six or seven months after this, from *sweet* reasons of brotherly kindness, and love for peace. “ But in July Mr. Hill wrote to his bookseller to sell no more of any of his pamphlets which relate to the Minutes.” True : but this was not *declining the controversy* ; and here is the proof : Mr. Hill still professes “ *declining any further controversy about the Minutes,*” and yet in this his last publication, page 11th, he advertises the sale of all the books which he has written against them, from the *Paris Conversation* to the *Finishing Stroke*. Therefore, Mr. Hill himself being judge, *declining the controversy* and *stopping the sale of his books* are different things.

Concerning the three letters I shall only add, that I could wish Mr. Hill had published my answers to them, that his readers might have seen, I have not been less ready to return his *private* civilities, than to ward off his *public* strokes. In one of them in particular, I offered to send him my answer to his *Finishing Stroke* before it went to the press, that he might let me know if in any thing I had misunderstood or misrepresented him ; promising to alter my manuscript upon any just animadversion that he might make upon it ; because after his *Finishing Stroke*, he could not make a *public* reply without breaking his word. And it is to this proposal, that he replies thus in his second letter, “ as you intend to introduce my worthless name into your next publication, I must beg to decline the obliging offer you make of my perusing your manuscript.”

With respect to that gentleman's character, this after-clap does not alter my thoughts of it. I cannot but still love and honour him on many, very many accounts. Though his warm attachment to

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what *he* calls "the doctrines of grace," [and what *we* call "the doctrines of *limited* grace and *freezerath*"] robs him, from time to time, of *part* of the moderation, patience, and meekness of wisdom, which adorn the *complete* christian character ; I cannot but consider him as a very valuable person. I do not doubt but, when the paroxism of his calvinistic zeal shall be over, he will be as great an ornament to the church of England in the capacity of a gentleman, as he is to civil society in the capacity of a magistrate. And justice as well as love obliges me to say, that in the mean time he is in several respects a pattern for all gentlemen of fortune ; few equalling him in devoting a large fortune to the relief of the poor, and their leisure hours to the support of what they esteem the truth. Happy would it be for him and for the peace of the church, if to all his good qualities he always added "the ornament of a meek and quiet spirit ;" and if he so far suspected his orthodoxy, as to condescend to weigh himself in the *Scripture Scales*.

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## EQUAL CHECK, &amp;c.

PART THE SECOND;

OR, THE FIRST PART OF THE

SCRIPTURE SCALES.

## SECTION I.

The cause of the misunderstandings of pious Protestants:—  
 The contrary mistakes of Zelotes and Honestus, who are  
 invited to try their doctrines by the Scripture Scales:—  
 The manner of using them, and the need of them in our  
 days.

**F**IRST and second causes, leading and subor-  
 dinate motives, may perfectly agree together.  
 The hinder wheels of a chariot need not be taken  
 off, because they are not the fore wheels. It would  
 be absurd to pull down the *left* wing of a palace,  
 merely because it is opposed to the *right*. And a  
 man makes himself ridiculous, who destroys one of  
 his scales because it accidentally outweighs the  
 other. For both scales may recover their equilibri-  
 um, and answer the best of purposes.

Such, if I mistake not, is the necessary distinc-  
 tion, and such the nice union, that subsist between  
 those two opposite, and yet harmonizing; exploded,  
 and yet capital doctrines of the gospel, which we  
 call *free-grace* and *free-will*. To demonstrate that  
 their due conjunction in our hearts, forms the spiri-  
 tual marriage of *faith*, and gives birth to all good  
 works, I have ventured upon the construction of  
 the SCALES, which the reader will find in these  
 pages. If their *composition* is human, their *materials*

are divine; for they consist of plain Scriptures, chiefly placed under two heads of doctrine, which, for their justness and importance, may be called the **WEIGHTS OF THE SANCTUARY**. 1. *Our salvation is of God.* 2. *Our damnation is of ourselves.* The first of these propositions is inseparably connected with the doctrine of *free-grace*, nor can the second stand, but upon the doctrine of *free-will*; two doctrines these, which the moralists and the Solifidians have hitherto thought incompatible; and about which some of them have contended with the utmost acrimony of temper and language.

Even men of piety have rashly entered the lists, some against *free-grace*, others against *free-will*; warmly opposing what they should have mutually defended. The cause of their misunderstanding is very singular. They are good men upon the whole, therefore they can never oppose truth *as truth*: and, as they are not destitute of charity, they cannot quarrel merely for quarrelling's sake. Whence then springs their continual contest? Is it not from gross partiality, excessive jealousy, wilful inattention, and glaring prejudice? They will not look gospel-truth full in the face: they are determined to stand on either side of her, and by that means, seldom see above half of her beauty.

But all protestants are not so partial: for, while the Solifidians gaze upon the *side-face* of Christianity on the *right* hand, and the Moralists on the *left*; her unprejudiced lovers, humbly sitting at her feet, and beholding her in full, admire the exquisite proportion of *all* her features; an advantage this, which the opposite rivals can never have in their present, unfavourable position. Therefore, while a mere moralist considers as "*enthusiastic rant*," the doctrine of *free-grace* extolled by the Solifidians; and while a bound-willer brands as "*dreadful heresy*," the doctrine of *free-will* espoused by the moralists; an unprejudiced christian equally embraces the pretended "*enthusiasm*" of the one, and the imaginary "*heresy*" of the other; being persuaded, that



that the different sentiments of those partial contenders for *free-grace* and *free-will*, are only the opposite truths, which form the *complete* beauty of genuine Protestantism.

This contrary mistake of the moralists, and of the Solifidians, is attended with the most fatal consequences; for, as they receive only one part of the truth, they think to do God service by attacking the other part, which they rashly take for a dangerous error: and, so far as the influence of their contrary misconception reaches, the *whole* truth is destroyed. Primitive christianity, in their busy hands, seems to be in as much danger of losing her capital doctrines, as the elderly man in the fable was of losing his hair between his two wives: one was *young*, and could not bear his partly-silvered locks; the other, who was *old*, wanted him to be altogether as grey as herself. Both accordingly fell to work; and in a little time the young wife had so plucked out his *white* hairs, and the old woman his *black* ones, that he remained absolutely bald.

Will you see their ridiculous conduct exemplified in the religious world? Consider Honestus, the sedate moralist; and Zelotes, the warm Solifidian. Honestus, who values the ten commandments far above the three creeds, seldom dwells upon Christ's redeeming love and atoning blood. Out of the church he rarely mentions the inspiration of God's Spirit, or the comforts of the Holy Ghost; and it is well if he does not think, that our addresses to the Mediator are remains of papistical idolatry. He piques himself much upon his honesty; and hoping that his *free-will*, best endeavours, and good works, are almost sufficient to save him, he leaves the doctrine of a sinner's justification by faith to Zelotes and St. Paul.—Zelotes flies to the other extreme. His creed is all; and, so far as decency permits, he insinuates, that believers may break the first and second commandments with Solomon, the third with Peter, the fifth with Absalom, the sixth and seventh with David, the eighth with Onesimus, and the two



last with Ananias and Sapphira; in short, that they may go any length in sin, without endangering in the least their title to a crown of glory. He thinks that the contrary doctrine is rank popery. Some of his favourite topics are: 1. God's *unconditional election* of some to *finished salvation*; an election this, which necessarily includes God's *unconditional appointment* of the rest of mankind to *finished damnation*:—2. An *unchangeable fondness* of God, and a *partial atonement* of Christ, for a comparatively small number of the children of men; a fondness and an atonement these, which include also an *unchangeable wrath* against, and an *absolute reprobation* of all the world besides:—and 3. A zealous decrying of free-will and sincere obedience, under the specious pretence of exalting Christ and free grace. As for the *justification* of a *believer* by *works*, and *not by faith only*, he leaves it to Honestus, Bellarmine, and St. James.

If the sum of Christ's religion is, *cordially believe*, and *sincerely obey*; and if Honestus makes almost nothing of *saving faith*, while Zelotes makes next to nothing of *sincere obedience*, is it not evident that between them both, genuine Protestantism is almost destroyed? If I may compare Christianity to the woman, that St. John saw in one of his visions; how barbarously is she used by those two partial lovers? Both pretend to have the greatest regard for her: both have publicly espoused her: both perhaps, equally recommended her from the pulpit: but alas, both, though without any bad design, use her with the greatest unkindness; for, while Honestus divests her of her peculiar *doctrines* and *mysteries*, Zelotes robs her of her peculiar *precepts* and *sanctions*: thus the one (if I may carry the allegory so far) puts out her right; and the other, her left eye: the one stabs her in the right side; and the other, in the left: and this they do upon a supposition, that as soon as all their dreadful operations shall be performed, christianity will shine in the perfection of her native beauty.

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While the heavenly woman, mutilated by those partial lovers, lies thus bleeding and deformed in the midst of spiritual Egypt, Lorenzo casts his eyes upon her, and starting back at the sight, he wisely protests, that he cannot embrace so deformed a religion: and it is well, if, in this critical moment, a painted Jezebel, who courts his affections, does not ensnare his unwary soul. She *calls* herself *natural religion*, but her right name is *scepticism* in infancy, *infidelity* in youth, *fatalism* in ripe years, and *Abaddon* in old age: guilty, thrice guilty will Honestus and Zelotes prove, if they continue to drive the hesitating youth into the arms of that syren, by continuing to render *christianity* monstrous in his eyes!

O mistaken men of God, before you have caused Lorenzo's ruin, be persuaded to review your doctrine; nor refuse to weigh it in the balance of the sanctuary. If fine gold loses nothing in the fiercest fire, what can your sentiments lose in my Scripture-Scales? Let *cheats* dread to have their weights tried by the royal standard; but do not *you* start from the trial. I acknowledge your *honesty* before hand. If your weights should prove false, your reputation is safe. My readers will do you justice; they will perceive, that, far from having had any intention to deceive others, you yourselves have been the dupes of your own prejudice: thus will your mistakes be found out to your profit, and not to your shame.

The error of Honestus and that of Zelotes being opposite, so must be their method of using the Scripture Scales. Honestus, who inclines to the neglect of Christ, and to the contempt of free-grace, must weigh himself against the Scriptures which follow No. I, and batter down pharisaic dotages: that is, he must read those scriptures over with attention; asking his conscience, if he honestly insists upon them as the *primary* truths of christianity; and if he may not rank with *modern pharisees*, so far as he opposes or despises those scriptures.—

On the other hand, Zelotes, who leans to the disregard of sincere obedience, good works, and free-will, must weigh himself against No. II. under which he will find the scriptures, that oppose the antinomian delusion; confessing that, so far as he sets them aside, he clips away the *secondary* truths of the gospel, mangles Bible-christianity, and strengthens the hands of immoral gospellers and flagitious antinomians.

If Zelotes and Honestus will not weigh their doctrine in the Scripture-Scales, Candidus will do it for them. Prejudice has not yet captivated him, nor is he unacquainted with church-history: he believes, that the Pope himself is not infallible: he knows all that glitters as gospel is not gospel-gold: he remembers, that for several hundred years, the worship of a consecrated wafer was esteemed a capital part of "orthodoxy" all England over; and he has observed, that the cautions of my motto are particularly given with respect to those, who say, *I am Christ*; i. e. "I represent him as his gospel-minister, his faithful ambassador; I thank God that I am not like that Methodist ranter, or that dreadful heretic." In a word, Candidus is modest enough not to think any part of the Scripture beneath his notice; and he is not such a bigot, as to suppose it a crime to compare spiritual things with spiritual; and to make the candle of truth burn brighter, by snuffing away the black excrescence of error.

To you therefore, Candidus, I particularly dedicate my Scripture Scales. Despise them not at a time, when the gospel-gold, the coin current in the church, is far lighter in proportion, than the material gold was last year in these kingdoms:—at a time when the antinomians have so filed away the arms of the King of kings, that it is hard to distinguish whether they are quartered with a *dove*, a *goose*, or a *hawk*; a *lamb*, a *lion*, or a *goat*:—at a time when the Solifidians have so clipped the royal motto, that many instead of HOLINESS, inadvertently read

FILTHINESS *unto the Lord*:—at a time when, on the other hand, pharisaic moralists make it their business to deface the head of the King of saints, on the gospel-coin, that you might take it for the head of Seneca, or that of M. Antonine:—at a time, when dealers in orthodoxy, publicly present you with one half of the golden truth, which they want to pass for the whole:—at a time, when some openly assert, that dung is gold,—that impure doctrines are the pure gospel; and that gold is “dung,”—that good works are “dross:”—at *such* a time, I say, stand upon your guard, Candidus: beware of men; beware of *me*; nor use my Scales till you have tried them by the Old and New Testament, those balances of the sanctuary, which you have at home. But if upon close examination you find that they differ chiefly in cheapness, size and convenience, adopt the invention; and when you are going to read a religious book, or to hear a sermon, imitate the prudent trader, who goes to receive money; take your scales and use them according to the following directions.

1. Keep them even. Let not the strings of your entangled affections for this or that preacher, or your attachment to one or another party, give a hasty preponderance to either scale. *Fairly* suspend your judgment till it honestly turn by the full weight of truth and evidence. Consider, that “the Lord is a God of knowledge, by whom actions are weighed;” and call upon him for impartiality; remembering, that, “with what measure ye mete, it shall be measured to you again.”

2. Please to observe, that preaching the doctrines which follow No. I, does not prove that a minister is an *antinomian*; any more than preaching the doctrines which follow No. II, proves that he is a *pharisee*; but only preaching them in such a manner as directly or indirectly attacks, opposes, or explains away the doctrines in the other scale, in open defiance of one half of the scriptures, which represent *free-grace* and holy *free-will*, as the *flux* and *reflux* of

of divine grace, by which alone the city of God flourishes, and through which only her commerce with heaven can be profitably carried on. If therefore you hear a man say, "I was by nature a child of wrath, and by practice the chief of sinners:—not by works of righteousness which I have done, but by grace I am saved," &c. set him not down for a son of voluntary humility: and if he cries out, "I have lived in all good conscience unto this day.—touching the righteousness which is in the law,—I am blameless:—be followers of me:—work out your own salvation;—in so doing you shall save yourself," &c. do not rank him with the bare-faced sons of pride: but look into both Scales, and if you find that he honestly uses *all* the weights of the sanctuary, and does the *two* gospel-axioms justice, as St. Paul; acknowledge him "a workman who needeth not to be ashamed, rightly dividing the word of truth."

3. Consider times, persons, places, circumstances, and subjects: nor imitate the unreasonable scrupulosity of the man, who will make no more allowance for the fair wear of a good old guinea, than for the felonious diminishing of the coin that was delivered last week at the mint. Do not make a man an offender for a word, or a phrase: no not for such unscriptural phrases as "The *imputed* righteousness of Christ," and "*sinless* perfection." Nor forget, that, although error is never to be propagated, yet all the branches of truth can never be displayed at once: and grant a man time to unfold his sentiments, before you accuse him of countenancing pharisaic and antinomian dotages: otherwise you might charge St. Paul with Solifidianism, and Christ himself with pharisaical errors.

4. Above all, remember, that although you have all orthodoxy and all faith, you are nothing without humility and love: therefore, when you weigh a preacher's doctrine, throw into his scale two or three grains of the charity that is not puffed up, thinketh no evil, and hopeth all things consistently with scripture

ture and reason. If you neglect this caution, you will slide into the severity of a lordly inquisitor; or at least into the implicit faith of a tame papist: and the moment this is the case, throwing one scale away, and casting all your weights into the other, you will become a blind follower of the first warm preacher, that shall hit your fancy, work upon your passions, foment your prejudices, tickle your itching ears, or encourage your party-spirit; whether he be Honestus or Gallio, Elymas or Zelotes.

## SECTION II.

Containing some general observations upon God's Free-Grace and our personal Free-Will, which are represented as the original causes of Salvation and Damnation.

CICERO, heathen as he was, asserted, that there is no great, and consequently no good man [sine aliquo afflatu divino] without some influence from the Deity. This influence our Church calls *inspiration*; ["Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit;"] and St. Paul calls it *grace*, giving that name, sometimes to the fountain of divine goodness, and sometimes to the innumerable *streams*, which flow from that eternal fountain. A man must then be darker than a thoughtful heathen, and as blind as an atheist, if he absolutely denies the existence of divine *grace*. And on the other hand, if we deny, that there is in man a power to will or to chuse, the words I will, I chuse, I will not, I refuse, which are in every body's mouth, will prove us *perverse*. Now, if there is such a thing as *grace* in God, and *will* or power of chusing in man; both that *grace* and that *will* are *free*: the nature of the thing, and the well-known meaning of the words, imply as much. A bounty, which we are *obliged* to bestow, hardly deserves the name of *grace* or *favour*; and a choice, to which we are *forced*,—a choice, which is not accompanied with an *alternative*, deserves the name of

of *necessity* or *compulsion*, better than that of *will*, *choice*, or *liberty*.

Again: are not *God's grace* and *man's will* perpetually mentioned, or alluded to by the sacred writers? Nay, does not Honestus himself sometimes indirectly set his seal to the doctrines of free-grace, when he implores divine mercy at the foot of the throne of grace? And warmly as Zelotes exclaims against the doctrine of free-will, does he not frequently grant that there is such a thing as choice, liberty, or free-will in the world? And if there be, is not this *choice*, *liberty*, or *free-will*, the reverse of *necessity*, as well as of *unwillingness*? If I *freely* chuse to blow my brains out, is it not evident that I have a *liberty* not to commit that crime, as well as a *willingness* to do it? Would not Zelotes expose his good sense by seriously asserting, that, if he were in prison, a *willingness* to continue there would make him *free*; unless, together with that *willingness*, he had a power to go out if he pleased? And is it right in him to impose the doctrine of *necessity* upon the simple, by playing upon the double meaning of the word *free*? I beg leave to explain this a little more.

According to the *full* meaning of the word *Free*, can it be said with any propriety, that Judas went *freely* to hell, if he never had power to go to heaven? Or that David went *freely* to heaven, if he was always hindered by an absolute, irresistible decree from going to hell? And alluding to mechanical freedom, I ask, was the motion of those scales ever *free*, which never were as free to ascend as descend? Does not experience convince us, that, when one scale is kept from freely descending, the opposite scale is by the same means kept from ascending freely? Is it not evident, from the same rational principles, that no sinner can, *freely* chuse death in the error of his ways, who has not power to chuse life; a free choice of death, necessarily implying a free refusal of life; and a free choice of life, necessarily supposing a free refusal of death, in a state of temptation

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and probation? And is not this doctrine perfectly agreeable to such scriptures as these, He shall know to refuse the evil and chuse the good:—*Chuse* whom you will serve:—Because ye *refused*, &c. and *did not chuse* the fear of the Lord, &c. therefore shall they eat the fruit of *their own way*, and be filled with *their own devices*?

Upon the preceding observations, seconded by the arguments which shall follow:—upon the consent of all judicious and good men, who sooner or later grant, that there are such things as God's *grace*, and man's *unnecessitated choice*; and consequently such things as *Free-grace* and *Free-will* in the moral world:—upon the repeated testimonies of the most pious christians of all denominations, who agree, that we ought to give God the glory of our salvation, and to keep to ourselves the blame of our damnation:—and upon almost numberless declarations of the scriptures, I rest these two propositions, which, if I mistake not, deserve the name of *gospel-axioms*; 1. Our salvation is *originally* of God's *Free-grace*:—2. Our damnation is *originally* of our own *Free-will*.

Honestus, who believes in general that the Bible is true, cannot decently oppose the first axiom: for, according to the scriptures, God's *Free-grace* gave Christ freely *for us*, and *to us*:—*for us*, that he might be a propitiation for the sins of the whole world:—and *to us*, that, “by the light which enlightens every man that comes into the world,” the strong propensity to evil, which we had contracted by the fall of Adam, might be counterbalanced; and that, by “the saving grace of God, which has appeared to all men, we might, while the day of salvation lasts, be blessed with a gentle bias to good, to counteract our native bias to evil; and be excited by internal helps, external calls, and gracious opportunities, to resist our evil inclinations, to follow the bias of divine grace, and to “work out our own salvation with fear and trembling,” in due subordination to the Saviour and his grace.

Nor can Zelotes, who professes a peculiar regard for God's glory, reject the second gospel-axiom with any decency: for, if our own *free-will* makes us *freely* and unnecessarily neglect so great salvation as Christ *initially* imparts to us, and offers *eternally* to bestow upon us, on the gracious terms of the gospel; is it not ridiculous to exculpate us by charging either God or Adam, or both together, with our damnation? And do we not cast the most horrible reflection upon the Judge of the earth, and the Father of mercies, if we suppose, that he has appointed a day to judge the world in righteousness, and sentence to the gnawings of a worm that dieth not, and to the preyings of a fire that is not quenched, numberless myriads of his poor creatures, merely for *wanting* a faith, which he determined they should never have: or for *doing* what they could no more help to do, than a pound can help weighing sixteen ounces.

Impartially read any one book in the Bible, and you will find that it establishes the truth of the two following propositions:

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| <p>1. God hath <i>freely</i> done great things for man; and the still greater things which he <i>freely</i> does for believers, and the mercy with which he daily crowns them, justly entitle him to all the honour of their salvation; so far as that honour is worthy of the <i>primitive</i> Parent of good, and <i>First Cause</i> of all our blessings.</p> | <p>2. He <i>wisely</i> looks for some return <i>from</i> man; and the little things, which obstinate unbelievers refuse to do, and which God's preventing grace gives them ability to perform, justly entitle them to all the shame of their damnation. Therefore, although their <i>temporal</i> misery is <i>originally</i> from Adam; yet their <i>eternal</i> ruin is <i>originally</i> from themselves.</p> |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

The *first* of those propositions extols God's *mercy*, and the *second* clears his *justice*: while both together display his *truth* and *holiness*.—according to the doctrine of *free-grace*, Christ is a *compassionate*

*ate Saviour*: according to that of *free-will*, he is a *righteous Judge*.—By the *first*, his rewards are *gracious*; by the *second*, his punishments are *just*.—By the *first*, the mouths of the blessed in heaven are opened to sing *deserved* hallelujahs to God and the Lamb: and by the *second*, the mouths of the damned in hell are kept from uttering *deserved*\* blasphemies against God and his Christ.—According to the *first*, God remains the genuine Parent of *Good*: and according to the *second*, devils and apostate men, are still the genuine authors of *evil*.—If you explode the *first* of those propositions, you admit pharisaic dotages, and self-exalting pride; if you reject the *second*, you set up antinomian delusions, and voluntary humility: but if you receive them both, you avoid the contrary mistakes of Honestus and Zelotes, and consistently hold the scriptural doctrines of faith and works:—free-grace and free-will,—divine mercy and divine justice:—a sinner's impotence and a saint's faithfulness.

\* I do not mean that any blasphemy against God *is deserved*; but that, according to all our ideas of justice, this *would be* the case, if the doctrine of Free-will were false. For, supposing men and angels are not endued with *free-agency*, is it not evident, that they are mere instruments in the hand of a superior, irresistible agent, who works wickedness in and by them, agreeably to this unguarded proposition of Elisha Coles, "*All things were present with God from eternity; and his decree the cause of their after-existence*:" and does not Reason cry aloud, that such an almighty Agent is more culpable than his over-powered, passive tools? Can Zelotes himself say, that a highwayman does not deserve hanging more than the pistol that he fires, and the horse which he rides when he commits murder? What an immense field does the doctrine of *bound-will* open in hell for the most execrable blasphemies? The Lord forgive its supporters, for they know not what they do! The gospel leaves *even* heathen unbelievers *without excuse*, Rom i. 20; but the modern "*doctrines of grace*," furnish *all sorts* of infidels with the best excuses in the world. "*God's predestination caused Adam's sin and their own; and God's decree kept Christ from dying for, and his Spirit from sincerely striving with them.*" As these necessary consequences of Calvinism *encourage* "*Mr. Fulsome*" to sin here; so [if his doctrines of grace were true] they would *comfort* him in hell hereafter.

Read the Scriptures in the light, which beams forth from those two capital truths; and that precious book will, in some places, appear to you almost new. You will at least see a beautiful agreement between a variety of texts, that are irreconcilable upon the narrow, partial schemes of the pharisees, and of the antinomians. Permit me to give you a specimen of it, by presenting you with my SCALES: that is, by placing in one point of view, a number of opposite truths, which make one beautiful *whole*, according to the doctrine of the two gospel axioms. And may the Father of lights so bless the *primary* truths to Honestus, that he may receive the doctrine of *free-grace*; and the *secondary* ones to Zelotes, that he may espouse the doctrine of *free will*! So shall those inveterate contenders be happily reconciled to moderation, to the whole gospel, and to one another.

### SECTION III.

Containing, 1. The golden Beam of the Scripture-Scales; 2. The Chains by which they are suspended: and 3. A rational account of the Origin of Evil.

*Scriptural Principles, making the Beam of the Scripture Scales.*

1. THERE is a GOD, i. e. a wise, good, and just Governor of his creatures.

1. It was a design highly worthy of a wise Creator, to place mankind in a state of earthly bliss, and to put their loyalty to the trial, that he might graciously reward the obedient, and justly punish the rebellious.

2. THERE are Men, i. e. rational creatures, capable of being morally governed.

2. Our wise Creator has actually executed that design. To have done otherwise, would have been inconsistent with his distributive justice, an attribute as essential to him as goodness, knowledge, or power.

1. The

2 The

1. The Lord is *loving* to every man, and his *Mercy* is over all his works. Psalm cxlv. 9.

1. *Grace super-abounded*, when God in the midst of wrath remembering mercy, promised a SAVIOUR to Adam personally, and to us *seminally*, Rom. v. 20. Gen. iii. 16.

1. Not as the offence, so also is the *Free-gift*. For if thro' the offence of one, *many* be dead; much more the *Grace* of God, and the *Gift by Grace*, which is by Jesus Christ, hath *abounded* unto *many*. Rom. v. 15.

1. By man came the *Resurrection* of the dead; —for *in Christ* shall all be *made alive*.

1. By the *Obedience* of one shall *many* be made *righteous*. Rom. v. 19.

1. That *Grace* might *reign*, thro' righteousness, unto eternal *Life* by Jesus Christ our Lord. Rom. v. 21.

1. Therefore, &c. by the *Righteousness* of one the *Free-gift* came upon all men to *Justification* of life. Rom. v. 18.

1. The Lord is long-suffering to us-ward, not willing

2. The Lord is *righteous* to every man, and his *Justice* is over all his works.

2. *Sin* *abounded* when the first man personally fell by the wrong use of his free-will, and caused us to *fall* in him *seminally*. Rom. v. 20. Gen. iii. 6.

2. *Death* reigned from Adam.—By one man sin entered into the world, and death by sin: and so *Death* passed upon *all Men*, for that *all* have *sinned*. Rom. v. 12, 14.

2. By man came *Death*, —for *in Adam* all die. 1 Cor. xv. 21, 22.

2. By one man's *Disobedience* many were made *Sinners*. Rom. v. 19.

2. As *Sin* hath *reigned* [through *unrighteousness*] unto *Death*, [by *Adam*] Rom. v. 21.

2. Even so by the *Offence* of one, *Judgment* came upon all men to *Condemnation*. Ibid.

2. Why will ye die? O house of Israel? For I have

willing that *any* should perish, but that *all* should come to repentance. 2 Pet. iii. 9. Hence it follows, that,

1. God's *Free-grace* gave Christ to atone for man, and initially gives the Spirit of grace to sanctify man.

1. To guard the doctrine of *grace*, divine justice appointed, that a certain sin, called a "doing despite to the Spirit of grace," and a "sinning against the Holy Ghost," or a wilful persisting in disobedient unbelief, to the end of the day of salvation, should be emphatically *the sin unto eternal death*; and that those who commit it, should be the *sons of perdition*. See Mat. xii. 32. Mark iii. 26. Luke xii. 10. 1 John v. 16. John xvii. 12.

I have no pleasure in the death of him that dieth, wherefore *turn yourselves, and live ye*. Ez. xviii. 31. 32. Hence it follows, that,

2. Man's *Free-will*, helped by the Spirit of grace, *may receive Christ* implicitly as *the light of men*, or explicitly as *the Saviour of the world*.

2. Some men commit that sin. For some men "tread under foot the Son of God, count the blood of the covenant, wherewith they were sanctified, an unholy thing, do despite to the Spirit of grace,—and draw back unto *perdition*. Heb. x. 29, 39.—"Falling from their own steadfastness,—and even denying the Lord that bought them, they bring upon themselves swift *destruction*." 2 Peter ii. 1, and "*perish in the gainsaying of Core*." Jude 11.

### *Three Pair of Gospel-Axioms,*

Which may be considered as the GOLDEN-CHAINS, by which the Scripture Scales hang on their Beam.

I. 1. EVERY obedient believer's *Salvation* is originally of God's *Free-grace*.

2. EVERY unbeliever's *Damnation* is originally of his own personal *Free-will*.

II.

2. Man's

II. 1. God's *free-grace* is always the *First Cause* of what is *good*.

III. 1. When God's *Free-grace* has begun to work *moral Good*, man may faithfully follow Him, by believing, ceasing to do evil, and working righteousness, according to his light and talents.

Thus is God the *wise Rewarder* of them, that diligently seek him, according to these words of the apostle: "God, at the revelation of his *righteous* judgment will render to every man according to his deeds: eternal life to them, who by patient continuance in well-doing, seek for glory.—Seeing it is a *righteous* thing with God to *recompence* rest to them who are troubled," for his sake;—to "give them a crown of righteousness, as a *righteous* Judge;—and to make them "walk with Christ in white, because they are *worthy* [in a gracious and evangelical sense.]

2. Man's *free-will* is always the *First Cause* of what is *evil*.

2. When man's *Free-will* has begun to work *moral evil*, God may justly withdraw his slighted grace, and reveal his deserved wrath, working *natural evil*.

Thus is God the *righteous Punisher* of them, that obstinately neglect him, according to such scriptures as these: "Shall not the Judge of all the earth do right?—Ye say, The way of the Lord is not equal: Hear now, O ye house of Israel, Is not my way equal?—I will judge you every one after his way.—Is God unrighteous, who taketh vengeance? God forbid! How then shall God *judge* the world?—Thou art *righteous*, O Lord, &c. because thou hast *judged* thus.—Thou has given them blood to drink, for they are *worthy* [in a strict and legal sense.]

Hence it appears, that God's design in the three grand œconomies of man's Creation, Redemption, and Sanctification, is to display the riches of his *free Grace* and *distributive Justice*: by shewing himself

the bounteous Author of every good gift, and by *graciously rewarding the worthy*: while he *justly punishes the unworthy* according to their works, agreeably to these awful words of Christ and his prophets, “For judgment I am come into this world.—The Lord hath made all things for himself: yea even the [men, who to the last will remain] wicked, for the day of evil.—Because he hath appointed a day, in which he will judge the world in righteousness:—and to all the wicked that day will be evil and terrible: “For behold, the day cometh, says the Lord, that shall burn as an oven; and all that do wickedly shall be stubble; and the day that cometh shall burn them up, says the Lord of hosts.” “But the righteous shall rejoice when he seeth the vengeance: so that a man shall say, Verily there is a reward for the righteous! Doubtless there is a God that judgeth the Earth!”

Upon this rational and scriptural plan, may we not solve a difficulty, that has perplexed all the philosophers in the world? “How can you, say they, reasonably account for the *Origin of Evil*, without bearing hard upon God’s infinite goodness, power, or knowledge? How can you make appear, not only that a good God *could* create a world, where evil now exists in ten thousand forms; but also that it was highly expedient, he should create such a world, rather than any other!”

ANS. When it pleased God to create a world, his *Wisdom* obliged him to create it upon the plan, that was most worthy of a God. Such a plan was undoubtedly that, which squared best with *all* the divine perfections *taken together*. *Wisdom* and *Power* absolutely required, that it should be a world of *rational* as well as of *irrational* creatures; of *free*, as well as of *necessary agents*; such a world displaying far better what St. Paul calls *πολυποικίλος σοφία*, the *multifarious, variegated WISDOM of God*, as well as his infinite *Power* in making, ruling and over-ruling various orders of Beings.



It could not be expected: that myriads of *free-agents*, who necessarily fell short of absolute perfection, would *all* behave *alike*. Here God's *Goodness* demanded, that those who behaved *well* should be *rewarded*; his *Sovereignty* insisted, that those who behaved *ill* should be *punished*; and his *distributive Justice* and *Equity* required, that those who made the *best* use of their talents, should be entitled to the *highest* rewards; while those who abused divine favours *most*, should have the *severest* punishments; *Mercy* reserving to itself the right of raising rewards, and of alleviating punishments, in a way suited to the honour of all the other divine attributes.

This being granted (and I do not see how any man of reason and piety can deny it) it evidently follows: 1. That a world, in which various orders of *free* as well as of *necessary-agents* are admitted, is *most perfect*: 2. That this world, having been formed upon such a wise plan, was the most perfect that could possibly be created: 3. That, in the very nature of things, *evil may*, altho' there is no necessity that it *should*, enter into such a world; else it could not be a world of *free-agents*, who are candidates for *rewards* offered by *distributive justice*: 4. That the blemishes and disorders of the natural world, are only penal consequences of the disobedience of *free-agents*: And 5. That from such penal disorders we may indeed conclude, that man has abused *free-will*, but not that God deals in *free-wrath*.—Only admit therefore the *free-will* of rationals, and you cannot but fall in love with our Creator's plan; dark and horrid as it appears, when it is viewed through the smoked glass of the Fatalist, the Manichee, or the rigid Predestinarian.

#### SECTION IV.

Containing. 1. *An Observation upon the Terms of the Covenants*; and 2. *A balanced specimen of the antipharisaic Gospel, displaying CHRIST'S Glory*

*Glory in the first Scale; and of the anti-solidarian Gospel, setting forth the Glory of evangelical OBEDIENCE in the second Scale.*

**T**O reconcile the opposite parts of the Scriptures, let us remember, that God has made two Covenants with man; The Covenant of *Works*, and The Covenant of *Grace*. The *First* requires uninterrupted obedience to the law of paradisaical innocence. The *Second* enjoins repentance, faith, and humble obedience to all those gospel-precepts, which form what David calls *the law of the Lord*: St. Paul, *the law of Christ*; St. James, *the law of liberty*; and what our Lord calls, *MY sayings*,—*MY commandments*, &c.

Being conceived in sin, since the Fall, and having all our powers enfeebled, we cannot personally keep the *first* Covenant: therefore, as the *first Adam* broke it for us; Christ the *second Adam*, the Lord from heaven, graciously came to make the Law of Innocence honourable, by keeping it for us, and to give us power to keep his own Law of Liberty; that is, to repent, believe, and obey for ourselves. Therefore, with respect to the law of the first covenant, Christ alone is, and must be, our *Foundation*, our *Righteousness*, our *Way*, our *Door*, our *Glory*, and *all our Salvation*.

But, with respect to the *Second* Covenant, the case is very different: for *this* covenant and its *law of liberty*, requiring of us *personal* repentance and its fruits,—*personal* faith and its works, all which together make up evangelical obedience, or *the obedience of faith*; it is evident, that according to the requirements of the covenant of grace, our *obedience of faith* is [in due subordination to Christ] our *Righteousness*, our *narrow way*, our *strait Gate*, our *Glory* and our *Salvation*: just as a farmer's care, labour, and industry, are, in due subordination to the blessings of divine Providence, the causes of his plentiful crops.

If you do not lose sight of this distinction;—if you consider, that our salvation or damnation have *two causes*, the second of which never operates but in subordination to the first;—if you observe, that the *First Cause* of our *eternal* Salvation is God's *Free-grace* in making, and faithfulness in keeping, thro' Christ, his gospel-promises, to all sinners *who freely submit* to the terms of the gospel; and that consequently, the *Second Cause* of *that* salvation is our own prevented *Free-will*, submitting to the obedience of faith, through the helps that Christ affords us.—If, on the other hand, you take notice, that the *First Cause* of our *eternal* Damnation is always our own *Free-will*, doing despite to the Spirit of Grace; and that the *Second Cause* of it is God's *justice* in denouncing, and his faithfulness in executing, by Christ, his awful threatenings against all that persist in unbelief to the end of their day of initial salvation, generally called “the day of Grace.”—If you consider these things, I say, you will see, that all the scriptures, which compose my Scales, and some hundreds more, which I omit for brevity's sake, agree as perfectly as the different parts of a good piece of music.

We now and then find, it is true, a *solo* in the Bible; I mean a passage, that displays *only* the powerful voice of *free-grace*, or of *free-will*. Hence Zelotes and Honestus conclude, that there is no harmony but in the single part of that truth which they admire: supposing that the accents of *free-grace* and *free-will*, justly mixed together, form an enthusiastical or heretical noise, and not an evangelical divine concert. Thus much by way of introduction.

## FIRST SCALE.

Scriptures that display the glory of CHRIST, the importance of *primary Causes*, the excellence of  
ori-

## SECOND SCALE.

Scriptures that display the glory of *Obedience*, the importance of *secondary Causes*, the excellence

*original Merit*, and the power of *Free-grace*.

1. Jesus saith unto him, I am the *Way*, &c. no man cometh to the Father but by me—I am the *Doar*: By me if any man enter in, he shall be saved. John xiv. 6. x. 9.

1. Other *Foundation* can no man lay, than that is laid, which is *Jesus Christ*.—I lay in Sion a chief Corner-stone, &c. he that believeth on him shall not be confounded. 1 Cor. iii. 11. 1 Pet. ii. 6.

1. God forbid that I should *glory*, save in the Cross of *Christ*. He that *glorieth*, let him *glory* in the *Lord*, Gal. vi. 14. 1 Cor. i. 31.

1. My soul shall be joyful in *my God*, for he hath clothed me with the garments of salvation, Is. lxi. 10.—My spirit hath rejoiced in God *my Saviour*, Luke i. 47.

1. Put ye on the Lord Jesus Christ.—He hath covered me with the *Robe of righteousness*, as a bride adorneth herself with her *Jewels*, Rom. xiii. 14.—Isa. lxi. 10.

1. *Christ*

lence of *derived Worthiness*, and the power of *Free-will*.

2. Christ in his Sermon upon the Mount, strongly recommends the obedience of faith, as The strait *Gate*, and the narrow *Way* which lead unto *Life*, Mat. vii. 13.

2. Not laying again the *Foundation* of *Repentance*.—Charge the rich that they *do good*, &c. laying up in store for themselves a good *Foundation* against the time to come. Heb. vi. 1.—1 Tim. vi. 17.

2. Let every man prove his *own Work*, and then shall he have *καυχνημα*, *glorying in himself* alone, and not in another, Gal. vi. 4. [It is the same word in the original,]

2. This is our rejoicing the testimony of our *Conscience*, that in simplicity and *godly Sincerity*, &c. we have had our conversation in the world, and to you wards, 2 Cor. i. 12.

2. I caused the widow's heart to sing for joy. I put on *righteousness* and it covered me: *my judgment* was a *Robe* and a *Diadem*. I was eyes to the blind, &c. Job. xxix. 14. 15. 2. The

1. *Christ* is made unto us of God *righteousness*, 2 Cor. i. 30.

1. Neither is there *salvation* in any other: for there is none other *Name* [or person] under heaven whereby we must be *saved*, Acts iv. 12.

1. *Christ* was once offered to *bear* the sins of many, Heb. ix. 28.

1. Behold! the *Lamb of God* that *taketh away* the sin of the world, John i. 29.

1. Look unto *me*, Isa. xlv. 22.

1. Consider the high-priest of our profession, *Jesus Christ*, Heb. iii. 1.

1. *Jesus* was made a *Surety* of a better testament, Heb. vii. 22.

[Note: It is not said, that *Jesus* is the *Surety* of disobedient believers; but of that *Testament*, which cuts off the entail of their heavenly inheritance. See Eph. v. 5.]

1. Who his own self *bare our sins* in his own body on the tree.

1. God

2. The *righteousness* of the *Righteous* shall be upon him, and the *wickedness* of the *Wicked* shall be upon him, Ez. xviii. 20.

2. Take heed to thyself and to thy doctrine, &c. for in *doing* this thou shalt both *save* thyself, and them that hear thee, 1 Tim. iv. 16.

2. Let every man prove his own *Work*: For every man shall *bear* his own burden, Gal. iv. 4. 5.

2. *Put away* the evil of your *Doings* from before mine eyes, Isa. i. 16.

2. Look to *yourselves*, 2 John 8.

2. Consider *thyself*:— Let us consider *one another*, Gal. vi. 1. Heb. x. 24.

2. The Lord is our *Judge*, the Lord is our *Lawgiver*, the Lord is our *King*: He will save us; [consistently with those glorious titles;] Isaiah xxxiii. 22.

2. That we being *dead to Sin* should live unto *righteousness*, 1 Pet. ii. 24.

2. Be

1. God has made him [Christ] to be sin *for us*, who knew no sin, that we might be made the righteousness of God *in him*, 2 Cor. v. 21.

1. By *his Knowledge* shall my righteous servant [Christ] justify many, Isa. liii. 11.

1. *Preach the Gospel* to every creature:—and *forgiveness* of sins in [my] name, Mark xvi. Luke xxiv. 47.

1. Saul *preached Christ* in the synagogues:—We preach not ourselves, but *Christ Jesus*, the Lord, Act ix. 20. 2 Cor. iv. 5.

1. We preach *Christ crucified*, unto the Jews, a stumbling-block, and unto the Greeks foolishness, but unto them that are called [and obey the call] Christ the power of God, and the wisdom of God.—For I determined not to know *any thing* among you [Corinthians] save Jesus Christ, and *Him crucified*, 1 Cor. i. 23, 24.—ii. 2.

2. Be not deceived. God is not mocked,—For, *whatsoever* a man *soweth*, *that* shall he also *reap*. For he that soweth to his flesh, shall, &c. reap destruction, Gal. vi. 7. 8.

2. He judged the cause of the poor and needy, then it was well with him: Was not this to *know me*? saith the Lord, Jer. xii. 16.

2. *Teaching them to observe all Things*, whatsoever I have *commanded* you, Mat. xxviii. 29.

2. As he *reasoned* of righteousness, [or *Justice*,] *Temperance*, and the *Judgment* to come, Felix trembled, Acts xxiv. 25.

2. And yet when the Apostle exhorts these very Corinthians to relieve the poor, he uses a variety of motives, besides that of Christ's *Cross*.—Other Churches had abundantly given, 2 Cor. viii. 2:—He had boasted of their forwardness:—Their *charity* would make others praise God, and pray for them:—He *that soweth* bountifully shall reap bountifully, &c.

1. Preach-

1. Preaching *Peace* by *Jesus Christ*, he is Lord of all:—the Prince of *Peace*, Acts x. 36. Isa. ix. 6.

1. He that *hath the Son* hath life; and he that hath not the Son of God *hath not life*, 1 John v. 12.

1. He that *acknowledgeth* the Son, *hath* the Father also, 1 John ii. 23.

1. *Christ* is our *Life*, Col. iii. 4.

1. *Jesus Christ*, who is our *Hope*, 1 Tim. i. 1.

1. I have laid help upon *one* that is mighty.—Without me ye can do *nothing*, Ps. lxxxix. 19.—John xv. 5.

1. Neither is he that planteth *any thing* [comparatively.] &c. but *God* that giveth the increase, 1 Cor. iii. 7.

1. Yet not I [alone, not I first] but the *Grace* of *God* which was with me, 1 Cor. xv. 10.

1. Call no *Man* your *Father* upon earth: For

&c. 2 Cor. vi. 3, 6, 12, 14.

2. There is no *Peace* to the wicked.—He that will love *Life*, &c. let him *do good*, seek *Peace*, and pursue it, Is. lvii. 21. Ps. xxxiv. 14.

2. Beloved, &c. He that *doeth good* is of *God*: he that *doeth evil hath not seen God*, 3 John 11.

2. *Whosoever transgresseth, hath not God*, 2 John 9.

2. To be spiritually minded is *Life*, Rom. vii. 6.

2. What is our *Hope*? &c. Are not even *Ye*, [Thessalonians?] 1 Thes. ii. 19.

2. I [Paul] can do *all things* thro' *Christ*, who strengtheneth me, Phil. iv. 13.

2. *We are labourers* together with *God*.—As a wise *Master-builder* I have laid the foundation, 1 Cor. iii. 9, 10.

2. I [Paul] *laboured* more abundantly than they all [the apostles,] 1 Cor. xv. 10.

2. Ye have not many *Fathers*: for in *Christ Jesus*

one is your Father who is in heaven, Mat. xxiii. 9.

1. *Christ* is made unto us of *God Wisdom*, 1 Cor. i. 30.

1. *God only wise*, Jude 25.

1. Why callest thou me *good*? There is none *good* but one, that is *God*, Mat. xix. 17.

1. *Thou art worthy*, O Lord to receive glory and honour, Rev. iv. 11.

1. *I am* the light of the world, John viii. 12.

1. If *God* be for us, *who* can be against us? — *Who* is he that condemneth? It is *Christ* that *died*, yea rather that is risen again, who is even at the right hand of *God*, who also maketh intercession for us, Rom. viii. 31. 34.

1. If any man sin, we have an *Advocate* with the Father, *Jesus Christ* the righteous, 1 John ii. 1.

1. *Christ*

*Jesus I have begotten* you thro' the gospel, 1 Cor. iv. 15.

2. Whoso *keepeth* the law is a *wise son*, Prov. xxviii. 7.

2. *Five Virgins* were *wise*, Mat. xxv. 2.

2. A *good man* out of the *good* treasure of the heart, [an honest and *good* heart [bringeth forth *good* things, Mat. xii. 35. Luke viii. 15.

2. They shall walk with me in white, for [or rather, *or* because they are worthy, Rev. iii. 4.

2. *Ye are* the light of the world, Mat. v. 14.

2. Hearken unto me, ye men of understanding: far be it from *God* that he should do wickedness, &c. for the *work* of a man shall he render unto him, and cause every man to find according to *his ways*. Yea, surely, *God* will not *do wickedly*, neither will the Almighty *pervert Judgment*, Job. xxxiv. 10. 11. 12.

2. If *any man* see his brother sin, &c. *he shall ask*, and he [God] will *give him life* for them, that sin not unto death, 1 John v. 16.

2. I



1. *Christ* ever liveth to make *Intercession* for them that come unto God by him, Heb. vii. 25.

1. The Son of Man hath power on earth to *forgive Sins*, Mark ii. 10.

1. *Christ*, by whom we have now received the *Atonement*, Rom. v. 11.

1. There is *one* Mediator between God and men, the man *Christ Jesus*, 1 Tim. ii. 5.

1. O God, shine on thy sanctuary, for the *Lord's sake*.—For my *Name's sake* will I defer mine anger, Dan. ix. 17. Isa. xlviii. 9.

1. The Son of man is come, &c. to *save* that which was lost, Luke xix. 10.

1. *Christ* is all and in all:—It pleased the Father that *in him* should all fulness dwell:—and ye are complete *in him*, Col. iii. 11.—i. 19.—ii. 10. To him that hath *loved* us, and *washed* us from our sins in his own blood, and hath *made us* kings

2. I will that *intercessions* be made for all men.—The effectual fervent prayer of a righteous man availeth much, 1 Tim. ii. 1. James v. 16.

2. Whosoever *Sins ye remit*, they are remitted to them, John xx. 23.

3. *Phineas* was zealous for God, and made an *atonement* for the children of Israel, Numb. xxv. 13.

2. *Moses* his chosen, stood before him in the breach to *turn away* his wrath, lest he should destroy them, P. cvi. 23.

2. I will not do it [i.e. I will not rain fire and brimstone from the Lord upon Sodom] for *ten Righteous's sake*; Gen. xviii. 32.

2. He became the author of *eternal Salvation* to all them that *obey* him, Heb. v. 9.

2. Is *Christ* the minister of *Sin*? God forbid!—By their *Fruit* ye shall know them.—*We labour* that we may be *accepted* of him: for we must all appear before the *judgment-seat* of Christ, that every one may receive the things *done* in his body,

kings and priests, &c. to him be glory and dominion for ever and ever, Rev. i. 5, 6.

body, according to that he hath *done*, whether it be good or bad, Gal. ii. 17. Mat. vii. 20. 2 Cor. v. 9. 10.

Is it not evident from the balance of these, and the like Scriptures, that Honestus and Zelotes are both under a capital, though contrary mistake? And that, to do the gospel justice, we must scripturally join together what they rashly put asunder?

### SECTION V.

*Setting forth the glory of FAITH, and the honour of WORKS.*

#### FIRST SCALE.

1. **W**Hosoever believeth on him [Christ] shall not be ashamed, Rom. x. 11.

1. This is the word of God, that ye believe on him whom he hath sent, John vi. 29.

1. Abraham believed God, &c. and he was called the friend of God, James ii. 23.

1. To him that worketh not, but believeth, &c. his faith is counted for righteousness, Rom. iv. 5.

1. If ye believe not that I am he, ye shall die in your sins, John viii. 24.

1. Only believe: [I parti-

#### SECOND SCALE.

2. **T**HEN shall I not be ashamed, when I have respect unto all thy Commandments, Ps. cxix. 6.

2. What does the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God? Micah vi. 8.

2. Ye are my friends if ye do whatsoever I command you, John xv. 14.

2. Faith, if it hath not Works, is dead, being alone, James ii. 17.

2. Brethren, &c. if ye live after the flesh, ye shall die, Rom. viii. 13.

2. The devils believe, [There-

particularly require a strong exertion of thy faith at this time.] Luke viii. 50.

1. He that *believeth* on him that sent me, hath *everlasting life*, and shall not come into condemnation: but is passed from death unto life, John v. 24.

1. Thy *Faith* hath saved thee, Luke vii. 50.

1. Through *Faith* they wrought righteousness, obtained promises, &c. Heb. xi. 33.

1. With the *heart* man *believeth to righteousness*, Rom. x. 10.

1. Received ye the Spirit by the *works* of the law, or by the hearing of *faith*? Gal. iii. 2.

1. Through his name, whosoever *believeth* on him, shall receive remission of sins, Acts x. 43.

1. If *Abraham* were *justified* by works, he hath whereof to glory, Rom. iv. 2.

1. Without *Faith* it is impossible to please God, Heb. xi. 6.

1. They that are of *faith*

[Therefore faith is not sufficient without its works.] James ii. 19.

2. With the *merciful* thou [O God] wilt shew thyself merciful; — and with the froward, thou wilt shew thyself unsavoury, 2 Sam. xxii. 26, 27.

2. We are *saved* by *Hope*, Rom. viii. 24.

2. Remembering, &c. your *labour of love*. — Let patience have her perfect work, 1 Thess. i. 3. James i. 4.

2. And with the *mouth* confession is *made to salvation*. Ibid.

2. I know thy *Works*, that thou art neither cold nor hot, &c. so then, &c. I will spue thee out of my mouth, Rev. iii. 15, 16.

2. *Forgive* and ye shall be forgiven. — If we *confess* our sins, he is faithful and just to forgive us. Luke vi. 37. 1 John i. 9.

2. Was not *Abraham* our father *justified* by *works*? James ii. 21.

2. O vain man, faith without *works* is dead, James ii. 20.

2. If ye were *Abraham's*

*faith*, are blessed with faithful *Abraham*, Gal. iii. 9.

1. To them that are *unbelieving* is *nothing pure*, Tit. i. 15.

1. *Believe* in the Lord, &c. so shall you be *established*, 2 Chron. xx. 20.

1. To the praise of the glory of *his Grace*, &c. he hath made us *accepted* in the beloved, Eph. i. 6.

1. *I live* by *faith* in the Son of God, who loved me, and gave himself for me, Gal. ii. 20.

1. For me to *live* is *Christ*, Phil. i. 21.

1. This [Christ] is the true God, and *eternal life*, 1 John v. 20.

1. This is *eternal life*, to *know* thee, &c. and *Jesus Christ*, John xvii. 3.

1. He that *believeth* on the Son, hath *everlasting life*.

1. Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by *Faith*.  
but

ham's children ye would do the *works* of *Abraham*, John viii. 39.

2. *Give alms*, &c. and behold *all things* are *clean* unto you, Luke xi. 14.

2. If thou do well, shalt thou not be *accepted*? Gen. iv. 7.

2. In every nation he that *feareth* God, and worketh righteousness, is *accepted* with him, Acts x. 35.

2. If ye, through the Spirit, *Mortify* the deeds of the body, ye shall *live*, Rom. viii. 13.

2. *Keep* my commandments and *live*, Prov. iv. 4.

2. His [my Father's] *commandment* is *life everlasting*, John xii. 50.

2. Though I have *all knowledge*, &c. and have not *charity*, I am *nothing*, 1 Cor. xiii. 2.

2. And he that [*απειθεῖς*] *disobeyeth* the Son, shall not see life, John iii. 36.

2. If any man among you, &c. *bridleth not* his tongue, &c. this man's religion is vain: Pure religion and undefiled before God is this: To *visit* the fatherless and widows  
in

but as it were by the works of the law [opposed to Christ:] for they stumbled at that stumbling stone, Rom. ix. 31, 32.

1. Abraham *believed* God, and it was *imputed* [or *counted*] to him for righteousness, Rom. iv. 3.

1. *Trust* [i. e. *believe*] ye in the Lord *for ever*: for in the Lord Jehovah is everlasting strength, Isaiah xxvi. 4.

1. He that *believeth* on him is not condemned, but he that *believeth not*, is condemned already, John iii. 18.

1. Be it known unto you, that through this man is preached unto you the forgiveness of sins: and by him all that *believe* are *justified*, Acts xiii. 38, 39.

1. We have *believed* in Jesus Christ, that we might be *justified* [as sinners] by the *Faith* of Christ.

in their affliction, and to *keep* himself unspotted from the world, James i. 26, 27.

2. Phineas *executed* judgment, and that was counted [or *imputed*] unto him for righteousness for evermore, Ps. cvi. 30, 31.

2. If I *regard* iniquity in my heart the Lord will not hear me:—*If* our heart condemn us not, *then* have we *confidence* towards God, Ps. lxvi. 18. 1 John iii. 21.

2. He that *humbleth* himself shall be exalted, and every one that *exalteth himself* shall be abased, Luke xiv. 11.

2. The *doers* of the law [of faith] shall be *justified*,—in the day when God shall judge the secrets of men, &c. according to my *gospel*, Rom. ii. 13, 16.

2. In the day of judgment—by thy *words* thou shalt be *justified*, and by thy *words* thou shalt be condemned, Matt. xii. 36, 37.

The balance of the preceding Scriptures shews, that *Faith*, and the works of *Faith* are equally necessary to the salvation of adults: *Faith*, for their justification

justification as *sinner*s in the day of conversion; and the *Works* of faith, for their justification as *believers*, both in the day of *trial* and of *judgment*. Hence it follows, that, when *Zelotes* preaches mere Solifidianism, and when *Honestus* enforces mere Morality, they both grossly mangle Bible-christianity, which every real Protestant is bound to defend against all antinomian and pharisaic innovators.

## SECTION VI.

*The Moral Law of CHRIST is weighed against the Moral Law of MOSES.*

Our translation makes St. Paul speak unguardedly, where it says, that "The Law is not made for a righteous man." The absurdity of making believers afraid of the decalogue. The moral Law of Christ, and the moral Law of Moses, are one and the same. The moral Law is rescued from under the feet of the Antinomians. Christians are not less under the moral Law to Christ as a rule of judgment, than the Jews were under it to Moses. The Sinai-covenant is proved to be an edition of the Covenant of Grace. The most judicious Calvinists maintain this doctrine. Wherein consists the difference between the Jewish, and the Christian dispensation. As the latter is most glorious in its promises, so it is most terrible in its threatenings. Two capital objections are answered.

WHEN Justice has used her *Scales*, she is sometimes obliged to wield her *Sword*. In imitation of her I lay by my *Scales*, to rescue a capital Scripture, which, I fear, our translators have inadvertently delivered into the hands of the antinomians.

1 Tim. i. 8, 9: the apostle is represented as saying, "We know that the law is good, if a man use it lawfully; knowing this, that the law is *not made for a righteous man*." Now, say some antinomians, all believers

believers being complete in Christ's imputed righteousness, are, and shall for ever be perfectly *righteous* in him: therefore the law is not made for *them*: They can no more be *condemned* for breaking the moral, than for transgressing the ceremonial law: an horrible inference this, which, I fear, is countenanced by these words of our translation: "The law is not made for the righteous." Is this strictly true? Were not angels and our first parents *righteous*, when God *made for them* the [then] easy yoke of the law of innocence? And is not the law *made for* the absolution of the righteous, as well as for the condemnation of the wicked? Happily St. Paul does not speak the unguarded words which we impute to him, for he says, *δικαίω νόμος ου κείται*, literally, *The law lieth not at, or, is not levelled against a righteous man, but against the lawless and disobedient*; that is, against those who break it. This literal sense perfectly agrees with the apostle's doctrine, where he says, "Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have [absolution and] *Praise* of the same."

This mistake of our translators seems to be countenanced by Gal. v. 23; "Against such [the righteous] there is no law:" Just as if the apostle had said *επι νόμος ουδεις*, whereas his words are *κατα των τοσούτων ουκ επι νόμος*, literally, *The law is not against such*. Whence it appears: 1. That believers are under the law of Christ, not only as a rule of life, but also as a rule of *judgment*: 2. That when they "bear one another's burdens, and so fulfil that law," it *is not against them*, it does not condemn them: 3. That, as there is no medium between the *condemnation* and the *absolution* of the law; the moment the law does not *condemn* a believer, it *acquits* him: And 4. that consequently every penitent, obedient believer, is actually justified by the law of Christ, agreeably to Rom. ii. 13. and Matt. xii. 37; For, says

says the apostle, "The law is not *against* such," plainly intimating that it is *FOR* them.

It were well for us, if some of our divines had been satisfied with insinuating, that we need not keep the commandments to obtain *eternal* salvation through Jesus Christ: But some of them even endeavour to make us as much afraid of the decalogue, as of a battery of canon. With such design it is, that pious J. Bunyan says in one of his unguarded moments: "Have a care of these great guns the ten commandments;" just as if it were as desperate an attempt to look into the law of God, in order to one's salvation; as to look into the mouths of ten loaded canons in order to one's preservation. What liberty is here taken with the gospel! Christ says, "If thou wilt enter into life, keep the commandments;" the obedience of faith being the narrow way, which through him leads to life. No, say some of our gospel ministers, "Sincere obedience is a jack o'lanthorn, and what you recommend as a way to life, is a tenfold way to death. O ye that fear God, do not so rashly contradict our Lord. Who among you regard yet his sayings? Who stand to their baptismal vow? Who will not only believe all the articles of the christian faith; but also "keep God's holy will and commandments, and walk in the same all the days of their life?" Let no solifidian make you afraid of the commandments. Methinks I see the bleeding Captain of our salvation lifting up the standard of the cross, and giving thus the word of command. Dread not my precepts. "If you love me, keep my commandments.—Blessed are they who keep God's commandments, that they may enter into the city by the gate, and lay hold on eternal life." If this is the language of inspiration, far from dreading "the ten great guns," love their mouths next to the wounds of Jesus. Stand behind the cross; ply there the heavenly ordinance, and you shall be invincible: yea, one of you shall chase a thousand. It is the command broken in unbelief, and not the command kept in faith.



faith that slays; For that very ordinance which is loaded with a fearful curse, levelled “unto the third and fourth generation of them that hate God,” is loaded with mere “mercy to a thousand generations of them that love him and keep his commandments.”

Zelotes probably wonders at the *legality* of the preceding lines, and is ready to exclaim against my “blindness,” for not seeing that Moses’s moral law, delivered on Mount Sinai, is a mere covenant of works, diametrically opposed to the covenant of grace. As his opinion is one of the strongest ramparts of antinomianism, I beg leave to erect a battery against it: If I am so happy as to demolish it, I shall not only be able to recover the decalogue—the “ten great guns;” but also a considerable part of the Old Testament, such as most of the lessons, which our church has selected out of Deuteronomy and Ezekiel, and which the solidians consider as *jewish* trumpery, akin to *Arminian* heresy; merely because they contain powerful incentives to sincere, evangelical obedience, according to the doctrine of the *second* gospel-axiom.

I humbly conceive then, 1. That the moral law delivered to Moses on Mount Sinai, was a particular edition of that gracious and holy law, which St. James calls “the law of liberty,” and St. Paul “the law of Christ:” 2. That our Lord solemnly adopted the *moral* part of the decalogue, in his sermon upon the Mount, where he rescued the *moral* precepts from the false glosses of the scribes; representing those precepts as the evangelical law, according to which we must live, if ever our righteousness exceeds that of the pharisees; and by which we must be justified in the Day of Judgment, [agreeable to his own doctrine, Matt. xii. 37.] if ever we escape the curse, which will fall on the ungodly: And 3. That, although we are not bound to obey the decalogue, as delivered to Moses, *literally written in stone* (in which sense St. Paul observes that it is *done away*, 2 Cor. iii. 7, 11:] yet we are obliged to obey it, so far



far as it is a transcript of the *moral* law, that eternally binds all rational agents; and so far as Christ has made it his own by spiritualizing and enforcing its *moral* precepts on the Mount. I say its *moral* precepts, because the fourth Commandment, which is rather of the ceremonial than of the moral kind, does not bind us so strictly as the others do. Hence it is that St. Paul says, "Let no man judge you in respect of the sabbath-days," Col. ii. 16; and even finds fault with the Galatians for *observing days*, with a Jewish scrupulosity.

That the moral law of Sinai was a peculiar edition of God's evangelical law adapted to the Jewish commonwealth, and not an edition of the Adamic law of innocence, I prove by the following arguments:

1. Rom. x. 5, St. Paul produces Moses as describing the righteousness which is of the law of Sinai: "That the man who does these things *shall live* by them." And Rom. viii. 13, he himself describes the righteousness which is of *the law of liberty* thus, "If ye live after the flesh, ye shall die; but if ye, through the Spirit, mortify the deeds of the body, ye *shall live*." Now are not those people excessively prejudiced, who deny, either that in both these descriptions, the promise,—*shall live*,—is the same; or that it is suspended on sincere obedience? And therefore, is it not evident, that St. Paul never blamed the Jews for seeking salvation by an humble obedience to the moral precepts of the Mosaic covenant, in due subordination to faith in the divine mercy and in the promised Messiah; but only for opposing their *opus operatum*, their formal, partial, ceremonies, pharisaic obedience, to that very faith, which should have animated all their work?

2. The truth of this observation will appear in a still stronger light, if you consider, that when the evangelical apostle asks, "What says the righteousness of *faith*?" he answers almost in the very words, in which the legal prophet asserts the practicableness of his own *law*. For St. Paul writes, "The *word* is  
nigh

nigh thee, in thy mouth, and in thy heart; that is the *word of faith* which we preach," Rom. x. 8. And Moses says, Deut. xxx. 11. "The *word* is very nigh unto thee, even in thy mouth, and in thy heart, that thou mayest *do* it; which undoubtedly implies a *believing* of that *word*, in order to the *doing* of it; agreeably to the doctrine of our church, which asks in her catechism, "What dost thou learn in the commandments?" and answers, "I learn my duty towards God, &c. which is to believe in him," &c. Thus we see, that, as the Mosaic law was not without gospel and faith, so the christian gospel is not without law and obedience; and consequently, that those divines, who represent Moses as promiscuously *cursing*, and Christ as indiscriminately  *blessing*, all the people under their respective dispensations, are greatly mistaken.

3. Whatever liberty the apostle takes with the superannuated ceremonies of the Jews, which he sometimes calls *carnal ordinances*, and sometimes, *beggarly elements*; it is remarkable that he never speaks disrespectfully of the *moral law*, and that he exactly treads in the steps of Moses's evangelical legality: for if Moses comes down from Mount Sinai, saying, "Honour thy father and mother," &c. St. Paul writes from Mount Sion, "Honour thy father and mother, which is the first commandment, [of the second table] *with promise*, that it may be *well with thee*," Eph. vi. 2, 3. As for Christ, we have already seen, that when he informs us how well it will be with us, if we keep his commandments, he says, "This do, and thou shalt live:" i. e. thou shalt *inherit eternal life* in glory.

4. As Christ freely conversed with Moses on the Mount, so St. Paul is freely conversant with Moses's legality in his most evangelical epistles. Take another instance of it. "Thou shalt love thy neighbour as thyself," says the Jewish Lawgiver, Lev. xix. 28. "Love one another," says the Christian Apostle, "for he that loveth another hath fulfilled the law; for, &c. love is the fulfilling of the law,"

Rom. xiii. 8, 10. And that he spoke this of the moral law of Sinai, as adopted by Christ, is evident from his quoting in the 9th verse the very words of that law, "Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and—any other commandment," &c.

5. St. James forms a three fold cord, with Moses and St. Paul, to draw us out of the ditch of antinomianism, into which pious divines have inadvertently led us. "If ye fulfil the royal law, says he, *ye do well*, but if ye have respect to persons, ye commit sin, &c. So speak ye, and so do, as they that shall be judged by the law of liberty," James ii. 8, 9, 12. "True, says Zelotes; but that law of liberty, is the free gospel preached by Dr. Crisp." Not so: for St. James immediately produces part of that very law of liberty, by which fallen believers, that have shewed no mercy, will have judgment without mercy: and he does it in the very words of St. Paul, "Do not commit adultery, Do not kill," James ii. 11. Any one who can set aside the testimony which those apostles bear in favour of the moral law of Moses, may by the same art, press the most glaring truths of the bible into the service of all new-fangled dotages.

6. Because the Mosaic dispensation, considered with respect to its superannuated types and ceremonies, is an *old* covenant with regard to the christian dispensation; Zelotes rashly concludes, that Moses's moral law is the covenant of unsprinkled works, and of perfect innocence, which God made with Adam in paradise. Hence he constantly opposes the ten commandments of God to the gospel of Christ, altho' he has no more ground for doing it, than for constantly opposing Rom. ii. to Rom. viii; Gal. vi. to Gal. ii; and Mat. xxv. to John x. Setting therefore aside the ceremonial and civil laws of Moses, the difference between him and St. Paul consists principally in two particulars: 1. The Books of Moses are chiefly *historical*; and the Epistles of St. Paul, chiefly

chiefly *doctrinal*: 2. The great prophet chiefly insists upon *obedience*, the *fruit* of faith; and the great apostle chiefly insists upon a *faith* the *root* of obedience. Hence it appears, that those eminent servants of God cannot be opposed to each other with any more propriety, than Mr. Berridge has opposed a *jewish if* to a *christian if*.

7. The Sinai-covenant does not then differ from the christian dispensation *essentially*, as darkness and light, but only in degree, as the morning light and the blaze of noon. Judaism deals in types and veiled truths; christianity in anti-types and naked truths. Judaism sets forth the second gospel axiom, without observing the first; and christianity holds out the first, without obscuring the second. The Jews waited for the first coming of Christ, to put away sin by the sacrifice of himself: and the Christians look for his appearing a second time without sin, i. e. without that humiliation and those sufferings, which constituted him a sacrifice for sin. I see therefore no more reason to believe that Mount Sinai flames only with divine wrath, than to think that Mount Sion flames only with divine love: for if a beast was to be thrust through with a *dart*, for rushing upon Mount Sinai; I find that Ananias and Sapphira were thrust through with a *word*, for rushing upon Mount Sion. And if I read that Moses himself *trembled exceedingly* at the divine severity displayed in Arabia, I read also, that *great fear came upon all the church*, on account of the judgment inflicted upon the first backsliders in the good land of Canaan. In a word, as Christ is the Lion of the tribe of Judah, as well as the Lamb of God; so Moses is the meekest man upon earth, as well as the severest of all the prophets.

8. To prove that the decalogue is a *gospel-law of liberty*, and not the Adamic law of innocence, one would think it is enough to observe, that the law of innocence was given without a *mediator*, whereas the law of Sinai was given by one. For St. Paul informs us, that "it was ordained by angels in the



hand of a MEDIATOR," Moses, a mighty intercessor, and a most illustrious type of Christ, to whom he pointed the Israelites. This makes the Apostle propose a question, which contains the knot of the difficulty raised by the antinomians: "Is the law then against the promises of God?" Is the Sinai-covenant against the gospel of Christ? And he answers it by crying out, God forbid. Nay, as a schoolmaster it brings us to Christ, that we may be justified by faith as sinners; and afterwards it makes us keep close to him for power to obey it, that we may be justified by works as believers; "for, says he in another place, The DOERS of the LAW, [and none but they] shall be justified, &c. in the day when God shall judge the secrets of men by Jesus Christ, according to MY GOSPEL:" A plain proof this, that the moral LAW, with all its sanctions and precepts, is a capital part of the Christian, as well as of the Jewish dispensation.

9. Again, The Adamic moral law was given without a *sacrificing priest*: but not so the Mosaic moral law: for, while Moses was ready to act his part as an interceding prophet; Aaron was ready to second him, by offering up typical incense and propitiatory sacrifices; and God graciously invested him with power to give a sacerdotal blessing to penitent transgressors; appointing him the representative of Christ, whom St. Paul calls, "The High Priest of OUR dispensation."

Once more: the preface of the decalogue is altogether evangelical; and the second commandment speaks of *punishing only unto the third generations*, while it mentions *shewing mercy unto a thousand generations*, which, if I mistake not, intimates that the decalogue breathes *mercy* as well as *justice*; and therefore that it is an edition of Christ's evangelical, and not of Adam's anti-evangelical law.

These observations make me wonder that pious divines should set aside the moral part of Moses's law, as being the impracticable law of innocence: but, when I reflect that Aaron himself helped to set up

up the golden calf, and that Moses, in a fit of imtemperate zéal for God, dashed the material tables of his own law to pieces; I no more wonder that pious solifidians should help the practical antinomians to set up their great Diana; and that warm men should break the Almighty's laws to the diminutive, insignificant pieces, which they are pleased to call "rules of life."

And let nobody say that these arguments are only "novel chimeras;" for the most judicious Calvinists have been of this sentiment. Flavel, after mentioning several, such as Bolton, Charnock, and Burgess, adds, Mr. Greenhill on Ez. xvi. gives us *demonstration* from that context, That since it [the Mosaic law] was a marriage covenant, as it appears to be, verse 8, it cannot possibly be a distinct covenant from the covenant of grace. The incomparable Turretine [one of Calvin's most famous successors at Geneva] learnedly and judiciously states this controversy, and both positively asserts, and by many arguments fully proves, that the Sinai-law cannot be a pure covenant of works, or a covenant specifically distinct from the covenant of grace." See Flavel's Works, folio edit. p. 423.

The same candid Author helps me to *some* of the following supernumerary arguments. 1. Nothing can be more unreasonable than to suppose that God brought his chosen people out of Egyptian bondage, to put them under the more intolerable bondage of the law of innocence.—2. If God had done this, instead of bettering their condition, he would have made it worse; nay, he would have brought them from the *blessing* to the *curse*: for, in Egypt they were nationally under the covenant made with Abraham: a gracious covenant this, into which they were all admitted by the sacrament of circumcision: nor could they be put under the Adamic covenant of Works, without being first cut off from the covenant of Grace made with Adam after the Fall, renewed with all mankind in Noah, and peculiarly confirmed to the Jews in their ancestors Abraham,

Isaac, and Jacob ; it being evident, that no man can be at the same time under two covenants absolutely different.—Nay, 3. If the law given to the Israelites upon Mount Sinai, was not an evangelical law ; if it was the law of paradisiacal innocence ; God treated his peculiar people with greater severity than he did the Egyptians, who were all under the gracious dispensation which St. Peter describes in these words, “ IN EVERY NATION he that feareth God, and worketh righteousness, is accepted of him.”—4. If, because St. Paul *decries* the absolute *ceremonies* of Moses’s law, it follows that the *moral* law delivered to Moses was not a *gospel law* ; it will also follow, that the covenant of circumcision made with Abraham, was not a *gospel covenant* : for the apostle expressly *decries circumcision*, the great, external work of that covenant. But as Abraham’s covenant was undoubtedly a gospel-covenant, altho’ circumcision is now abolished ; so was Moses’s law a gospel-law ; although the ceremonial part of it is now abrogated.—Lastly : St. Paul, Rom. ix. 4, places “ the giving of the law ” among the greatest *privileges* of the Jews ; but if by *the law* he meant the Adamic covenant, he should have called it the greatest *curse*, which can be entailed upon a *fallen* creature : for, what can be more terrible, than for a whole nation of *sinner*s to be put *under a law*, that absolutely curses its violators, and admits of neither repentance nor pardon ?

Flavel, in the page which I have already quoted, makes the following just observation : “ the Law is considered two ways in scripture. 1. Largely, for the whole \* Mosaical œconomy, comprehensive of

\* Thus when St. John says, “ The law came by Moses, but grace and truth came by Jesus Christ ; ” he does not mean, that the law of Moses is a *graceless* and *lying* law : he only declares, that, Whereas the Jewish dispensation which is frequently called *THE LAW*, came by Moses, with all its *shadowy* types ; the Christian dispensation, which is frequently called *GRACE*, came by Jesus Christ, in whom the shadows of the ceremonial law have their *truth* and reality.



the *ceremonial* as well as *moral* precepts, and that law is of *faith*, as the learned Turretine has proved by four scripture arguments, (1) Because it contained Christ the object of faith: (2) Because it impelled men to seek Christ by faith; (3) Because it required that God be worshipped, which cannot rightly be without faith: and (4) because Paul describes the righteousness of faith in those very words, whereby Moses had declared the precepts of the law.—Again, the Law, in scripture, is taken strictly for the moral law only, considered abstractedly from the promises of grace, as the legal justiciaries understood it. These are two different senses and acceptations of the law.”

Apply this excellent distinction to the refinements, with which the doctrine of the law has been perplexed, and you will easily answer the objections of those, who, availing themselves of St. Paul's laconic style, lay their own farrago at his door: for instance, when he says, “As many as are of the works of the law, are under the curse, for it is written, Cursed is every one, that continueth not in all things,” &c. he means [to use Flavel's words] the law “considered abstractedly from the promises of grace;” for, in that case, the law immediately becomes the Adamic covenant of works, which knows nothing of justification by faith in a *merciful* God, through an *atoning mediator*: and, in this point of view, the apostle says with great truth, “The law is not of faith, but the man that doth these things shall live in them,” without being under any obligation to a Saviour. From the curse of this Adamic, merciless law, as well as from the curse of the ceremonial burdensome law of Moses, Christ has delivered us: but He never intended to deliver us from the curse of his own *royal law*, without our personal, sincere, penitential, and faithful obedience to it: for he says himself, “Why call ye me Lord! and do not the things which I say.”—Those nine enemies, who put honour upon my cross, while they pour contempt upon my crown, “Those mine enemies, who

who would not that I should REIGN over them, bring hither and slay them before me."

From the preceding arguments I conclude, that what St. James calls *the royal law*, and *the law of liberty*, and what St. Paul calls *the law of Christ*, is nothing but *the moral law of Moses*, which Christ adopted, and explained in his Sermon upon the Mount; a law this, which is held forth to public view, duly connected with the apostle's creed, in our churches, to indicate, that *solifidianism* is the abomination of desolation, and that the commandments ought no more to be separated from the articles of our faith, in our pulpits and hearts, than they are in our chancels and bibles.

And that we shall stand or fall by the moral part of the decalogue in the great day, is evident, not only from the tenor of the New Testament, but even from St. Paul's express declarations to those very Galatians to whom he says, "Christ has delivered us from the curse of the law:" For he charges them to "fulfil the law of Christ;" adding, "God is not mocked: whatsoever a man soweth, that shall he also reap: for he that soweth to the flesh, shall of the flesh reap destruction.—I have told you, that they, who do such things [adultery, fornication, uncleanness, murders, drunkenness, and such like] shall not inherit the kingdom of God. But the fruit of the Spirit is love, &c. goodness, temperance: AGAINST such [as bear this fruit] there is no law:" Or rather, "The law is not against them:" For, as the apostle observes to the Corinthians, "We are not Antinomians—We are not without LAW to God, but under the LAW to Christ."

Among the many objections, which Zelotes will raise against this doctrine, two deserve a particular answer.

I. "If the Mosaic dispensation is an edition of the everlasting gospel, why does St. Paul decry it when he writes to the Galatians and Corinthians?—And why does he say to the Hebrews, "Now hath Christ obtained a more excellent ministry, by  
" how

“ how much also he is the mediator of a better co-  
 “ venant, which was established upon better pro-  
 “ mises,” &c. - Heb. viii. 6, &c. for of these two  
 “ dispensations the apostle evidently speaks in that  
 “ chapter, under the name of *an old and a new co-*  
 “ *venant.*”

(1) Although Christ is the one procurer of grace under all the gospel-dispensations, yet his own peculiar dispensation has the advantage of the superannuated dispensation of Moses, on many accounts, chiefly these, Christ is the *Son*, and Moses was the *servant* of God;—Christ is a *sinless, eternal* priest, *after the royal order of Melchisedec*; and Aaron was a *sinful, transitory, levitical* high-priest: Christ is a *living, spiritual* temple; and Moses’s tabernacle was a *lifeless, material* building: Christ writes the decalogue *internally*, upon the tables of the believer’s heart; and Moses brings it written *externally*, upon tables of stone: Christ “ by one offering for ever perfected them that are sanctified;” but the Mosaic sacrifices were daily renewed: Christ shed his own precious blood, the blood of *the Lamb of God*; but Aaron shed only the vile blood of bulls and common lambs:—Christ’s dispensation *remaineth*; but that of Moses *is done away*, 2 Cor. iii. 11:—Christ’s dispensation is *the ministration of the Spirit*; but that of Moses is *the ministration of the letter, of condemnation, of death*, not only because it eventually killed the carnal Jews, who absurdly opposed the *letter* of their dispensation to the *spirit* of it: but also because Moses condemned to *instant death* blasphemers, adulterers, and rebels; destroying them with volleys of stones, earthquakes, fire from heaven, waters of jealousy, &c. All these strange executions were acts of severity, which our mild Redeemer not only never did himself, but never permitted his apostles to do while he was upon earth; kindly delaying the execution of his woes, and chiefly delighting to proclaim peace to penitent rebels. Hence it is, that St. Paul says, *If the Mosaic ministration*, [which, in the preceding respect,

was

was comparatively a *ministration of righteous condemnation*] *be glory, much more does the ministration of Christ* [which, in the sense above-mentioned, is comparatively a *ministration of righteous mercy*] *exceed in glory!* 2 Cor. iii. 9.

(2) With regard to the BETTER PROMISES, on which the apostle founds his doctrine of the *superior* excellence of the christian, over the Jewish dispensation, they are chiefly these: (1) "The Lord whom ye seek, even the messenger of the [better covenant,] shall suddenly come to his temple.— (2) To you, that fear my name, shall the sun of righteousness arise with healing in his wings.— (3) I will be merciful to your unrighteousness, and your sins I will remember no more:—giving you the KNOWLEDGE of salvation by the remission of sins;" a privilege this, which is enjoyed by all *christian* believers.— (4) "All shall know me from the least to the greatest: They shall all be taught of God: [for,] I will pour of my spirit upon all flesh and my servants and my handmaids shall prophecy." i. e. speak the wonderful works of God. This blessing, which under the Jewish dispensation was the prerogative of prophets and prophetesses only, is common to all true christians. The four evangelists, and St. Peter, our Lord, and his forerunner, agree to name it *the baptism of the Holy Ghost*: St. Peter calls it *the spirit of promise*: Christ terms it also *Power from on high, and the Promise of the Father*: The fulfilment of this great promise is the peculiar glory of christianity in its state of perfection, as appears from John vii. 39. and 1 Peter i. 12; and it is chiefly on account of it, that the christian dispensation is said to be founded on *better promises*: but to infer from it that the Jewish dispensation was founded on a *curse*, is a palpable mistake.

3. Therefore all that you can make of Heb. viii. 2 Cor. iii. and Gal. iv. is, 1. That the Jewish dispensation puts an heavy yoke of ceremonies upon those who are under it, and by that means *gendereth*

*to bondage* : whereas the gospel of Christ begets glorious liberty ; not only by breaking the yoke of Mosaic rites, but also by revealing more clearly, and sealing more powerfully, the glorious promise of the Spirit.—And 2. That the gospel of Moses, if I may use that expression after St. Paul, Heb. iv. 2. was *good* in its time and place, and was founded upon *good promises* ; but that the gospel of Christ is better, and is established upon *better promises*, the latter dispensations illustrating, improving, and ripening the former ; and altogether forming the various steps, by which the mystery of God hastens to its glorious accomplishment.

II. “ If the Mosaic dispensation is so nearly allied to the gospel of Christ, why does the apostle, Heb. xii. 18, 21, give us so dreadful a description of Mount Sinai ?” And why does he add, “ So terrible was the sight [of that Mount burning with fire] that Moses said, I exceedingly fear and quake ?”

ANS. The apostle, in that chapter, exalts with great reason, Mount Sion above Mount Sinai ; or the Christian above the Jewish dispensation ; and herein we endeavour to tread in his steps. But the argument taken from the dreadful burning of Mount Sinai, &c. does by no means prove, that the Sinai-covenant was essentially different from the covenant of grace. Weigh with impartiality the following observations, and they will, I hope, remove your prejudices as they have done mine.\*

1. If the dispensation of Moses is famous for the *past* terrors of Mount Sinai : so is that of Christ for the *future* terrors of the day of judgment. “ His voice, says the apostle, then shook the earth : but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven :”—We too look for the shout of the archangel, and the

\* I have bordered myself upon the mistake of Zelotes, in one or two Solifidian expressions, in the Address which concludes my Appeal. That place shall be guarded in the next edition.

blast of the trump of God ; and are persuaded, that the flames which ascended from Mount Sinai to the midst of heaven, were only typical of those flames, that shall crown the Christian dispensation, when our Lord shall be revealed in flaming fire to take a more dreadful vengeance of them that obey not the gospel, than ever Moses did of those who disobeyed his dispensation. “ Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation ; looking for and hastening unto the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. How inconsiderable do the Mosaic terrors of a burning bush and a flaming hill appear, when they are compared with the Christian terrors of melting elements, and of a world, whose inveterate curse is pursued from the circumference to the centre, by a pervading fire ; and devoured by rapidly-spreading flames !

2. How erroneous must the preaching of Zelotes appear to those who believe all the Scriptures ? “ I do not preach to you duties and sincere obedience, like “ Mr. Legality” on Mount Sinai ; but *privileges* and *faith*, like St. Paul on Mount Sion.” —How unscriptural, I had almost said, how deceitful is this modish effeminate divinity ? Does not the very apostle, who is *supposed* to patronize it most, speak directly against it, where he says, “ We labour that we may be accepted by him, [the Lord :] for we must all appear before the judgment-seat of Christ, &c. knowing therefore the *terror of the Lord* [in that great day of retribution,] we persuade men ?” —Nay, does he not conclude his dreadful description of Mount Sinai and its terrors, by threatening Christian believers, who are come to Mount Sion, with more dreadful displays of divine justice than Arabia ever beheld, if they do not obey him that speaks from heaven ? Heb. xii. 25. And does he not sum up his doctrine, with respect to Mount Sinai and Mount Sion, in these awful words, “ Wherefore, we receiving [by faith] a kingdom which

which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and *godly fear*: For *our* God is [not the God of the antinomians, but] *a consuming fire*:" i. e. The God, who delivered the moral law upon Mount Sinai in the midst of devouring flames, and gave a fuller edition of it in his Sermon upon the Mount, solemnly adopting that law into his own peculiar dispensation as the law of liberty, or his own evangelical law:—This very God is a consuming fire. He will come in the great day “revealed in flaming fire to consume the man of sin by the breath of his mouth; and to take vengeance on all who obey not the gospel,” whether they despise its gracious offers, or trample under foot its righteous precepts. If Zelotes would attentively read Heb. xii. 14, 29, and compare that awful passage with Heb. ii. 2, 3, he would see, that this is the apostle’s anti-solifidian doctrine: but alas! while the great, pharisaic whore forbids some papists to *read* the bible, will the great antinomian Diana permit some protestants to *mind* it?

Should not the preceding observations have the desired effect upon the reader, I appeal to witnesses. Moses is the first. He comes down from Mount Sinai with an angelic appearance. Beams of glory dart from his seraphic face. His looks bespeak the man that had conversed forty days with the God of glory, and is saturated with divine mercy and love; but I forget that christianized Jews will see no glory in Moses, and have a veil of prejudice ready to cast over his radiant face, I therefore point at a more illustrious witness. It is the Lord Jesus. “Behold! he cometh, with ten thousand of his saints, says St. Jude, to execute judgment upon all;” and particularly upon those that “sin wilfully after they have received the knowledge of the truth.” There remaineth no more sacrifice for [their] sins, (says my third witness) but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised *Moses’s law*, died *without*

G

*mercy*:

*mercy*: of how much sorer punishment shall he be thought worthy, who hath [despised the Christian dispensation, and] done despite to the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me;—The Lord shall judge *his* people. It is a fearful thing to fall into the hands of the living God," Heb. x. 26.—31.

Thus speaks the champion of free-grace: such is the account, which he gives us of Christ's severity towards those who despise his dispensation; a severity this, which will display itself by the infliction of a punishment *much sorer* than that of the rebels destroyed by Moses. And are we not come to the height of inattention, if we can read such terrible declarations as these, and maintain, that nothing but vinegar and gall flow from Mount Sinai, and nothing but milk and honey from Mount Sion? How long shall we have eyes that do not see, and hearts that do not understand? Lord, rend the veil of our prejudices: Let us see the truth as it is in Moses, that we may more clearly see the truth as it is in Jesus.

The balance of the preceding arguments shews, that the Mosaic and the Christian covenant only set before us *Blessing* and *Cursing*; and that, according to both those dispensations, the obedience of *faith* shall be crowned with gracious rewards; whilst disobedience, the sure fruit of *unbelief*, shall be punished with the threatened curse. I throw this conclusion into my Scales, and weigh it before my readers, thus:

BLESSINGS of the *Mosaic*  
Covenant.

Being the words of  
*Moses*.

1. **M**OSESES said, consecrate yourselves to-day to the Lord, &c. that he may bestow upon

CURSES of the *Christian*  
Dispensation,

Being the words of  
*Christ*.

2. **J**ESUS began to upbraid the cities, wherein most of his mighty works were done, because



upon you a *blessing* this day, Ex. xxxii. 29.—Behold I set before you this day a *blessing*, &c. if ye obey the commandments of the Lord. And it shall come to pass, that thou shalt put the *blessing* upon Mount Gerizim, &c. Deut. xi. 20, 29.—And it shall come to pass, if thou shalt hearken diligently, &c. that the Lord thy God will *bless* thee.—All these *blessings* shall overtake thee, &c. *Blessed* shalt thou be in the city, and *blessed* in the field, &c. *Blessed* shalt thou be when thou comest in, and *blessed* when thou goest out, &c. The Lord shall command the *blessing* upon thee, &c. The Lord shall establish thee an holy people to himself, if thou shalt walk in his ways. And, &c. he shall open unto thee his good treasure, Deut. xxviii. 1 to 12.

1. This is the *Blessing*, wherewith *Moses*, the man of God, *blessed* the children of Israel:—And he said: The Lord came from Sinai, &c. with ten thousands of saints: from his right hand went a fiery law: yea, he *loved* the

because they repented not. *Wo* unto thee Chozazin:—*Wo* unto thee Bethsaida:—I say unto you, it shall be *more tolerable* for Tyre and Sidon, at the day of judgment than for you. And thou Capernaum, which art exalted unto heaven, shalt be brought down to *Hell*, &c. I say unto you it shall be *more tolerable* for the land of Sodom in the day of judgment, than for thee. Matt. xi. 20, 25.—I tell you, Nay: but except ye repent, ye shall *all likewise perish*.—*Cut it down* [the barren fig-tree:] Why cumbereth it the ground?—Let it alone this year also;—if it bear fruit, well: and if not, then after that, *thou shalt cut it down*, Luke xiii. 5, 9.

2. The Lord of that [once *blessed*, but now backsliding] servant will come in a day when he looketh not for him, and will *cut him asunder*, and will appoint him his portion with the unbelievers. And that servant, who

knew

the people.—*Let Reuben live*, and not die:—And of Levi he said, *Let thy Thummim and thy Urim* [thy perfections and thy lights] be with thy holy one.—And of Naphtali he said, *O Naphtali satisfied with favour*, and *full with the blessing* of the Lord, possess thou the West:—*Happy art thou*, O Israel: who is like unto thee, *O people saved by the Lord*, the shield of thy help?—Thine enemies shall be found liars, —and thou shalt tread upon their high places, Deut. xxxiii. 1 to 29.

1. The Lord passed by before *Moses*, and proclaimed, The Lord, The Lord God, *merciful and gracious, long-suffering*, and *abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, &c.* And *Moses* made haste, &c. and said, if now I have found grace in thy sight, O Lord, &c. *pardon our iniquity*, and our sin, and take us for *thine inheritance*. And he (the Lord) said, I make a (or the) covenant

knew his Lord's will, and prepared not himself, neither *did* according to his will, shall be beaten with *many stripes*, Luke xii. 46. *Wo* unto you, —hypocrites:—ye shall receive the *greater damnation*:—Ye make a proselyte two-fold more a child of hell than yourselves.—*Wo* unto you, ye blind guides—ye fools and blind,—ye pay tithe of mint, and have omitted judgment, mercy, and faith, &c. Fill ye up then the measure of your fathers, ye serpents, ye generation of vipers, how can ye escape the *damnation of hell*? Matt. xxiii. 13 to 33.

2. *Wo* to that man by whom the offence cometh: Wherefore, if thy hand or thy foot offend thee, cut them off. It is better to enter into life maimed, rather than to be cast into *everlasting fire*, Matt. xviii. 7, 8.—*Wo* unto you, that are rich, &c. *Wo* unto you, that are full, &c. *Wo* unto you, that laugh now, &c. *Wo* unto you, when all men shall speak well of you, Luke vi. 24 to 26.—*Depart* from me ye *cursed* into *everlasting fire*,

*covenant*, Ex. xxxiv. 6 | *fire*, prepared for the de-  
 —10. | vil;—for I was hungry,  
 | and ye gave me no meat,  
 | &c. Matt. xxv. 41, 42.

I flatter myself, that if Zelotes and Honestus candidly weigh the preceding arguments and scriptures, they will reap from thence a double advantage: 1. They will no more tread the honour of Christ's moral law in the dust;—no more rob it of its chief glory, that of being a strict rule of *judgment*. 2. Honestus will be again benefited by a considerable part of the New Testament; and Zelotes by a considerable part of the Law and the Prophets, which [as our Lord himself informs us] hang on those very Commandments that the Antinomians divest of their Sanction; and the Pharisees of their Spirituality.

## SECTION VII.

The doctrine of the preceding Section is weighed in the Scripture Scales. According to Christ's gospel, keeping the moral law in faith is a *subordinate* way to eternal life, and some Protestants are grossly mistaken, when they make believers afraid sincerely to observe the Commandments, in order to obtain through Christ a more abundant life of grace here, and an eternal life of glory hereafter.

IF I have spent so much time in attempting to remove the difficulties, with which the doctrine of the law is clogged, it has not been without reason; for the success of my Checks in a great degree depends upon clearing up this part of my subject. If I fail here, pharisaism will not be checked, and gross antinomianism will still pass for the pure gospel; fundamental errors about the *law* being the muddy springs, whence the broken cisterns, both of the pharisees and of the antinomians, have their constant supplies. Honestus will have an anti-evan-

gical, Christless law, or at least a law without spirituality and strictness; the law, he frames to himself, being an insignificant twig, and not the Spirit's two-edged, piercing sword. And Zelotes contrives a gospel without law; or, if he admits of a law for Christ's subjects, it is such a one as has only the shadow of a law,—“a rule of life,” as he calls it, and *not* a rule of judgment. That at first sight Honestus may perceive the spirituality of the law, and the need of *Christ's gospel*; and that Zelotes may discover the need of *Christ's law*, and see its awful impartiality, I beg leave to recapitulate the contents of the last Section; presenting them to the reader, in my Scales, as the just weights of the sanctuary exactly balancing each other.

The WEIGHTS of  
FAITH and FREE-  
GRACE.

1. When the Philip-  
pian Jailor cried out,  
Sirs, What must I do to  
be saved? Paul and Si-  
las said, [according to  
the *first* gospel-axiom]  
*Believe* in the Lord Jesus  
Christ, and thou shalt be  
*saved*, Acts xvi. 31.

The WEIGHTS of  
WORKS and FREE-  
WILL.

2. When the young  
Ruler, and the pious  
Lawyer, asked our Lord,  
What shall I do to inhe-  
rit eternal life? He an-  
swered them, [according  
to the *second* gospel-ax-  
iom:] If thou wilt enter  
into *Life*, *keep the Com-  
mandments*:—This *do*,  
and thou shalt *live*. Matt.  
xix. 17. Luke x. 28.

Here Zelotes, as if he were determined to set  
aside the left gospel-scale, cries out, “There is no  
“ *entering into life by doing, and keeping the com-  
“ mandments*. The young Ruler and the Lawyer  
“ were both as great *legalists* as yourself, and Christ  
“ answered them according to their error; the wise  
“ man having observed, that we must sometimes  
“ answer a fool according to his folly.”—I under-  
stand you, Zelotes; you suppose, that some phari-  
saic fiend had driven the poisoned nail of *legality* into  
their

their breasts, and that Christ was so officious as to clinch it for him.—“not so, (replies Zelotes) but I think, Christ’s answer was *ironical*, like that of the prophet Michaiah, who said one thing to king Ahab, and meant another.”—What! Zelotes, two men at different times and in the most solemn manner, propose to our Lord the most important question in the world: he shews a particular regard for them; and returns them similar answers. When one of them had described the way of obedience, an evangelist observes, that “Jesus saw, he had answered *discreetly*.” Mark xii. 34. St. Luke informs us, that Christ commended him and said, “Thou hast answered *right*,” Luke x. 28; and yet you intimate, that not only our Lord’s *answers*, but his *commendations* were ironical. In what unfavourable light do you put our Saviour’s kindness to poor sinners, who prostrate themselves at his feet, and there ask the way to heaven! If “Cursed is he that maketh the blind to wander out of their (earthly) way;” how can you, upon your principles, exculpate our Lord, for doing this with respect to the blind seekers, who enquire the way that leads to *eternal Life and Heaven*?

But this is not all: It is evident, that altho’ from the taunting tone of Michaiah’s voice, Ahab directly understood, that the answer given him was ironical: yet, lest there should be a deception in the case, the prophet dropt the mask of irony, and told the king the naked truth before they parted. Not so Jesus Christ, if solifidianism is the gospel: for, although neither the Ruler nor the Lawyer *suspected*, that his direction and approbation were ironical, he let them both depart without giving them, or his disciples who were present, the least hint, that he was sending them upon a fool’s errand. Therefore, if setting sinners upon keeping the commandments in faith to go to heaven, is only shewing them the clearer way to hell, as Zelotes sometimes intimates, no body ever pointed sinners more clearly to hell, than our blessed Lord. This mistake of Zelotes is

so much the more glaring, as the passages which he supposes to be ironical, agree perfectly with the Sermon on the Mount, and with Matt. xxv. two awful portions of the gospel, which I am glad the Solifidians have not yet set aside as evangelical ironies.

Once more, If our Lord's direction was *not* true with regard to the *covenant of grace*, it was *absolutely false* with respect to the *covenant of works*: for as the Ruler and the Lawyer had undoubtedly broken the Adamic law of perfect innocence, they *never* could obtain life by keeping *that* law, should they have done it to the highest perfection for the time to come. Therefore, which way soever Zealotes turns himself, upon *his* scheme our Lord spoke either a *deceiful irony*, or a *flat untruth*:—I resume the Scales.

1. I am the Lord \* *thy God*, who brought thee out of the house of bondage.

1. The righteousness of *faith* speaketh on this wise: Say not in thine heart, Who shall ascend into heaven? &c. or, Who shall descend into the deep? &c. But what saith it? *The word is nigh thee*, Rom. x. 5, &c.

1. Christ hath redeemed us from the curse of the

2. Thou shalt have no other *God but me*, &c. to the end of the decalogue.

2. This *commandment*, which I command thee this day, is not, &c. far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven? &c. Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us? &c. But *the word is very nigh unto thee*, Dent. xxx. 11. &c.

2. So speak ye, and so do, as they that shall be judged

\* Here observe, that God prefaces the decalogue by evangelically giving himself to the Jews as *their God*—a gracious God, who had already saved *them* out of the land of Egypt. Jude 5, and who had a peculiar right to their *Faith*, and grateful, evangelical *Obedience*.

*the Law*, being made a curse for us, Gal. iii. 13.

1. If they, that are of the [anti-evangelical] law, be heirs; *faith* is made void, and the *promise* of none effect, Rom. iv. 14.

1. I do not frustrate the *grace* of God: for if *righteousness* came by the [anti-evangelical] law; [or if it came originally by any] law; then *Christ* is dead in vain, Gal. ii. 21.

1. I, through the law, am dead to the *Law*.—Ye are not under the *Law*.—Now we are delivered from the *Law*, [both as a cumberous burden of carnal commandments; as a heavy load of typical ceremonies; and as an anti-evangelical, Christless covenant of works,] Gal. ii. 19. Rom. vi. 14.—vii. 6.

*judged* by the law of liberty, James ii. 12.

2. If ye fulfil the royal law, &c. "Thou shalt love thy neighbour as thyself," ye do well:—For he shall have judgment without mercy, that hath shewed no mercy, James i. 8. 13.

2. God sending his own Son, &c. for sin, condemned sin in the flesh, that the *righteousness of the law* might be fulfilled in [or by] us, who walk not after the flesh, &c. Rom. viii. 3, 4.

2. Do we make void the *Law* through faith? God forbid: yea, we establish the *Law*.—Whosoever shall keep the whole law and yet offend in one point, he is guilty of all, James ii. 10.—Think not that I am come to destroy the *Law*, &c. Verily I say unto you, &c. one jot or tittle shall in no wise pass from the [moral] law till all be fulfilled: Whosoever therefore

shall break one of these least commandments, &c. shall be called the \* least in the kingdom of heaven, Matt. v. 17.

1. Christ

\* Thus Apostates (by breaking one of the ten commandments and not repenting according to the privilege, which the law of liberty allows in the day of salvation) are lost, though they once were

1. *Christ* is the end of the law for *righteousness* to every one that *believeth*, Rom. x. 4.

1. O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes *Christ* has been evidently set forth, crucified among you, &c. Received ye the Spirit, by the works of the law, or by the *hearing of faith*? Gal. iii. 1, 2.

1. Stand fast in the liberty wherewith *Christ* hath *made us free*, and be not entangled again with the yoke of bondage: [i. e. with the curse of a Christless law, or with the galling yoke of Mosaic rites.] Gal. v. 1.

1. If there had been a law given, which could have given life, verily *righteousness* should have been by the law, Gal. iii. 21. N. B. No law of works can justify a *sinner*: He must be justified by grace, or not at all—

2. Ye are his *servants*, whom ye *obey*; whether of *sin* unto *death*, or of *obedience* unto *righteousness*, Rom. vi. 16.

2. We are not without law to God, but *under the law* to *Christ*, 1 Cor. ix. 21.—Let brotherly *love* continue.—He that *loveth* another hath *fulfilled the law*.—*Love* is the *fulfilling* of the *law*.—*Fulfil* the law of *Christ*, Heb. xiii. 1. Rom. xiii. 1, 10. Gal. vi. 2.

2. Why call ye me Lord, Lord, and *do not do* the things which I say?—Those nine enemies, who would not that I should reign over them [or who would not receive and keep my law] bring hither and slay them before me, Luke vi. 46.—xix. 27.

2. Awake to *righteousness*, and *sin not*, 1 Cor. xv. 34.—Except *your righteousness* shall exceed the righteousness of the Scribes, &c. ye shall *in no case* enter into the kingdom of heaven, Matt. v. 20.—As it is written,

*first*. I say *Apostates*; because our Lord, St. Paul, and St. James, evidently speak of *Believers*, i. e. of persons already in the kingdom of Heaven, or in the Christian dispensation.



If he is not crushed into an atom for his native sinfulness, or sent instantly to hell for his first sin; or if he has an opportunity to repent and turn, all is of *grace*: all springs from the free-gift, which is come upon all men unto justification of life, Rom. v. 11.]

1. By the works of the law [when it is opposed to Christ, or abstracted from the promise] shall no flesh living be *justified* [at any time.] Gal. ii. 16.

1. When you have *done all* that is commanded you, say; We are *unprofitable servants*, Luke xvii. 10.

He hath dispersed abroad; he hath given to the poor: *His righteousness* remaineth for ever. Now he that ministereth seed to the sower, multiply your seed sown, and increase the fruits of *your righteousness*, 2 Cor. ix. 9, 18.—And it shall be *our righteousness*,\* if we observe to do all these commandments, Deut. vi. 25.

2. In the day of judgment,—by the words thou shalt *be justified*.—The doers of the law [of liberty—the law connected with the gospel promises] shall *be justified*, Matt. xii. 37. Rom. ii. 14.

2. Cast the *unprofitable servant* into outer darkness: there shall be weeping and gnashing of teeth, Matt. xxv. 30.

\* The reader will be glad to see what *judicious* Calvinists make of this passage. Diodari, one of Calvin's famous successors, comments thus upon it: "God out of his fatherly benignity and clemency shall accept from us, his children, this endeavour and study to keep his law, instead of a perfect righteousness, &c. All this discourse ought to be referred to the new obedience, &c. which is the plainer, because *most* of these statutes were *concessions, remedies, and expiations* for sin." *Diod. in loc.*—Mr. Henry is exactly of the same sentiment. "Could we perfectly fulfil but that one command of loving God with all our heart, &c. and could we say we had never done otherwise, that would be our righteousness, so as to entitle us to the benefits of the covenant of innocency, &c. But that we cannot pretend to; therefore our *sincere obedience* shall be accepted through a Mediator, to denominate us (as Noah was) *righteous before God*." *Henry in loc.* If



If I am not mistaken, the balance of these Scriptures shews, that, although we are not under the moral law without Christ, yet we are under it to Christ, both as a rule of *life*, and a rule of *judgment*: Or, to speak more plainly, although we shall not be judged by the law of innocence, i. e. the moral law abstracted from gospel-promises, yet we shall be judged by the law of liberty, i. e. the moral law connected with the promise of the gospel;—an evangelical law this, under which the merciful God, for Christ's sake, put mankind in our first parents, when he graciously promised them the seed of the woman, the atoning Mediator, the royal Priest after the order of Melchisedec.

## SECTION VIII.

Shewing what is *God's work*, and what is *our own*; how *Christ saves us*, and how *we work out our own Salvation*.

## FIRST SCALE.

Containing the Weights of FREE-GRACE.

1. **T**HE hour is coming and now is, when the *Dead* shall hear the voice of the Son of God; and they that *hear shall live*, John v. 25.

1. *I am come*, that they might have *life*, and that they might have it more abundantly, John x. 10.

1. You hath he *quickened*, who were *dead* in trespasses and sin, Eph. ii. 1.

1. You, being *dead* in your sins, &c. hath he *quickened*

## SECOND SCALE.

Containing the Weights of FREE-WILL.

2. **A**WAKE, thou that sleepest, and *arise from the dead*, and *Christ shall give thee light*, Eph. v. 14.

2. Except *ye eat* the flesh of the Son of man, &c. *ye have no life* in you, John vi. 53.

2. *Ye will not come* unto me, that *ye might have life*, John v. 40.

2. Thou hast a name that thou livest, and *art dead*,

quicken'd together with him, Col. i. 13.

1. Except a man be *born again*, he cannot see the kingdom of God, John iii. 3.

1. The wind bloweth *where it listeth*, &c. so is every one that is *born of the Spirit*, John iii. 8.

1. Being *born again*, not of corruptible seed, but, &c. *by \* the word of God*: And this is the *word*, which by the gospel is *preached* unto you, 1 Pet. i. 23, 25. *Of his own will* begat he us *with the word of truth*, James i. 18.

*dead*, &c. *Strengthen* the things that remain, and are *ready to die*, Rev. iii. 1, 2.

2. Every one that *loveth*—every one that *does* righteousness, is *born of God*, 1 John iv. 7.—ii. 22.

2. *Humble yourselves* under the mighty hand of God, that he may *exalt* you.—For God *resisteth the proud*, and *giveth grace to the humble*, 1 Pet. v. 6, 7.

2. Wherefore, &c. *lay apart* all filthiness, &c. and *\* receive*, &c. the engrafted word, James i. 19, 21.—Whosoever *believeth*, &c. is *born of God* [according to his dispensation.] 1 John v. 1.—As many as *received* him, *to them*, [of his own gracious will] gave

\* How mistaken were the divines that composed the Synod of Dort, when speaking of *Regeneration* they said, without any distinction [Illam Deus in nobis sine nobis operatur] “*God works it in us without us.*” Just as if God believed in us without us! Just as if *we received* the word without *our receiving* of it. Just as if the sower and the sun produced corn without the field that bears it! What led them into this mistake was, no doubt, a commendable desire to maintain the honour of free grace. However, if by regeneration they meant the *first* communication of that fructifying, “*saving grace which has appeared to all men,*”—the *first* visit, or the *first* *implanting* of “*that light which enlightens every man that cometh into the world,*” they spoke a precious truth.—For God bestows this *free-gift* upon us, absolutely “*without us:*” Nor could we ever do what he requires of us in the scale of *free-will*, if he had not first given us a talent of grace, and if he did not continually help us to use it aright, when we have a good will.



he power to *become* the *sons* of God, even to them that *believe* on his name, John i. 12.—For ye are all the children of God *by faith* in Christ Jesus.—Faith cometh by *hearing* [which is our work.] Gal. iii. 26. Rom. x. 17.—They [the Bereans] *received* the word with all readiness of mind, and *searched* the Scriptures daily, whether those things were so; therefore many of them *believed*: [i. e. *received* the engrafted word, and by that means were born again according to the Christian dispensation.] Acts xvii. 11, 12.

1. *Christ* our *Passover* is sacrificed for us, 1 Cor. vi. 7.

1. The *Blood* of Christ *cleanseth* us from all sin, 1 John i. 7.

1. By one offering *he* hath *perfected* for ever [in atoning merits] them that are sanctified, Heb. x. 14.

1. *He* by himself *purg-ed* our sins:—Of the people there was *none* with him, Heb. i. 3. Isa. lxiii.

3. [Here the incommunicable glory of making a proper atonement for sin, is secured to our Lord.]

1. He *put away* sin, by the sacrifice of himself, Heb. ix. 26.

1. Ye are *sanctified*, &c. in the name of the Lord

2. *Purge out* the old leaven [of wickedness] that ye may be a new lump. Ibid.

2. *Cleanse* your hands, ye sinners; and *purify* your hearts, ye double-minded, James iv. 8.

2. Let us go on unto *Perfection*.—This one thing I *do*, &c. I *press* towards the mark, Heb. vi. 1. Phil. iii. 13.

2. *Ye* have *purified* your souls in *obeying* the truth.—Verily I *have* *cleansed* my heart in vain, and *washed* my hands in innocency. [The word *in vain* refers only to a temptation of David, when he saw the prosperity of the wicked.] 1 Pet. i. 22. Ps. lxxiii. 13.

2. *Put away* the evil of your doing from before mine eye. Isa. i. 16.

2. If a man *purge* himself from these he shall

Lord *Jesus*, and by the Spirit of our God, 1 Cor. vi. 11.

1. Surely, one shall say, *in* [or through] *the Lord* have I *righteousness* and strength, Isaiah xlv. 24.

1. I will make mention of *thy righteousness*, even of thine only, &c. My mouth shall shew forth *thy righteousness*, and thy salvation all the day, Ps. lxxi. 15, 16.

1. *My righteousness* is near, my salvation is gone forth, Isa. li. 5.

1. I bring near *my righteousness*, it shall not be far off; and *my salvation* shall not tarry, Isa. xlvi. 13.

1. God sent his Son *Jesus* to *bless you*, in *turning*, &c. *you* from your iniquities, Acts iii. 26.

1. Him [*Christ*] hath God exalted to *give repentance* to Israel, and *forgiveness of sins*, Acts v. 31.

1. Be it known unto you

shall be a vessel unto honour, *sanctified* and meet for the master's use, 2 Tim. ii. 21.

2. In every nation he that *worketh righteousness* is accepted of him, Acts x. 35.

2. *Then* [when thou dealest thy bread to the hungry, bringest the poor to thy house, &c.] *Then* shall *thy righteousness* go before thee, and the glory of the Lord shall be thy re-reward, Isa. lviii. 8.

2. Whosoever *does not righteousness* is not of God, 1 John iii. 10.

2. The Lord rewarded me [David] according to *my righteousness*, according to the *cleanness of my hands*, 2 Sam. xxii. 21.

2. I *thought* on my ways, and *turned my feet* into thy testimonies. I *made haste*, and *delayed not to keep thy commandments*, Ps. cxix. 59, 60.

2. *Repent ye* therefore, and *be converted*, that *your sins* may be *blotted out*, Acts iii. 19.

2. *Arise*: Why tarriest



you, that through this man [*Christ*] is preached unto you the *forgiveness of sins*, Acts xxxi. 38.

1. Not by *works of righteousness*, which we have done; but of his mercy he saved us, Tit. iii. 5.

1. And this is the name whereby he shall be called, The Lord *our Righteousness*, Jer. xxiii. 6.

1. Them that have obtained like precious faith with us, thro' *the righteousness of God*, and our Saviour Jesus Christ, 2 Peter i. 1.

1. *Christ* is made unto us of God, &c. *righteousness*, 1 Cor. i. 30.

1. Even for mine own sake *will I do it*, Isaiah xlvi. 11.

1. No man can say that Jesus is the Lord, but *by the Holy Ghost*;—the Spirit of faith, 1 Cor. xii. 3. 2 Cor. iv. 13.

1. I will put my *Spirit* within you, Ez. xxxvi. 27.—I will pour out my Spirit upon all flesh, Acts ii. 17.

est thou? *Wash away thy sins*: calling upon the name of the Lord, Acts xxii. 16.

2. Except *your righteousness* exceeds the righteousness of the scribes, ye shall *in no case* enter into the kingdom of heaven; Matt. v. 20.

2. He that *does righteousness* is righteous, even as he [*Christ*] is righteous, 1 John iii. 7.

2. Though Noah, Daniel, and Job were in it, [the place about to be destroyed] they should *deliver but their own souls by their righteousness*, Ez. xiv. 14.

2. The *righteousness* of the *righteous* shall be upon him, Ez. xviii. 20.

2. I *will* for this be *enquired of*, &c. to *do it for them*, Ez. xxxvi. 37.

2. Your heavenly Father will give his *Holy Spirit* to them that *ask* him:—To them that *obey* him, Luke xi. 13. Acts v. 32.

2. Repent and be baptized, &c. [or, stand to your baptismal vow] and ye shall receive the gift of *the Holy Ghost*, Acts ii. 38.

1. Hear me, O Lord, that this people may know, &c. that *thou hast turned their heart back again*, 1 Kings xviii. 37.

1. A *new heart* will I give you, &c. I will take away the stony heart, &c. and I will give you an heart of flesh, Ez. xxxvi. 26.

1. The *preparation* of the heart in man is from the Lord.—Thou wilt *prepare* their heart [the heart of the humble], Prov. xvi. 1. Ps. x. 17.

1. The Lord will give *grace* and glory, Psalm. lxxxiv. 11.

1. Exceeding great and precious *promises* are given us; that by these you might be partakers of the divine nature, 2 Pet. i. 4.

1. Come, for all things are now *ready*, Luke xiv. 17.

1. *The Lord will wait* to be gracious, Isa. xxx. 18.

1. Be not dismayed, for I am *thy God*: I will strengthen thee, Isa. xli. 10.

2. Take with you words, and *turn* to the Lord.—*Turn ye* even to me with all your heart, Hos. xiv. 2. Joel ii. 12.

2. *Harden not* your heart:—*Rend* your heart:—*Make* you a new heart, for why will ye die? Ps. xcv. 8. Joel ii. 13. Ez. xviii. 31.

2. Nevertheless there are good things found in thee, in that, &c. *thou hast prepared thine heart* to seek God, 2 Chron. xix. 3.

2. No good thing will he withhold from them that *walk* uprightly. Ib.

2. Having therefore *these promises*, let us *cleanse* ourselves from all *filthiness* of the flesh and spirit, 2 Cor. vii. 1.

2. The Lamb's wife hath *made herself ready*.—Be ye also *ready*, Rev. xix. 7. Mat. xxiv. 44.

2. *Wait on the Lord*, &c. Wait, I say, on the Lord, Ps. xxvii. 14.

2. David *encouraged himself* in his God, 1 Sam. xxx. 6.—They that *wait* on the Lord shall *renew their strength*, Isa. xl. 31.

1. Yea, *I will uphold thee with the right hand of my righteousness*, Isa. xli. 10.

1. *I will sprinkle clean water upon you, and ye shall be clean: From all your filthiness, and from all your idols will I cleanse you*, Ez. xxxvi. 25.

1. I the Lord do *keep it* [the spiritual vineyard]; lest any hurt it, I will *keep it* night and day, Isa. xxvii. 3.

1. I will *give them a heart of flesh*, that they may *walk in my statutes*, Ez. xi. 20.

1. David my servant shall be king over them; and, &c. they shall *walk in my judgments*, Ez. xxxvii. 24.

2. Cursed is the man that *maketh flesh his arm*. Jer. xvii. 5.—*Cast thy burden upon the Lord*, and he will sustain thee, Ps. lv. 22.

2. *Wash ye*, make you clean, Isa. i. 16.—O Jerusalem, *wash thy heart* from wickedness, that thou mayest be saved, Jer. iv 14.

2. *Keep thyself pure*, 1 Tim. v. 22.—*Keep thy heart* with all diligence, for out of it are the issues of life, Prov. iv. 23.

2. What does the Lord require of *thee*, but, &c. to *walk humbly with thy God*? Micah vi. 8. And Enoch \* *set himself to walk with God*, Gen. v. 24.

2. He that saith he abideth in him [God manifest in the flesh] *ought himself also so to walk*, even as he walked, 1 John ii. 6.

f For

2 And

\* The word in the original is in the conjugation *Hithphael*, which signifies, *to cause one's self to do a thing*: our translation does not do it justice. Nor can Zelotes reasonably object to the meaning of the word used by Moses, unless he can prove, that Enoch had no hand, and no foot, in *his walking with God*; and that God *dragged* him as if he had been a *passive cart*, or a *recoiling cannon*. However I readily grant, that Enoch did not set himself to walk with God without the help of that saving grace, which has appeared to all men, and which so many receive in vain.



1. For we are his workmanship, *created in Christ Jesus* unto good works, which God [by his word of command, by providential occurrences, and by secret intimations of his will, *προνομιᾶσθι*] hath before prepared, that we should *walk in them*, Eph. 11. 10.

1. God hath *saved* us, and called us with an *holy calling*: not according to our works, but according to his own purpose and *grace*, which was *given us in Christ* before the world began, 2 Tim. i. 9.

1. I will give them a heart to *know* me, that I am the Lord, Jer. xxiv. 7.

1. I will *put my fear* in their hearts, Jer. xxxii. 40.

1. The Lord thy God will *circumcise thine heart*, Deut. xxx. vi.

1. I will *put my law* in their inward parts, and write it in their hearts, Jer. xxxi. 33.

2. And as many as *walk* according to this rule, peace be on them and mercy, Gal. vi. 16.—That they might *see their hope* in God, &c. and not be as their fathers, a *stubborn* generation, &c. that *set not their heart aright*, &c. and *refused to walk* in his law: But as for me, I will *walk* in mine integrity, Ps. lxxviii. 7. 10.—xxvi. 11.

2. The grace of God, that bringeth *Salvation*, hath appeared unto all men, teaching us, that *we should live* soberly, &c.—Give *deligence* to make your *calling* sure.—How shall we escape, if we *neglect* so great *salvation*? Titus ii. 11, 12. 2 Pet. i. 10: Heb. ii. 3.

2. Then shall we *know*, if we *follow* on to know the Lord, Hosea vi. 3.

2. They shall not find me, &c. for that they did not *chuse the fear of the Lord*, Prov. i. 29.

2. *Circumcise* therefore the foreskin of *your heart*, Deut. x. 16.

2. Let every man *be swift to hear*, &c. *Receive with meekness* the engrafted *word*, which is able

1. We *love* him, *because* he first loved us, 1 John iv. 19.

1. By *grace* ye are *saved*, thro' *faith*: and that not of yourselves: it is the *gift* of God, Eph. ii. 8.—It is of *faith*, that it might be by *grace*, Rom. iv. 16.

1. Not *for thy righteousness*, &c. dost thou go and *possess their land*, Deut. ix. 5.

1. Not of *works*, lest any man should boast, Eph. ii. 9.

1. Thou hast hid those things from the *wise and prudent* [in their own eyes] and revealed them unto *babes*, Luke x. 21.

able to *save* your souls, James i. 19, 21.—Thy word *have I hid* in my heart, Ps. cxix. 11.

2. The father *loveth* you, *because ye* have believed, John xvi. 27.

2. *Believe*, &c. and thou shalt be *saved*, Acts xvi. 31.—Receive not the *grace* of God *in vain*, 2 Cor. vi. 1.—*Looking diligently* lest any man fail of [or be wanting to] the *grace* of God, Heb. xii. 15.

2. *Inherit the Kingdom*, &c. for I was hungry, and *ye gave me meat*, &c. Matt. xxv. 34.

2. Charge them, &c. to *do good*, &c. that they may lay hold on *eternal life*, 1 Tim. vi. 17, &c.

2. Who is *wise*, and he shall understand these things? *prudent* and he shall know them? Hos. xiv. 9.—None of the *wicked* shall understand; but the *wise* shall understand, Dan. xii. 10.

If I am not mistaken, the balance of the preceding Scripture shows, that Pharisaism and Antinomianism are equally unscriptural: the harmonious opposition of those passages evincing; 1. That our Free-will is *subordinately* a worker with God's Free-grace in every thing but a *proper atonement* for sin, and the *first implanting* of the light, which enlightens every man that comes into the world: Such an

*atonement*

atonement having been fully completed by *Christ's Blood*, and such an *implanting* being entirely performed by his *Spirit*: 2. That Honestus is most dreadfully mistaken, when he makes next to nothing, of *free-grace* and her works: 3. That Zelotes obtrudes a most dangerous paradox upon the simple, when he preaches *finished* salvation in the Crispian sense of the word. And 4. That St. Paul speaks as the oracles of God, when he says, "*God worketh in you, &c. Therefore work ye out your own salvation.*"

## SECTION IX.

Displaying the most wonderful work of *Free-grace*, the *general* Redemption of the *lost World* of the *ungodly* by Jesus Christ: And the most astonishing work of *Free-will*, the *obstinate* neglect of that Redemption by those who do despite to the Spirit of Grace.

**H**ONESTUS has such high thoughts of his uprightness and good works, that he sometimes doubts if he is a lost sinner by name, and if the virtue of Christ's blood is absolutely necessary to *his* justification. And the mind of Zelotes is so full of absolute election and reprobating partiality, that he thinks, the sacrifice of Christ was confined to the little part of mankind, which he calls, "The church, the pleasant children, Israel, Jacob, Ephraim, God's people, the elect, the little flock, &c." Those happy souls, if you believe him, are loved with an everlasting love, and all the rest of mankind are hated with an everlasting hatred. Christ never bled, never died for *these*. God *purposely* let them fall in the first Adam, and *absolutely* denied them all an interest in Christ the second Adam, that they might *necessarily* be wicked, and *infallibly* be damned, "to illustrate his glory by their destruction."

To rectify these mistakes;—to show Honestus, that *all Men* without exception are *so wicked* by nature, as to stand in need of Christ's atoning blood; and

and to convince Zelotes, that Christ was *so good* as to shed it for *all Men* without exception; I throw into my Scales *some* of the weights stamped with GENERAL REDEMPTION: I say *some*, because others have already been produced in the third Section.

How all Men are *temporally* redeemed by Christ's BLOOD.

The WEIGHTS of FREE-GRACE.

NOTE. General Redemption by *price* and *free-grace*, CANNOT fail, because it is entirely the work of Christ, who does all things well.

1. We see Jesus, who was made a little lower than the angels [i. e. was made man] for the suffering of death, &c. that he, *by the grace of God*, should taste *death for every man*, Heb. ii. 9.

1. When we were yet without strength, Christ *died for the ungodly*, Rom. v. 6.—The Son of man is come to *save that which is lost*, Luke xix. 10.—Behold the Lamb of God, that taketh away the sin of *the world*, John

Why SOME Men are not *eternally* redeemed by Christ's SPIRIT.

The WEIGHTS of FREE-WILL.

NOTE. General Redemption by *power* and *free-will*, CAN and DOES fail, because many refuse to the last, subordinately to work out their own salvation.

2. As I *live*, saith the Lord God, I have no pleasure in the death of the wicked; but that the *wicked turn* from his way and *live*:—*Turn ye, turn ye*, from your evil ways; for why *will ye die*, O house of Israel? Ezek. xviii. 23.—xxxiii. 11.

2. And now, &c. judge I pray you, betwixt me and my vineyard. *What could* have been done *more* to my vineyard, that I have not done in it? Wherefore, when I *looked* that it *should bring forth grapes*,

John i. 29.—God so loved *the world*, that he gave his only begotten Son, &c. that *the world* thro' him *might be saved* [upon gospel terms,] John iii. 16, 17.—This is indeed the Christ, the *Saviour of the World*, John iv. 42.—We have seen, and do testify, that the Father sent the Son to be the *Saviour of the World*, 1 John iv. 14.—Behold I bring you *good tidings* of great joy, which shall be *to all people*; for unto you *is born, &c. a Saviour*, who is Christ the Lord, Luke ii. 10, 11.

1. Christ is our peace, who hath made *both* [Jews and Gentiles] one, &c. that he might [on his part] reconcile *both* unto God by the Cross, Eph. ii. 14, 16. [Now Jews and Gentiles are equivalent to *the world*.]—God was in Christ reconciling *the world*, unto himself, not imputing their trespasses unto them [when they believe.] 1 Cor. v. 10.

1. It pleased the *Father*, &c. having made *peace* by the blood of his cross, by him to reconcile *all things* unto himself;

grapes, *brought it forth* wild grapes. And now I will, &c. lay it waste, &c. I will also command the clouds that they rain no rain upon it. For the *vineyard of the Lord* is the house of Israel, and the men of Judah are his *pleasant plant*: And he *looked for judgment*, but behold oppression; for righteousness, but behold a cry, Isa. v. 3, 7.—they have *turned unto me the back*, and not the face; tho' I taught them rising early, Jer. xxxii. 33.

2. And now, *because ye have done all these works*, saith the Lord, and I spake unto you rising up early and speaking, but *ye heard not*, and I called you, but *ye answered not*; therefore, &c. I will cast you out of my sight, &c. *therefore pray not for this people*, &c. for *I will not hear thee*, Jer. vii. 13, 15, 16.

2. *Wilt thou not from this time cry unto me, my Father, &c.?* Hast thou seen that, which backsliding Israel hath done?

self; by him, I say, whether they be *things in earth*, or things in heaven. And you, &c. hath he reconciled, &c. thro' death, to present you holy, &c. *if ye* continue in the faith, &c. and be not moved away from the hope of *the Gospel*, &c. which is *preached to every creature*, that is under heaven, Col. i. 19.—23.

1. We trust in the living God, who is the *Saviour of all men*, especially of those that believe: [Because such obediently submit to the terms of **ETERNAL** Salvation: For **INITIAL** Salvation depends on no terms on our part.] 1 Tim. iv. 10.

1. The *philanthropy* [or kindness] of God our *Saviour* towards *man* appeared, Tit. iii. 4.—The bread of God giveth *life* unto the *world*:—The bread that I will give is my flesh, which I give for the *life of the world*. John vi. 33, 51.

done? &c. And I said, after she had done all these things, *Turn thou* unto me; [*Return unto me, for I have redeemed thee*, Isa. xlv. 72,] but *she returned not*: and, &c. when for *all the causes*, whereby backsliding Israel committed adultery, I had *put her away*, and given her a *bill of divorce*, yet her treacherous sister Judah feared not, but went and *played the harlot also*, Jer. iii. 7, 8.

2. *If thou wilt receive* my word, &c. so that thou *incline thine ear* to wisdom, and *apply thine heart* to understanding, &c. then shalt thou understand the fear of the Lord; and *find* the knowledge of God, Prov. ii. 1, &c.

2. As the girdle cleaveth to the loins of a man; so have I *caused to cleave to me* the whole house of Israel, saith the Lord; that they might be *unto me for a people*, &c. but *they would not hear*. Therefore, &c. I will not pity, nor spare, nor have mercy, but *destroy* them, Jer. xiii. 11, 12, 14.

1. Jesus said, I am the Light of *the world*.—I came, &c. to *save the world*, John viii. 12.—xii. 47.—That *the world may believe*, thou hast sent me, John xvii. 21.—This is a faithful saying, and worthy of all acceptation, [or, *of all men to be received*] that Christ came into the world to save *sinner*s,\* of whom I am *chief*, 1 Tim. i. 15.

1. I exhort that first of all, supplications, &c. and giving of thanks, be made for *all men*, &c. for *this is good and acceptable* [not in the sight of Zelotes, but] in the sight of *God our Saviour*, who will have *all men to be saved*, and come to the *knowledge of the truth*. For there is, &c. one mediator between God and *men*, the *Man Christ* who gave himself a *ransom for all*, &c. I will there-

2. This is the condemnation, that *light is come into the world*, and men loved darkness rather than light *because* their deeds were evil. For every one that [actually] *does evil*, hateth the light, neither cometh to the light, *lest* his deeds should be re-proved. But he that *does truth*, cometh to the light, John iii. 19, &c.

2. Jeshurun, [i. e. The righteous] waxed fat and kicked, &c. He forsook God, &c. and lightly esteemed the rock of his salvation, &c. They sacrificed to devils, &c. And when the Lord saw it he abhorred them, *because* of the provoking of his sons and daughters. And he said, I will hide my face from them, &c. for a fire is kindled in mine anger, and shall burn to the lowest hell, &c.

\* If Christ came to save sinners, yea, the *chief* of sinners, did his goodness, impartiality, equity, truth, and holiness, permit him *unconditionally* to reprobate any sinner *less* than the *chief*? And if he came to save sinners, the *chief* not excepted, why does Zelotes *except* ALL that die in unbelief? If they do not believe, and do their part as *redeemed* souls; is it right to infer, that Christ did not die for them and do his part as the Redeemer or *Saviour of all men*? Especially since the Scriptures testify, that *eternal* salvation is suspended on *our* works of faith; and that the reprobates perish, because they deny in works the Lord that *bought* them?

therefore, that *men* pray *every where*, &c. without doubting, 1 Tim. ii. 1, &c.

1. Mine eyes have seen [Christ] thy *salvation*, which thou hast prepared before the face of *all people*, a light to lighten the *Gentiles*, and the glory of thy people, *Israel*, [i. e. the Jews,] Luke ii. 30. &c.—It is a light thing, that thou shouldst be my servant, to raise up the tribes of Jacob [i. e. the Jews] &c. I will also give thee for a light to the *Gentiles*, that thou mayest be my *salvation* unto the *end of the world*, Isa. xlix. 6.—God, &c. preached before the gospel to Abraham, saying, In thee [i. e. in thy seed,] shall *all nations* [yea] *all families of the earth* be blessed, Gal. iii. 8. 16. Gen. xii. 3..

1. In him [the Word made flesh] was life, and the life was the light of *men*; and the light shineth [even] in the darkness, &c. [that] comprehended

&c. I will spend mine arrows upon them, Deut. xxxii. 23.

2. Because I have called, and *ye refused*, I have stretched out my hand and *no man regarded*; but ye have *set at nought* all my counsel, and *would none* of my reproof: I also will mock when your destruction cometh as a whirlwind. Then shall they call upon me, but I will not answer. &c. for that they *hated* knowledge, and *did not chuse* the fear of the Lord, &c. Prov. i. 24, &c.—If ye walk contrary to me, &c. I will bring seven times *more* plagues upon you, &c. And if ye *will not* be reformed by these things, I will punish you *yet* seven times, &c. And if ye *will not* for all this hearken to me, &c. I will cast down your carcasses upon the carcase of your idols, &c. and my soul shall *abhor* you, Lev. xxvi. 21.—30.

2. Every branch *in me* that beareth not fruit [during the day of salvation] he taketh away, &c. and it is *withered*, and men gather them, and cast



hended it not.—John came for a witness, to bear witness of the light, that *all men* through it [*δι' αὐτῆς φωτός*] might believe, &c. That was the true light, which lighteth *every man* that cometh into the world, John i. 4, &c.

cast them into the fire, and they are burned, John xv. 2.—6.—Ye shall bow down to the slaughter, *because* when I called, ye did *not answer*, Isa. lxv. 12.

From the preceding Scriptures it appears, that, as in a vine some branches are nearer the root than others; so among mankind some men have a stronger, and more immediate union with Christ than others: but so long as their day of salvation lasts, all men have some interest in him; there being as many ways of being in Christ, as there are dispensations of gospel-grace. That infants are interested in him, seems evident from Rom. v. 18, and Mark x. 14. And that Cornelius, for example, was in Christ as a *just heathen*, before he was in him as a *Jewish proselyte*, much more before he was in him as a *christian believer*, is not less evident from Matt. xxv. 29. Ps. l. 23. Luke xvi. 10, 11. But when the expression “being in Christ,” is taken in its most confined sense, as it is in some of the epistles, it means a being so fully acquainted with, and so intimately united to Christ, as to enjoy the privileges peculiar to the Christian dispensation, like Cornelius, when he had believed the gospel of Christ, and was baptized with the Holy Ghost. To say, that he was in every respect without Christ before, is to strike a blow at the root: it is to suppose, that a man can be accepted *out of* the Beloved; work righteousness *without* Christ's assistance, and bring forth fruits meet for repentance, in a state of *total separation* from the Vine. Thus it is however, that the solifidianism of Zelotes meets with the pharisaism of Honestus.



1. *All men* should honour the Son, [by believing on him] John v. 23.—I will draw *all men* to me, John xii. 32.—The free-gift came upon *all men*, Rom. v. xviii.—The saving grace of God hath appeared unto *all men*, Tit. ii. 11.—God giveth to *all men* liberally and upbraideth not, James i. 5.—The Lord is good to *all* [or loving to *every man*] and his tender mercies are over *all his works*, Ps. cxlv. 9.—If one *died for all*, then were *all* dead—He *died for all*, that they which live, should, &c. live to him, who died for them, 2 Cor. v. 14, 15.

1. He is despised and rejected of *men*, &c. We [men] esteemed him not, &c. Surely he was wounded for *our* transgressions, &c. and with his stripes, *we* are [initially, and his seed, persevering believers, completely] healed. *All we* [men] like sheep have gone astray: *We have turned every one to his own way*, and the Lord hath laid on him the iniquity of us *all*, &c. He poured out his soul unto *death*, &c. he bore the sin [יָרָם] of the multitudes,

2. I have purged thee [I have done the part of a *Saviour*] and thou wast not purged: [thou hast not done the part of a *penitent sinner*.] Ezek. xxiv. 13.—Behold, I stand at the door and knock; if *any man* hear my voice, and *open* the door [by the obedience of faith] I will come in to him, and sup with him, and he with me, Rev. iii. 20.

—If one *died for all*, then were *all* dead—He *died for all*, that they which live, should, &c. live to him, who died for them, 2 Cor. v. 14, 15.

2. Of a truth I perceive that God is *no respecter* of persons, Acts x. 34.—If ye have respect to persons, ye commit *sin*, James ii. 9. It is written, *Be ye holy*, for *I am holy*. And if ye call on the Father, who, *without respect of persons*, judgeth according to *every man's work*, pass the time of your sojourning here in *fear*; forasmuch as ye know, that ye *were redeemed*, &c. with the precious *Blood of Christ*, 1 Pet. i. 17, 18. [How different is

*tudes,\** and made intercession for *the transgressors*, Isa. liii. 3, 4, 5, 6, 12.—If *any man* sin, we have *an advocate* with the Father, Jesus Christ *the righteous*: and he *is the propitiation* for our sins: and not for our's *only*, but *also* for the sins of the *whole world*, 1 John ii. 1, 2.

is this gospel from the gospel of the day! And, if to *elect* and to *reprobate* is to *judge*, that myriads of unborn people shall be eternally *loved* or *hated*, without *any respect to their tempers and actions*; what can we say of doctrines, which fix upon God the spot, that Solomon describes in the following works? “It

is *not good* to have *respect of persons* in judgment. He that says to the wicked, Thou art righteous, [or he that says to what *is not*, thou art wicked, and I unconditionally appoint thee for eternal destruction] him shall the people curse: nations shall abhor him.” Prov. xxix. 23, 24.

GENERAL REDEMPTION and FREE-GRACE are the gracious spring whence flow the GENERAL, SINCERE and RATIONAL missions, gospel calls, commands, exhortations and expostulations which follow.

1. *God hath reconciled us to himself by Jesus Christ,*

Through the LIBERTY of our WILL, we may improve or NEGLECT so great redemption; we may make, or REFUSE to make our SINCERE election and RATIONAL calling sure: as appears from the following Scriptures.

2. *We pray you in Christ's stead, be ye reconciled*

\* The first signification of the Hebrew word (רַב) is *a multitude*; and as Isaiah uses it in the plural number, I hope, Zelotes, will not think, that I take an undue liberty, when I render it, *the multitudes*: namely, the multitudes of *transgressors* mentioned in the same verse; or the multitudes of *men*, that have turned every one to his own way. See verses 3, 6.

Christ, 2 Cor. v. 18.

1. Him [*Christ*] God hath exalted to give repentance to *Israel*—[and] to the Gentiles, i. e. to all mankind, who are made up of Jews and Gentiles.] Acts v. 31.—xi. 18. [Hence it is that] God now commandeth all men, every where to repent; because he will judge the world in righteousness, Acts xvii. 30. 31.

1. Thou [*Paul*] shalt be his [*Christ's*] witness unto all men.—To make all men see what is the fellowship of the mystery [of redeeming and sanctifying love.] Acts xxii. 15.—Eph. iii. 9.

1. Look unto me, and be ye saved, all the ends of the earth, Isa. xlv. 22.—Come unto me, all ye that travel [with sin] and are heavy laden [with troubles,] and I will give you rest, Matt. xi. 28.

1. Jesus spake unto them, saying: All power is given unto me in heaven, and in earth: go ye therefore, and teach [proselyte] all nations; baptizing

conciled to God, 2 Cor. v. 20.

2. And they all with one consent began to make excuse, &c. I have married a wife, and therefore I cannot come, &c. Then the master of the house being angry, said, &c. None of those men, who were bidden [or called, and refused to make their calling and election sure,] shall taste of my supper, Luke xiv. 18. &c.

2. How long, ye simple ones, will ye love simplicity? and the scorners delight in scorning? and fools hate knowledge? Turn you at my reproof: Behold, I will pour out my Spirit unto you, Prov. i. 22, 23.

2. I am the Lord, thy God, &c. open thy mouth wide, and I will fill it. But my people would not hearken to my voice, and *Israel* would none of me, Ps. lxxxix. 10, 11.

2. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: Therefore chuse life,

baptizing *them* in the name of the Father, and of the *Son*, and of the *Holy Ghost*. A sure proof this, that the *Son* has redeemed *all nations*, and purchased for *them* the influences of the *Holy Ghost*, Matt. xxviii. 18, 19.

1. Go unto *all the world*, and preach the gospel to *every creature*, &c. and they went forth preaching *every where*, Mark xvi. 15, 20.—

*Whosoever will*, let him take of the water of *life freely*, Rev. xxii. 17.—

The Lord is *not willing* that *any* should perish, but that *all* should come to repentance, 2 Pet. iii.

9.

1. *Come now* [ye rulers of Sodom, ye people of Gomorrah] and *let us reason* together, saith the Lord: Though your sins be as scarlet, they shall be as *white as snow*, &c. Ye shall eat the *good* of the land, Isa. i. 10, 19.

1. Ho, *every one* that thirsteth [for life and happiness] come ye to the waters, and he that *hath no money*; come ye, buy wine and milk, without money and without price,

*life*, that thou mayest *live*, Deut. xxx. 19.—

Mary hath *chosen* the good part, Luke x. 42.—

*Chuse* you this day whom ye will serve, &c. but as for me, and my house, [we have made our *choice*] *we will serve* the Lord, Josh. xxiv. 15.

2. He that *rejecteth me*, &c. hath one that *judgeth* him: The word [of the gospel] that I have spoken, *the same shall judge* him in the last day, John xii. 48.—

*We will not* have this man to reign over us.—Those, &c. who *would not* that I should reign over them, slay them before me, Luke xix. 14, 27.

2. *If ye be willing* and obedient, &c. But *if ye refuse* and rebel, ye shall be *devoured* with the sword: for the mouth of the Lord hath spoken it, ver. 19, 20.

2. Thus spake the Lord of hosts, &c. But *they refused* to hearken, and *pulled away the shoulder*, and *stopped* their ears, that they should not hear. Yea, *they made* their heart

price, &c. *Incline* \* your ear, &c. *hear* and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David, &c. *Seek* ye the Lord, while he may be found; and call upon him while he is near. Let the wicked forsake his way, &c. and return unto the Lord; &c. for he will abundantly pardon, Isa. lv. 1,—7.

1. Wisdom standeth in the top of high places: She crieth at the gates, at the entry of the city, &c. Unto you, O men, I call, and my voice is to the sons of men, &c. Hear, for I will speak excellent things, &c. Receive my instruction rather than choice gold, &c.—Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light, Prov. viii. 2, &c. Matt. xi. 29, 30.

1. All the people, [of bloody, devoted Jerusalem] ran together unto them [Peter and John:]  
And

as an adamant stone, lest they should hear the law, and the words, which the Lord of Hosts hath sent in his Spirit; &c. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of Hosts, Zech. vii. 8, 13.

2. I also will chuse their delusions, &c. because when I called, none did answer; when I spake they did not hear; but they did evil before mine eyes, and chose that, in which I delighted not, Isa. lxvi. 4.

2. The Jews were filled with envy, and spake against those things which were spoken by Paul;

\* Zelotes represents the sure mercies of David, and the everlasting covenant, as absolutely unconditional. But I appeal to Candidus: Does not this passage mention four requisites on our part? Inclining our ear:—Hearing:—Seeking the Lord:—And forsaking our wicked way?—And do we not accordingly find, Acts xiii. 34. that many of those, to whom St. Paul offered those sure mercies, missed them by contradicting, instead of inclining their ear?

And when Peter saw it, he answered, Ye [*all the people*] are the children of the covenant, which God made, saying to Abraham, "And in thy seed shall *all the kindreds of the earth* be blessed." Unto you [*all the people*] first [as being Jews] God, &c. sent his Son Jesus to *bless you* [*all the people*] by turning away *every one of you* from his iniquities, Acts iii. 9, 11, 12, 25, 26.

1. To whom [*the Gentiles*] I send thee, to open *their* eyes, and to turn *them* from darkness to light, and from the power of Satan unto God: *that they may receive forgiveness* of sins, and *inheritance* among them who are sanctified by *faith* that is in me, Acts xxvi. 17, 18.

1. Behold, *now* is the *accepted time*; behold, *now* is the *day of salvation*, 2 Cor. vi. 2.—Wherefore, beloved, account that the *long-suffering* of the Lord is *salvation*; even as our be-  
loved

Paul; contradicting and blaspheming. Then Paul waxed bold, and said, It was *necessary* that the word of God [the Gospel of Christ] should *first* have been spoken to you: but, seeing *ye put it from you*, and *judge yourselves unworthy of eternal life*, lo we turn to the Gentiles: For so hath the Lord commanded, Acts 45, 46.—[*Query*. Why was it *necessary*, that the gospel should *first* be spoken to the Jews, if God had eternally fixed, that there should be *no gospel*,—no Saviour for *them*?

2. Them that *perish* because they *received not* the love of the truth, that they might be *saved*. And *for this cause* God shall send them strong delusions, &c. that they all might be damned, who *believed not* the truth, but *had pleasure* in unrighteousness, 2 Thess. ii. 10. &c.

2. O Jerusalem, &c. how often *would* I have gathered together thy children [among whom were the chief priests, scribes, and pharisees] as a hen doth gather her brood under her wings, and

loved brother Paul also hath written to you [in the next passages] 2 Pet. ii. 9, 15.—Despisest thou the *riches of God's goodness*, and forbearance and *long-suffering*; not knowing, that the *goodness of God* leadeth thee to repentance [and of consequence to eternal salvation?] Rom. ii. 4.

of his hand. To-day, if *ye will* hear his voice, *harden not* your hearts, as in the provocation, &c. when your fathers saw my works. Forty years long was I grieved with that generation and said, It is a people that *do err* in their hearts, &c. To whom I swear in *my wrath*, that they *should not* enter into *my rest*, Ps. xlv. 7, &c.

This is one of the *clouds* of scripture-witnesses, which we produce in favour of redeeming *free-grace*, and electing *free-will*. To some people this cloud appears so big with evidence, and so luminous, that they think Honestus and Zelotes, with all the admirers of Socinus and Calvin, can never raise dust enough to involve it in darkness, at least before those, who have not yet permitted prejudice to put out both their eyes. It is worth notice, that Honestus has *not one* scripture to prove, that any man can be saved *without* the Redeemer's atonement. On the contrary, we read, that there is salvation *in no other*; that there is *no other name*, or person, *whereby* we must be saved; and that *no man* cometh to the Father but *by Him*—the Light of the world, and the Light of men. And it is as remarkable, that although the peculiar gospel of Zelotes is founded upon the doctrine of a *partial* atonement, there is not in all the Bible *one* passage, that represents *the world* as being made up of the elect *only*; not *one* text, which asserts that Christ made an atonement for one part

and *ye would not?* Luke xiii. 24.—Thus saith the Lord of hosts: Behold, I will bring upon this city, &c. all the evil that I have pronounced against it; *because they have hardened their necks, that they might not* hear my words, Jer. xix. 15.—The Lord is *our* God and we are the people of *his* pasture and the *sheep*



of the world *exclusively* of the other:—No, nor one word which, being candidly understood according to the context, cuts off either man, woman, or child, from the benefit of Christ's redemption; at least so long as the day of grace and initial salvation lasteth. Nay, the very reverse is directly or indirectly asserted: For our Lord threatened his very *apostles* with a *hell*, "where the worm dieth not, and the fire is not quenched, if they did not pluck out the offending eye. St. Peter speaks of those, who bring *swift destruction* upon themselves by *denying the Lord that bought them*: And St. Paul mentions the *destruction* of a *brother* for whom *Christ died*; yea, and the *much sorer* punishment of him, who hath trodden under foot the Son of God, hath counted the *blood* of the covenant, *wherewith he was sanctified* [and consequently redeemed] an unholy thing, and hath done despite to the Spirit of grace, by which spirit he, and other apostates, were once enlightened, and had tasted the heavenly gift, the good word of God, and the powers of the world to come, Heb. x. 29.—vi. 4.

Hence it appears, that of all the unscriptural doctrines, which prejudiced divines have imposed upon the simple, none is more directly contrary to Scripture, than the doctrine of Christ's *particular* atonement. An Arian can produce, "My Father is greater than I;" and a Papist, "This is my body," in support of their error; but a Calvinist cannot produce one word, which excludes even Cain and Judas, from the temporary interest in Christ's atonement, whereby they had the day of initial salvation, which they once enjoyed and abused.

The tide of scripture-evidence in favour of *general* redemption is so strong, that at times it carries away both Augustin and Calvin, notwithstanding their *particular* resistance. The former says, "Ægrotat humanum genus, non morbis corporis, sed peccatis. Jacet toto orbe terrarum ab oriente usque ad occidentem grandis ægrotus Ad sanandum grandem

grandem ægrotum descendit omnipotus Medicus." *Aug. de verbis Domini, Serm. 59.*—"Mankind is sick, not with bodily diseases, but with sins. The huge patient lies all the world over, stretched from East to West. To heal the huge patient the omnipotent Physician descends from heaven."—As for Calvin, in a happy moment he does not scruple to say: "*Se toti mundo propitium ostendit, cum sine exceptione omnes ad Christi fidem vocat, quæ nihil aliud est quam ingressus in vitam.*" *Calvin in Joh. iii. 15, 16.*—"God shows himself propitious to all the world, when he without exception, invites all men to believe in Christ; faith being the entrance into life."—Agreeably to this, when he comments upon these words of St. Paul, "There is one Mediator between God and men, the man Christ," he says with great truth: "*Cum itaque commune mortis suæ beneficium omnibus esse velit, injuriam illi faciunt, qui opinione sua quempiam arcent a spe salutis.*" *Calv. in 1 Tim. ii. 5.*—"Since therefore Christ is willing, that the benefit of his death should be common to all men, they do him an injury, who, by their opinion, debar any one from the hope of salvation."—If Calvin himself being judge, "they do Christ an injury, who by their opinion debar any one from the hope of salvation," how multiplied an injury does Zelotes do to the Redeemer, by his opinion of particular redemption; an opinion this, which effectually debars all the unredeemed from the least well-grounded hope of ever escaping the damnation of hell; be their endeavours after salvation ever so strong and ever so many.

As I set my seal with fuller confidence to the doctrine of our Lord's divine carriage upon the cross, when I hear the centurion, who headed his executioners, cry out, "Truly this was the Son of God;" so I embrace the doctrine of General Redemption with a fuller persuasion of its truth, when I hear Calvin himself say, "Forasmuch as the upshot of a happy life consists in the knowledge of God, lest the door of happiness should be shut against any man,  
God



God has not only implanted in the minds of men, that which we call *the seed of religion*; but he has likewise so manifested himself in all the fabric of the world, and presents himself daily to them in so plain a manner, that they cannot open their eyes, but they must needs discover him." His own words are: "Quia ultimus beatæ vitæ fines in Dei cognitione positus est, ne cui præclusus esset ad felicitatem aditus, non solum hominum mentibus indit illud, quod dicimus *religionis semen*; sed ita se patefecit in toto mundi opificio, ac se quotidie palam offert, ut aperire oculos nequeant, quin eum aspicere cognatur." *Inst. lib. i. cap. 5. sect. 1.*—Happy would it have been for us, if Calvin the *Calvinist*, had been of *one* mind with Calvin the *Reformer*.—Had this been the case, he would never have encouraged those who are called by his name to despise the *seed of religion* which God has implanted in the minds of men, lest the door of happiness should be shut against *any one*: Nor would he inconsistently have taught his admirers to do Christ, and desponding souls, that very "*injury*," against which he justly bears his testimony in one of the preceding quotations.

Although Zelotes has a peculiar veneration for Austin and Calvin, yet when they speak of redemption as the oracles of God, he begs leave to dissent from them both. To maintain therefore even against them, his favourite doctrine of *absolute* election and preterition, he advances some objections, three or four of which deserve our attention, not so much indeed on account of their weight, as on account of the great stress which he lays upon them.

OBJ. 1. "You assert, says he, that the doctrine of *general* Redemption is scriptural, and that no man is absolutely reprobated: but I can produce a text strong enough to convince you of your error. If the majority of mankind were not unconditionally reprobated, our Lord would at least have prayed for them but this he expressly refused to do in these

words, "I pray for them [my disciples:] *I pray not for the world,*" John xvii. 9. Here *the world* is evidently *excluded* from all interest in our Lord's praying breath, and how much more from all interest in his atoning blood?"

ANS. I have already touched upon this objection. (Check III. p. 8.) To what I have said there, I now add the following fuller reply. Our Lord never excluded *the world* from *all* share in his intercession. When he said, "I pray for them, I pray not for the world;" it is just as if he had said, The blessing, which I *now* ask for my believing disciples, I do not ask for *the world*; not because I have absolutely reprobated the world, but because the world is not in a capacity of receiving *this* peculiar blessing. Therefore, to take occasion from that expression to traduce Christ as a reprobating respecter of persons, is as ungenerous as to affirm that the master of a grammar-school is a partial, capricious man, who pays no attention to the greatest part of his scholars, because when he made critical remarks upon Homer, he once said, "My lecture is for the Greek class, and not for the Latin."

That this is the easy, natural sense of our Lord's words, will appear by the following observations: 1. Does he not just after (ver. 11.) mention the favour, which he *did not ask for the world*? "Holy Father, keep thro' thy name, those whom thou hast given me, [by the decree of faith] that they may be one as we are?"—2. Would it not have been absurd in Christ, to pray the Father to *keep a world of unbelievers*, and to *make them one*?—3. Though our Lord prayed at first for his disciples alone, did he not before he concluded his prayer (ver. 20.) pray for future believers?—And then, giving the utmost latitude to his charitable wishes, did he not pray (ver. 21.) "*that the world may believe,*"—and (ver. 23.) "*that the world may know that God hath sent him*?"—4. Was not this praying, *that the world* might be made partakers of the very blessing, which his disciples *then* enjoyed, witness these words, (ver.

24, 25.) "O righteous Father, the world has not known thee: but I have known thee, and *these* [believers, *have known that thou hast sent me?*"—5. "The *world hateth me,*" said our Lord: now if he *never* prayed for the *world*, how could he be said to have loved and prayed for his enemies? How badly will Zelotes be off, if he stands only in the imputed righteousness of a man, who would never pray for *the bulk* of his enemies or neighbours?—But this is not all; for 6. If our Lord *never* prayed for the world he acted the part of those wicked Pharisees, who laid upon other people's shoulders, heavy burdens which they took care not to touch with one of their fingers; for he said to his followers, "Pray for them, who despitefully use you, and persecute you," [i. e. Pray for *the world.*] Matt. v. 44. But if we believe Zelotes, *He said and did not*: Like some implacable preachers, who recommend a forgiving temper,—he gave *good precepts*, and set a *bad example*.

I ask Candidus pardon for detaining him so long about so frivolous an argument: But as it is that which Zelotes most frequently produces in favour of *particular* redemption, and the *absolute* reprobation of the world, I thought it my duty to expose his well-meant mistake, and to wipe off the blot which his opinion (not *he*) fixes upon our Lord's character;—an opinion this, which represents Christ's prayer, "Father, forgive them," to be all of a piece with Judas's kiss. For, if Christ prayed with his *lips*, that his worldly murderers *might be forgiven*, while in his *heart* he absolutely excluded them from all interest in his intercession, and in the blood, by which alone they *could be forgiven*: might he not as well have said, My praying lips *salute*, but my reprobating heart *betrays* you: *Hail*, reprobates, and *be damned*?

OBJ. II. "All your carnal reasonings, and logical subtleties, can never overthrow the plain word of God. The Scriptures cannot be broken, and they expressly mention *particular redemption*. Rev.

v. 8, 9, we read that "Four and twenty elders, having harps, sung a new song, saying, &c. Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Again, Rev. xiv. 1, &c. we read of one hundred and forty four thousand harpers that stood with the Lamb on Mount Sion, having his Father's name written in their foreheads, and, &c. singing as it were a new song, which no man could learn but the one hundred and forty four thousand which were redeemed from the earth, &c. these were redeemed from among men." Now, if all men were redeemed, would not St. John speak nonsense if he said, that the elect were redeemed from among men? But as he positively says, so it follows, that the generality of men are passed by, or left in a reprobate state, absolutely unredeemed.

ANS. There is a redemption by power, distinct from, tho' connected with, our redemption by price. That redemption is in many things particular; consisting chiefly in the actual bestowing of the temporal, spiritual, or eternal deliverances and blessings, which the atoning blood has peculiarly merited for believers; "Christ being the Saviour of all men, but especially of them that believe." Various degrees of that redemption are pointed out in the following scriptures, as well as in the passages, which you quote out of the Revelation. "The angel who redeemed me from all evil, bless the lads. — The Lord hath redeemed you from the hand of Pharaoh — When these things begin to come to pass, then look up, for your redemption draweth nigh. — Ye are sealed, &c. until the redemption of the purchased possession. — We ourselves groan, waiting for the redemption of our body." — When therefore some eminent saints sing, "Thou hast redeemed us to God by thy blood, [sprinkled upon our consciences through faith] out of every kindred, &c." it is not because Christ shed more blood upon the cross for them than for other people; but, because through the faithful improvement of the five ta-  
lents,

lents, which sovereign, distinguishing grace had entrusted them with, they excelled in virtue, and “overcame the accuser of the brethren by the blood of the Lamb,” more gloriously than the generality of their fellow-believers do.

One or two arguments, will, I hope, convince the reader, that Zelotes has no right to press into the service of Free-wrath the text produced in his objection; as he certainly does, when he applies them to a particular redemption by price.—1. God promised to Abraham, that “all the nations, yea, all the kindreds of the earth should be blessed in his seed, that is, in Christ, the propitiation for the sins of the whole world.” And our Lord commands accordingly, that his redeeming work be preached “to every creature among all nations:” but if there is no redemption, but that of those elders and saints, mentioned, Rev. v. 8, 9. and said to be “redeemed to God out of every kindred, and tongue, and people, and nation,” it follows, “That every kindred, and tongue, and people and nation, is left unredeemed, in flat contradiction to God’s promise, as well as to the general tenor of the scriptures.—2. The number of the saved is greater than that of the redeemed. For St. John, Rev. vii. 9. describes the *saved* as “a great multitude which no man could number.” But the persons *redeemed* from the earth, and *redeemed* from among men, are said to be just one hundred and forty-four thousand: whence it follows, either, that an innumerable multitude of men will sing salvation to the Lamb, without having been redeemed; or that one hundred and forty-four thousand souls are a multitude, which no man can number; and that as the number of these redeemed from the earth, and from among men, is already *completed*, all the rest of mankind are consigned over to inevitable finished damnation. Thus according to the objection which I answer, Zelotes himself is passed by, as well as every kindred, and tongue, and people, and nation.—O ye kindreds and tongues, ye people and nations,—Ye English and

Welch, ye Scotch and Irish, awake to your native good sense; nor dignify any longer with the name of “Doctrines of *grace*” inconsistent tenets imported from Geneva; barbarous tenets, that rob you nationally of the inestimable jewel of redemption and leave you nationally in the lurch with Cain and Judas; with wretches, whose reprobation [if we believe Zelotes,] was absolutely insured, before your happy islands emerged out of the sea, and the sea out of the chaos.

OBJ. III. But, we are pressed with rational, as well as scriptural arguments. To shew that Christ, who was lavish of his tears over justly reprobated Jerusalem, was so sparing of his blood, that he would not shed one drop of it for the world, and for all the reprobated nations therein, much less for the arch-reprobate, Judas:—to shew this, I say, Zelotes asks, “How could Christ redeem Judas? Was not Judas’s soul actually in hell beyond the reach of redemption, when Christ bled upon the cross?”

ANS. The fallacy of this argument will be sufficiently pointed out by retorting it thus: “How could Christ redeem David? Was not David’s soul actually in heaven, beyond the need of redemption, when Christ bled upon the ignominious tree?” The truth is: From the foundation of the world Christ intentionally shed his blood, to procure a temporary salvation for all men, and an eternal salvation for them that obey him, and work out their salvation with fear and trembling. With respect to David and Judas, in the day of their visitation, through Christ’s intended sacrifice, they had both an accepted time; and, while the one by penitential faith *secured* eternal salvation, the other by obstinate unbelief *totally fell* from initial salvation, and by his own sin went to *his own*, and not to Adam’s place.

OBJ. IV. As to the difficulty, which Zelotes raises from a supposed “Defect in divine *wisdom*, if “Christ offered for *all* a sacrifice which he foresaw “many would not be benefited by:” I once more observe,



observe, that all men universally are benefited by the sacrifice of the Lamb of God. For all men enjoy a day of initial and temporary salvation, in consequence of Christ's mediation: And if many do not improve their redemption so as to be eternally benefited thereby, their madness is no more a reflection upon God's wisdom, than the folly of those angels, who did not improve their creation.— Again, This objection, taken from divine wisdom, and levelled at our doctrine, is so much the more extraordinary, as, upon the plan of particular redemption, divine wisdom [to say nothing of divine veracity, impartiality, and mercy] receives an eternal blot. For, how can God judge the world in *wisdom* according to the *gospel*, Rom. ii. 16? How can he *wisely* upbraid men with their *impenitency*, and condemn them *because* they have *not believed* in the name of his only begotten Son, John iii. 18, if there never was *for them* a gospel to embrace, repentance to exercise, and an only begotten Son of God to believe in?

And now, Reader, sum up the evidence arising from the scriptures balanced, the arguments proposed, and the objections answered in this Section; and say, if the doctrines of bound-will and curtailed redemption, or, which is all one, the doctrines of necessary sin, and absolute, personal, yet national reprobation, can with any propriety be called either “*sweet* doctrines of *grace*,” or *scriptural* doctrines of *wisdom*.

## SECTION X.

The Doctrine of *Free-grace*, is farther maintained against Honestus; and that of *Free-will* and *just Wrath* against Zelotes, who is presented with a scriptural explanation of some passages about *Will, Power, Repentance, Faith*, the Dispensation of the *Father*, and the dispensation of the *Son*, which are frequently pressed into the service of *necessitating Grace, Bound-will, and Free-wrath*. —With two *Notes*: The one to clear the Re-

monstrants from a charge of *Heresy* published by the Rev. Mr. Madan: And the other, to vindicate our Lord from the scandalous imputation of *immediately* raising an *actual* unbeliever, and an *absolute* reprobate, to the highest dignity in his church.

The Scale of FREE-GRACE and JUST-wrath in GOD.

Resistible *Free-grace* is the spring of all our graces and mercies.

The Father, as Creator, gives to the Son, as Redeemer, the souls that yield to his *pater-nal* drawings; and they who resist those drawings, CANNOT come to the Son for rest and liberty.

1. **I**T is God, who *work-eth* in you both to *will* and to *do* of his good pleasure. [That is] God, as *Creator*, has wrought in you the power to will and do what is right: God, as *Redeemer*, has restored you that noble power, which was lost by the Fall: And God, as *Sanctifier*, excites and helps you to make a proper use of it. Therefore grieve him not: for, as it is his *good pleasure* to help you now: so if

The Scale of FREE-WILL in man, without FREE-wrath in GOD.

Perverse *Free-will* is the spring of all our sins and curses.

The Son, as Redeemer, brings to the Father, for the promise of the Holy Ghost, the souls that yield to his *filial* drawings; and they who resist those drawings, CANNOT come to the Father for the spirit of adoption.

1. **W**herefore, *work out* your own *salvation* with fear and trembling: [Arise and *be doing*, and the Lord be with you, 1 Chr. xxii. 16.] DO all things without disputing, &c. *that* I may rejoice, that I have not run *in vain*, neither laboured *in vain*. I follow after, *if that* I may apprehend that, for which I am apprehended of Christ.—This one thing I DO, &c. I *press* towards the mark, &c.—

*Be*

if you do despite to the spirit of his grace, it may be his *good pleasure* to give you up to a reprobate mind, and to swear in his anger, that his spirit shall strive with you no more. [That this is the Apostle's meaning, appears from his own words to those very Philippians in the opposite scale.] Phil. ii. 13.

1. Thy people [shall or will be] willing in the *day of thy power*: [or, as we have it in the reading Psalms;] in the day of *thy power* shall the people offer free-will offerings. Ps. cx. 3.

*power of the Lord* was present to heal *them*, &c. but the Pharisees murmured.—They *rejected* the counsel of God against themselves, Luke v. 17, 30. vii. 30.—If I by the finger [i. e. the *power*] of God cast out devils, no doubt the kingdom of God [*the day of God's power*] is come upon you, Luke xi. 15, &c. He did not many mighty works [i. e. he did not mightily exert *his power*] there, *because* of their unbelief.—He could there do no mighty work [consistently with his wise plan,] and he marvelled *because* of their unbelief, [which was the source of their *unwillingness*,] Matt. xiii. 58. Mark vi. 5, 6. Now the things which belong unto thy peace, &c. are hid from thine eyes, *because* thou knewest not the *day* of [my power, and of] thy visitation, Luke xix. 42, &c. How often would I have gathered thy children, as a hen does gather her brood under her wings, and *ye would not*? Luke xiii. 34. [Any one of those scriptures shews, that free-grace does not *necessitate*

*Be followers* of me:—*For many walk*—enemies of the cross of Christ, whose end is *destruction*.—Those things, which ye have seen in me, DO, and the God of peace shall be with you, Phil. ii. 12, &c.—iii. 12, &c.—iv. 9, &c.

2. I am not (personally) sent but to the lost *sheep* of the house of Israel.—But *my people*, &c. would none of me, Matt. xv. 24. Ps. lxxxii. 11. He came to his own, and *his own* received him not, John i. 11.—The

*cessitate* free-will; and all of them together make a good measure, running over into Zelotes's bosom.

1. God hath exalted him [Christ] to *give repentance*, Acts v. 31.—God peradventure, [i. e. if they are not judicially given up to a reprobate mind, and they do not obstinately harden themselves,] will *give* them [that oppose themselves] *repentance* to the acknowledging of the truth, 2 Tim. ii. 25.

1. Every good *gift*, &c. is from above, and cometh down from the Father of lights, James i. 17.—*Faith* is the *gift* of God, Eph. ii. 8.—They rehearsed how *God had* opened the door of *faith* [in Christ] to the Gentiles, Acts xiv. 27.—To you it is *given* on the behalf of Christ to believe in him, Phil. i. 29.

cans believed, &c. And repented not afterwards, *that ye might believe*, Matt. xxi. 30.—Thomas said, *I will not believe*, John xi. 25.—Having *damnation*, *because they have cast off their first faith*, 1 Tim. v. 12.

1. When the Gentiles heard this, they were glad, and as *many* as were

[ΤΕΤΡΑΥΜΕΝΟΙ]

2. God is willing, that *all* should come to *repentance*, 2 Pet. iii. 9.—God's goodness leadeth thee to *repentance*, Rom. ii. 4.—And the rest of men, which were not killed by these plagues, *yet repented not*, Rev. ix. 20.—Then began he to upbraid the cities, &c. *because they repented not*, Matt. xi. 20.—*I gave* her space to repent, and *she repented not*, Rev. ii. 21.

2. Faith cometh by *hearing* [the work of man] Rom. x: 17.—Lord, *I believe*, [not THOU believest for me,] *help* thou my unbelief, Mark ix. 24.—He *upbraided* them with their unbelief, Mark xvi. 14.—HOW is it, ye have no faith? Mark iv. 40.—How can *you* believe, *who receive* honour one of another? John v. 44.—The publi-

ye, when ye had seen it

2. These [the Jews of Berea] were more noble or CANDID] than those

of



[*τεταγμενοι*,] *disposed* \* *for*  
[our translators say, *or-*  
*daind to*] eternal life *be-*  
*lieved*, Acts xiii. 48.

of Thessalonica, in that  
they *received* the word  
with all readiness of  
mind, and *searched* the  
scriptures daily, whether  
those things were so:  
Therefore *many* of them  
*believed*, Acts xvii. 11,  
12. 2. *They*

1. He

12.

2. *They*

\* The Rev. Mr. Madan in his *Scriptural Comment upon the xxxix Articles*, 2d Edit. p. 71, says, "This method of construction is attended with the disadvantage of giving the Greek language a sense which it disowns, and therefore to be rejected" And in support of this assertion, and of Calvinism, he quotes Mr. Leigh's *Critica Sacra*: but, I think, most unfortunately, since in the very next page we have it under Mr. Leigh's, and of course under Mr. Madan's own hand, that the learned scholiast "Syrus renders it [the controverted word] *dispositi*, [*disposed*] for he knew not, that the *Heretics of our day* would dream of understanding *τεταγμενοι*, &c. "to signify *inwardly disposed*." Now as "the Remonstrants" are immediately after by name represented as "the heretics of our day," I beg leave to vindicate their "heresy:" though, I fear, it must be at the expense of Mr. Madan and Mr. Leigh's "orthodoxy."

First then, take notice, Reader, that these gentlemen grant us all we contend for, when they grant, that the word, which our translators render *ordained*, means also *disposed*, *placed*, *ordered*, or *ranged*, as soldiers that keep their ranks in the field of battle; which is the ordinary meaning of the expression in the classics. Now, according to Mr. Madan's scheme, the *disposition* of the persons that believed, was merely "extrinsic, outward:" They had no hand in the matter, God *disposed* them by his necessitating grace, as Bezaleel *disposed* the twelve precious stones, which adorned Aaron's breastplate. But according to our supposed "heresy," the free-will of those candid Gentiles, (in subordination to free-grace) had a hand in *disposing* them to "take the kingdom of heaven by violence:" They were like willing soldiers, who obey the orders of their general, and *range* or *dispose* themselves to storm a fortified town.

2. But, says Mr. Madan, "the Greek language disowns this sense." To this assertion I oppose all the Greek Lexicons I am acquainted with, and (for the sake of my English readers) I produce Johnson's *English Dictionary*, who, under the word *Tactics*, which comes from the controverted word *Tatto*, informs us, that *Tactics* is "The art of *ranging men* in the field of battle:" and every body knows, that before *men* can be *ranged* in the field, two things are absolutely necessary: an authoritative, directing skill in the general; and

and

1. He that hath an ear to hear, let him hear for what the Spirit saith, Rev. ii. 7.

2. They have ears to hear, and hear not; for they are a rebellious house, Ezek. xii. 2.

1. Can

2. [It

and an active, obedient submission in the soldiers. This was exactly the case with the Gentiles mentioned in the text: before they could be *disposed for eternal life*, two things were absolutely requisite: the helpful teaching of God's *free-grace*, and the submissive yielding of their own *free-will*, touched by that *grace* which the *indisposed* (at least at the time) *received in vain*.

3. It is remarkable, that the word *τεταγμενος* occurs but in one other place in the New Testament, Rom. xiii. 1. The powers that are, are *τεταγμεναι*, *ordained*, or *placed*: And I grant, that there it signifies a divine, "*extrinsic*" appointment only: But why? Truly because the apostle immediately adds, *υπο τη θεω*, They are ordained or placed of God. Now if the word *τεταγμενος* alone, necessarily signified, *ordained, disposed, or placed of God*, as Mr. Madan's scheme requires, the apostle would have given himself a *needless* trouble in adding the words, *of God*, when he wrote to the Romans: And as St. Luke adds them not in our text, it is a proof that he leaves us at liberty to think, according to the doctrine of the gospel-axioms, that the Gentiles who believed, *were disposed to it by the concurrence of free grace and free-will,—of God and of themselves*. *God worked*, to use St. Paul's words, and *they worked out*.

4. A similar scripture will throw light upon our text, Rom. ix. 22, we read that "God endured with much long-suffering the vessels of wrath *κατηρητισμενα* fitted for destruction." The word *fitted*, in the original, is exactly in the same voice and tense as the word *ordained* or *disposed* in the text. Now if Mr. Madan's observation about "the Greek language" is just, and if the Gentiles who believed, were *entirely disposed of God to eternal life*, so these vessels of wrath were *entirely fitted of God for destruction*. But if he, and every good man, shudders at the horrid idea of worshipping a God who absolutely *fits his own creatures for destruction*; if the word *κατηρητισμενα εις απολειαν* means not only *inwardly fitted*, but *self-fitted*, rather than *God-fitted for destruction*, why should not *τεταγμενοι εις ζωνη αιωνιον* mean *self-disposed*, as well as *God-disposed for eternal life*?

5. St. Luke, who wrote the Acts, is the best explainer of the meaning of his own expression. Accordingly Luke ii. 51, we find, that he applies to Christ a word answering to, and compounded of, that of our text. "He was (says he) *υποτασσομενος*, *subject*, or *subjected to his parents*." Now I appeal to Mr. Madan's piety and

charity,

1. Can the Ethiopian change his skin and the leopard his spots; *then* may ye also *do good* [without any gracious help] that are accustomed to do evil, Jer. xiii. 23.

1. Neither

2. [It is very remarkable that the Lord, to shew his readiness to help those obstinate offenders, says just after:] O Jerusalem *wilt thou not be made clean? When shall it once be?*

2. God

charity, and ask, whether the Remonstrants deserve the name of "dreaming heretics" for believing, 1. That our Lord's subjection to his parents was not merely "outward" and passive, as that of an undutiful child, who *is subject* to his superiors, when rod in hand, they have forced him to submit: And 2. That it was "inward" and active, or, to speak plainer, that *he subjected HIMSELF* of his own free-will to his parents.

6 St. Paul informs us, that the veil of Moses is yet upon the heart of the Jews, when they read the Old Testament; and one would be tempted to think, that Calvin's veil is yet upon the eyes of his admirers, when they read the *New Testament*. What else could have hindered such learned men as Mr. Leigh and Mr. Madan, not to take notice, that when the sacred writers use the passive voice, they do it frequently in a sense, which answers to the Hebrew voice *Hithpael*, which means *to cause ones self to do a thing*. I beg leave to produce some instances: I Cor. xiv. 32. "The Spirits of the Prophets *υποτασσεται* are subject, i. e. subject themselves to the Prophets."—Rom. x. 3. *ουχ υπεταγησαν*, They have not been subjected, or, as our translators, Calvinists as they were, have not scrupled to render it.) "They have not submitted themselves to the righteousness of God.—Acts ii. 40. *σωθητε*, Be ye saved, or save yourselves.—Eph. v. 22. "Wives, *υποτασθε*, be subject, or submit yourselves to your own husbands."—2. Pet 5, 6, *ταπεινωθητε*, Be humbled, or humble yourselves.—James iv. 7. *υποταγητε*, Be ye submissive, or, as we have it in our Bibles, submit yourselves to God, &c. &c. I hope these examples will convince Mr. Madan, that, if our translators had shewn themselves "heretics," and men unacquainted with the "Greek language," supposing they had rendered our text, "As many as (through grace) had disposed themselves, or were (inwardly) disposed for eternal life, believed," they can hardly pass for orthodox or good Grecians now, since they have so often been guilty of the pretended error, which Mr. Leigh supposes peculiar to the "dreaming heretics of our day."

7. All the scriptures shew, that *man* and *free-will* have their part to do in the work of our salvation, as well as *Christ* and *free-grace*.

1. Neither knoweth any man the Father, *save* &c. he to whomsoever the son *will reveal* him; [and he will reveal him unto *babes*, as appears from the context,] Mat. xi. 25, 27.—Flesh and blood hath not revealed this

2. God resisteth the proud, but *giveth grace* to the *humble*, [i. e. to *babes* :] &c. Submit therefore *yourselves* to God, &c. *humble yourselves* in the sight of the Lord, and he shall lift you up, James iv. 6, &c. If

*grace*. If this is denied, I appeal to the multitude of passages, which fill my *Second Scale*; and I ask, Is it not strange, that a doctrine, supported by such a variety of *Scriptures*, should be called "heresy," by men that as "real protestants," profess to admit the *Scriptures* as the rule of their faith. If I designed to amuse, and not to inform my readers, might I not on this occasion *borrow* from one of my opponents, a couple of satyric stanzas, and put them in the mouth of every protestant, who extols the *Scriptures* and free-grace, and yet decries the *second Gospel-axiom* and Free-will?

By chemist, or by magic art,  
I've learned to conjure too:  
And made that false and "heresy" now,  
Which lately was all true.

See this *left Scale*, and mark it well:  
Presto! hey pass! be gone!  
A hundred *weighty Scriptures* now  
Are vanished into NONE.

But as I had rather deal in Scriptural arguments than in versified puns, I shall conclude this note by an appeal to the *context*.

3. Acts xiii. 40. St. Paul having called the Jews to believe in Christ, bids them *Beware*, lest they were found among the *despisers* that *perish* in their unbelief. Now how absurd would this caution have been, if a forceable decree of absolute election, or reprobation, had irreversibly *ordained them to eternal life*, or to *eternal death*? Would the apostle have betrayed more folly, if he had bid them *Beware*, lest the sun should rise or set at its appointed time? Again, verse 46, we are informed, that these unbelievers *judged THEMSELVES unworthy of eternal life*, and *put the word of God's grace from them*. But if Mr. Madan's scheme were scriptural, would not the historian have said, that God from the foundation of the world had absolutely *judged THEM unworthy of eternal life*, and therefore had never *PUT*, or sent to THEM the word of his grace? Once more: We are told, verse 45, that indulged *envy* which the Jews were filled with, made them *speak against those things which were spoken by Paul*; that is, made them disbelieve, and shew their unbelief.

Now,



this unto thee [that Jesus is the Christ, &c.] but *my father*, Mat. xvi. 17.

If any man will do his will, he shall know of the doctrine, whether it be of God, John vii. 17. —The secret of the Lord is with them that fear him, Ps. xxv. 14.

To

To

Now, is it not highly reasonable to understand the words of the text thus, according to that part of the context : *As many as* did not obstinately harbour envy, prejudice, love of honour, or worldly-mindedness :—*As many as* did not put the word from them, and judge themselves unworthy of eternal life, believed? Nay, might we not properly explain the text thus, according to the doctrine of the talents, and the progressive dispensations of divine grace, so frequently mentioned in the scriptures *As many as* believed in God, believed also in CHRIST, whom Paul particularly preached at that time.—*As many as* were humble and teachable, received the engrafted word, for “ God resisteth the proud, but giveth grace to the humble : His secret is with them that fear him, and he will shew them his covenant.”

9. But what need is there of appealing to the context? Does not the text answer for itself? While Mr. Madan's sense of it affords a sufficient antidote to all, who dislike *a'surd* consequences, and are afraid of traducing the Holy One of Israel? Let reason decide. If *as many as* [in Antioch] were *calvinistically* ordained to eternal life, believed under that sermon of St. Paul, [for almost the whole city came together to hear the word of God] it follows; that all who believed not *them*, were eternally shut up in unbelief: that all the elect believed at once: that they who do not believe at one time, shall never believe at another: and that, when Paul returned to Antioch, few souls, if any, could be converted by his ministry: God having at once taken *AS MANY as were ordained to eternal life*, and left the devil all the rest. But,

10. The most dreadful consequence is yet behind: If they that believed did it merely because they were *absolutely* ordained of God to eternal life; it follows by a parity of reason, that those who *disbelieved*, did it merely, because they were absolutely ordained of God to eternal death; God having bound them, by the help of Adam, in everlasting chains of unbelief and sin. Thus, while proud, wicked, stubborn unbelievers, are entirely exculpated, the God of all mercies is indirectly charged with free-wrath, and finished damnation.

I hope, that if the truly reverend Author, at whose mistake I have taken the liberty of levelling this note, condescends to read it with the attention of an enquirer after truth; he will see, that Mr. Leigh



To understand aright some passages in St. John's gospel, we must remember, that, wherever the gospel of *Christ* is preached, the *Father* particularly draws to the *Son* as *Redeemer*, those that believe in him as *Creator*. And this he does, sometimes by cords of love, sometimes by cords of fear, and always by cords of conviction and humiliation. They that yield to these drawings, become *babes*, *poor in spirit*, and members of the little flock of humble souls, "to whom it is the Father's good pleasure to give the kingdom. For he giveth grace to the *humble*;"—yea, he giveth grace and glory, and no good thing will he withhold from them that follow his drawings, and lead a godly life. Those convinced, humbled souls, conscious of their lost estate, and enquiring the way to heaven as honest Cornelius, and the trembling jailor;—those souls, I say, the *Father* in a particular manner gives to the *Son*, as being prepared for him, and just ready to enter into his dispensation. They believe in *God*, they must also believe in *Christ*; and the part of the gospel, that eminently suits them, is that which Paul preached to the penitent jailor; and Peter to the devout Centurion.

The Jews about Capernaum shewed great readiness to follow Jesus: but it was out of curiosity, and not out of hunger after righteousness. Their hearts went more after loaves and fishes, than after grace and glory. In a word, they continued to be grossly unfaithful to their light, under the dispensation of the *Father*, or of *God-Creator*. Hence it is, that our Lord said to them, "Labour not for the meat which perisheth, but for that which endureth

had neither *scripture* nor *reason* on his side, when he painted out the "Remonstrants" as "the heretics of our day;" that he himself had acted with more good nature, if he had cast a veil over Mr. Leigh's black picture, instead of holding it out to public view as a good likeness; and that, when he rests his doctrines of grace upon his quotation from the *Critica Sacra*, he might as well rest them upon Mr. Berridge's distinction between *if* and *if*.

to everlasting life:" Mind your souls as well as your bodies, be no more practical atheists. To vindicate themselves, they pretended to have a great desire to serve God. "What shall we do, said they, that we may work the works of God?" This is the work of God, replied our Lord.—This is the thing which God peculiarly requires of those, who are under *his* dispensation,—that ye believe on him whom he hath sent;—i. e. that ye submit to *my* dispensation. Here the Jews began to cavil and say, "What sign shewest thou, that we may believe thee?" Our Lord, to give them to understand that they were not so ready to *believe* upon proper evidence, as they professed to be, said to them, Ye have seen me and my miracles, and yet ye believe not. Then comes the verse, on which Zelotes founds his doctrine of absolute grace to the elect, and of absolute wrath to all the rest of mankind: All that the Father (particularly giveth me, because they are particularly convinced, that they want a *Mediator* between God and them; and because they are obedient to his drawings, and to the light of their dispensation;)—all these says our Lord, shall or will come unto me, and I will be as ready to receive them, as the Father is to draw them to me, for him that cometh to me, I will in no wise cast out;" I will admit him to the privileges of *my* dispensation; and, if he is faithful, I will even introduce him into the dispensation of the Holy Ghost;—into the kingdom that does not consist in meat and drink, nor yet in bare penitential righteousness; but also in peace, and joy *in the Holy Ghost*.—And this is the Father's will, that, of all which he has given me, that I may bless them with the blessings of my dispensation, I should lose nothing, *by my negligence, as a Saviour*, or by my carelessness as a shepherd: Although some will lose *themselves* by their own perverseness and wilful apostacy. That this is our Lord's meaning is evident from his own doctrine about his disciples being the salt of the earth, and about some losing their savour, and losing their own soul; but above all, this appears from his

express



express declaration concerning one of his apostles. — This being promised, I balance the favourite text of Zelotes thus :

1. All that the *Father* giveth me [by the decree of faith, according to the order of the dispensations] shall [or will] come to me; and him that cometh unto me, I will in no wise cast out. [If he is lost, it will not be by my losing him, but by his losing his own soul. It will not be by my casting him out, but by his casting himself out; witness the young man, who thought our Lord's terms too hard, and went away sorrowful; witness again Judas, who went out, and of his own accord drew back unto perdition.] John vi. 37.

2. I have manifested thy name [*O Father*] to the men, whom thou hast given me out of the world. Thine they were, [they belonged to *thy* dispensation, they believed in *thee*] and thou gavest them me, [they entered *my* dispensation, and believed in *me*.] — Those that thou gavest me, I have kept [according to the rules of my dispensation] and none of them is lost BUT [he that has destroyed himself, Judas,] the son of perdition, *that the scripture might be fulfilled*, John xvii. 6, 12.

Enquire we now what *scriptures* were fulfilled by the perdition of Judas. They are either *general* or *particular*: 1. The *general* are such as these: "The turning away of the simple shall slay them." Prov. i. 32. "When the righteous man turneth from his righteousness, [and who can be a righteous man without true faith?] he shall die in his sin." — Again: "When I say to the righteous, that *he shall surely live*, if he trust to his righteousness, and commit iniquity, *he shall die for it*," Ez. iii. 20. — xxxiii. 13. 2. The *particular* scriptures fulfilled by the destruction of Judas are these: Ps. xli. 9. "Mine own familiar friend, in whom I trusted, who did eat of my bread, hath lift up his heel against me." These words are expressly applied to Judas

by

by our Lord himself, John xiii. 18, and they demonstrate that Judas was not always a cursed hypocrite, unless Zelotes can make appear, that our Lord reposed his *trust* in an hypocrite, whom he had chosen for his own *familiar friend*:—Again: “Let his days be few, and let another take his office or his bishopric.” These words are quoted from Ps. cix. and particularly applied to Judas by St. Peter, Acts i. 20. Now to know whether Judas’s perdition was absolute, flowing from the unconditional reprobation of God, and not from Judas’s foreseen backsliding, we need only compare the two Psalms where his sin and perdition are described. The one informs us, that before he lifted up his heel against Christ, he was *Christ’s own familiar friend*, and so sincere that the searcher of hearts *trusted in him*: And the other Psalm describes the cause of Judas’s personal reprobation thus: “Let his days be few, and let another take his office, &c. *because that* [though he once knew how to tread in the steps of the merciful Lord, who honoured him with a share in his familiar friendship, yet] he remembered not to shew mercy, but persecuted the poor, that he might even slay the broken in heart. As he loved cursing, so let it come unto him: As he delighted not in blessing so let it be far from him: As he clothed himself with cursing like as with a garment, so let it come into his bowels like water,” Ps. cix. 8, 16, &c.—Hence it is evident that if Judas was *lost* agreeably to the scriptural prediction of his *perdition*; and if that very prophecy informs us, that his days were *few*, *because he* remembered not to shew mercy, &c. we horribly wrong God when we suppose, that this means, *because God* never remembered to shew any mercy to Judas,—because God was a graceless God to Iscariot thousands of years before the infant culprit drew his first breath. Brethren and fathers, as many as are yet concerned for our Creator’s honour, and our Saviour’s reputation, resolutely bear your testimony with David and the Holy Ghost, against this doctrine: so shall Zelotes blush



blush to charge still the Father of mercies with the *absolute* reprobation of Judas, not only in opposition to all good-nature, truth, and equity; but against as plain a declaration of God, as any that can be found in all the scriptures. "Let his days be few, and let another take his office, &c. because he remembered not to shew mercy, but persecuted the poor, that he might [betray innocent blood, and] even slay the broken in heart.\*" To

\* To say that God stood in need of Judas's wickedness to deliver his Son to the Jews, is not less absurd than impious. God has no need of the sinful man. Any boy that had once heard our Lord preach in the temple, and seen him go to the garden of Gethsemane, might have given as proper an information to the high-priest, and been as proper a guide to the mob, as Judas; especially, as Christ was not less determined to deliver himself, than the Jews were to apprehend him. With regard to the notion, that Judas was a wicked man—an absolute unbeliever—a cursed hypocrite, when our Lord gave him a place in his familiar friendship, and raised him to the dignity of an apostle, it is both unscriptural, and scandalous.—1. *Unscriptural*: For the scriptures inform us, that when the Lord immediately proceeds to an election of that nature, he looked on the heart, 1 Sam. xvi. 7.—Again, when the eleven apostles prayed, that God would overrule the lot which they were about to cast for a proper person to succeed Judas, they said, "Thou Lord, who knowest the *hearts of all men*, shew whether of these two *thou hast chosen*, that he may take part of the *ministry*, from which Judas by *transgression* fell." Acts i. 24. Now, as Judas fell by *transgression*, he was undoubtedly raised by righteousness, unless Zelotes can make appear, that he rose the same way he fell; and that, as he fell by a bribe, so he gave some of our Lord's friends a bribe, to get himself nominated to one of the twelve apostolic bishoprics: But even then, how does this agree with our Lord's *knowing the heart*, and *choosing* accordingly? 2. This notion is scandalous: it sets Christ in the most contemptible light. How will he condemn, in the great Day, men of power in the church, who for by-ends commit the care of souls to the most wicked men? How will he even find fault with them, if he did set them the example himself, in passing by all the honest and good men in Judea, to go and set the apostolic mitre upon the head of a thief—of a wolf in sheep's clothing? In the name of wisdom, I ask, Could Christ do this, and yet remain the *good shepherd*? How different is the account, that St. Paul gives us of his own election to the apostleship. "The glorious gospel of God was committed to my trust, says he; and I thank Christ, who hath enabled me, for that he counted me faithful, putting me into the ministry,"

To conclude: If God has taken such particular care to clear himself from the charge of *absolutely* appointing even Judas to be *a son of perdition*: Nay, if Christ himself asserts, that the Father gave him Judas, as well as the other apostles:—And if

1 Tim. i. 11, 12. Now if we represent Christ as putting Paul into the ministry because he counted him *faithful*, and Judas because he counted him *unfaithful*,—a thief—a traitor—a cursed hypocrite; do we not make Christ a Proteus? Are his ways equal? Has he not two weights?—God, I grant sets sometimes a wicked king over a wicked people, but it is according to the ordinary course of human affairs, and in his anger to chastise a sinful nation with a royal rod. But what had the unformed christian church done, to deserve being scourged with the rod of apostolic wickedness? And what course of human affairs obliged our Lord to fix upon a wicked man in a new election to a new dignity;—and, what is most striking, in an election, to which he proceeded without the interposition of any free-agent but *himself*?

O Zelotes, mistake me not: If I plead the cause of Judas's sincerity, when he left all to follow Christ, and when our Lord passed by thousands, immediately to chuse him for his own familiar friend in whom he trusted—for a preacher of his gospel, and an apostle of his church;—I do not do it so much for Judas's sake, as for the honour of Christ, and the comfort of his timorous, doubting followers. Alas! if Christ could shew distinguishing favour and familiar friendship to a man, on whom he had absolutely set his black seal of unconditional reprobation,—to a man, whom from the beginning of the world he had without any provocation marked out for a goat, and for unavoidable damnation: if he could converse, eat, drink, travel, lodge, and pray, for years with a man, to whom he bore from everlasting, and will bear to all eternity, a settled ill-will, an immortal hatred, where is sincerity? Where is the lamb without blemish? The lamb of God in whose mouth no guile was ever found? If Christ is such a *sly damner* of one of his twelve apostles as “the doctrines of grace” [so called] represent him to be, who can trust him? What professor,—what gospel minister can assure himself, that Christ has not chosen and called him for purposes as sinister as those, for which it is supposed that Judas was chosen, and called to be Christ's familiar friend? Nay, if Christ barely on account of Adam's sin, left Judas in the lurch, and even betrayed him into a deeper hell by a mock call; may he not have done the same by Zelotes, by me, and by all the professors in the world? O ye “doctrines of grace,” if you are sweet as honey, in the mouth of Zelotes, as soon as I have eaten you, my belly is bitter: poison corrodes my vitals; I must either part with you, my reason, or my peace.

the Holy Ghost declares by the mouth of David, that Judas was once Christ's familiar friend, and as such honoured with his trust and confidence; is it not evident, that the doctrine of free-wrath, and of any man's [even Judas's] absolute, unconditional reprobation is as gross an imposition upon bible-christians, as it is a foul blot upon all the divine perfections?

1. Ye *believe not*, because ye are not of my sheep, as I said unto you: [John viii. 37. He that is of God, heareth God's words: ye therefore hear them not, *because* you are not of God,—i. e. because ye are not godly, whatever ye pretend.] My sheep [those that really belong to my dispensation, and compose my little flock] my sheep, I say, hear my voice. [they mind, understand, approve, embrace my doctrine] and they *follow me*, [in the narrow way of faith and obedience:] And [in that way] I give unto them eternal life, and [in that way] they shall never perish, neither shall any pluck them out of my hand. [For, Who shall harm them, if they be followers of that which is good? 1 Pet. iii. 13.] My Father, who gave them me, [who agreed that where my dispensation

2. He that *believeth not* is condemned already, *because* he hath not believed, &c. And this is the [ground of unbelief and] condemnation, that light is come into the world, and men loved darkness rather than light; *because* their deeds were evil. For every one that [buries his talent of light, and] *doeth evil* hateth the light, neither cometh to the light, *lest* his deeds should be reprov'd. But he that doeth truth, [he that occupieth till I come with more light] cometh to the light, that his deeds may be made manifest, that they are wrought in God, John iii. 18, &c. [All that our Lord meant then, when he said to the Pharisees, Ye believe not *because* ye are not of my sheep, is explained in such scriptures as these:] He that is *faithful* in that which is *least*, is faithful also in *much*, Luke xvi. 10. How can ye believe, who



tion is opened, those who truly believe on him as Creator, should be peculiarly given me, as Head of the Christian Church, to make them Christian priests and kings unto him.] My father, I say, who gave them me, is greater than all, and none shall pluck them [that thus hear my voice and follow me] out of my Father's hands: for I and my Father are one [in nature, power, and faithfulness, to shew, that The way of the Lord is strength to the upright; but destruction shall be to the workers of iniquity, Prov. x. 29.] John x. 26, &c.

1. No man can come unto me except the Father draw him, [and he be faithful to the Father's attraction] — every man therefore, that hath heard and learned of [i. e. submitted to] the Father and to his drawings,] cometh unto me. — There are some of you that believe not, &c. Therefore said I unto you, that no man can come unto me, except it be given him of my Father, John vi. 44, 45, 64, 65.

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who receive honour one of another, and seek not the honour that cometh from God? [Had you been faithful to the light of conscience, you would have believed Moses; and] had ye believed Moses, ye would have believed me: But if ye believe not his writings, how shall ye believe my words? John v. 44, &c. [If ye believe not in God, how shall ye believe in ME? If you dishonour my Father, how can you honour, ME?]

2. [FIRST PROPOSITION. The Father draws all to himself, and gives to the Son all those who yield to his drawings, Witness the following scriptures.] — All the day long I have stretched forth my hand to [draw] a disobedient people, Rom. x. 21. — Despisest thou the riches of God's forbearance, not considering that his goodness leadeth [i. e. gently draweth] thee to repentance, [and of consequence



The meaning is, that no man can believe in the *Son*, who has not first a degree of true Faith in the *Father*. Ye believe in *God*, believe also in *me*, says Christ. All must honour the *Son*, as they honour the *Father*. All therefore, that do not learn of, i. e. submit to, and honour the *Father*, cannot come to the *Son*, and pay him homage. He that obstinately refuses to take the *first* step in the faith, cannot take the *second*. To shew therefore, that Zelotes cannot, with propriety, ground the doctrine of Free-wrath upon John vi. any more than upon John x. I need only prove the three propositions contained in the opposite Scale.

and I will give you rest—If you come to me, I will plainly reveal to you the *Father*: I will enable you by my peaceful Spirit to call him *Abba*, *Father*, with delightful assurance: For] no man [thus] knoweth the *Father* but the *Son*, and he, to whomsoever the *Son* will reveal him [by the Holy Ghost,] Matt. xi. 27, 28.

**THIRD PROPOSITION.** These drawings of the *Father*, and of the *Son*, are not irresistible, as appears from the following Scriptures: Because I have stretched out my hands, and no man [comparatively] regarded [my drawings,] I will mock when your destruction cometh as a whirlwind, Prov. i. 24, 27.—These things I say unto you, [obstinate Pharisees]

quence to faith in a Mediator between God and man] Rom. ii. 4.—Of those whom thou hast given me none is lost [hitherto] but [one, Judas, who is already so completely lost, that I may now call him] a son of perdition, John xvii. 12.

### SECOND PROPOSITION.

The *Son* likewise, who is the light that enlightens every man, draws all to himself, and then brings to the *Father* those who yield to his attraction, that they may receive the adoption of sons. Witness the following scriptures:—And I, if I be lifted up from the earth, will draw all men unto me, John xii. 32.—Come unto me, all ye that labour [and are restless]



Pharisees] that you might be [*drawn* unto me, and] saved, &c. and [notwithstanding my drawings] ye *will not come* unto me, that ye might have life, John v. 34, 40. The preceding propositions are founded upon the proportion of faith, upon the relation of Father, Son, and Holy Ghost, and upon the doctrine of the dispensations explained in the Essay on Truth.

Should Zelotes compare these propositions, he will see, that if the Father does not *particularly* give all men to the Son, that they may receive the peculiar blessings of the Christian dispensation; and if the Son does not *explicitly* reveal the Father to all men by the Spirit of adoption, or the baptism of the Holy Ghost; it is not out of free, reprobating wrath; but merely for the two following reasons: 1. As in the political world, all men are not called to be princes and kings; so in the religious world, all are not blessed with *five* talents,—all are not called to believe explicitly in the Son and the Holy Ghost, or to be made kings and priests to God in the Christian Church. 2. Of the many who are called to this honour, few (comparatively) are obedient to the heavenly calling; and therefore, few are chosen to receive the crown of Christian righteousness: or as our Lord expresses it, few are counted worthy to stand before the Son of Man, among them, that have been *faithful* to their five talents. But, as all men have *one talent* till they have buried it, and God has judicially taken it from them;—as all men are at least under the dispensation of the Father, as a gracious and faithful Creator:—as Christ, the light that lighteth every man who cometh into the world, draws all men *implicitly* to this merciful Creator; while the Spirit, as the saving grace, which has appeared unto all men, *implicitly* teaches them to deny ungodliness, and to live soberly, righteously, and piously in this present world:—As this is the case, I say, what can we think of the absolute *Election* or *Reprobation* of individuals, which ensures saving grace and heaven to some, while (thro'

the denial of *every degree* of saving grace) it secures damning sin and everlasting burnings to others? Does it not follow that these twin-doctrines [great Diana and grim Apollyon] are a queer couple? Study their pedigree, and you will find, that, like the Hellena and Pollux of the ancients, they can equally boast that a fabulous Jupiter transformed into a swan is their godlike Sire. It can be said of each of them, *Oro processit eodem*. A fair lady, whom some call *Leda*, and others *Voluntary-Humility*, was courted in Babel by a surly gentleman, whom some call *Jove*, and others *Pharisaic Pride*. His excessive ugliness obliged him to transform himself into the above-mentioned *Swan*. Leda in the dark took him for the heavenly *Dove*, and from her mistake sprung the conception of our twins. They were brought forth in Moses's decayed chair at Jerusalem, nursed by Austin at Hippo, fondled by Bel-larmine at Rome, educated by Calvin at Geneva, and, to the disgrace of the Reformation, publicly christened and married at Dort by a number of divines, who named them *Orthodoxy*, and recommended them to the world as *The Doctrines of Grace*.

If it is asked, What induced those divines to take such a step? I reply: it was chiefly their inattention to the doctrine of the dispensations. Being altogether taken up with the *particular* dispensations of the Son and of the Holy Ghost, they overlooked, as Peter once did, the *general* dispensation of the Father, which is the basis of all the *superior* æconomies of divine grace. They paid no manner of attention to the noble testimony which that apostle bore, when parting with his last scrap of Jewish bigotry, he said: "Of a truth, I perceive, that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him." As if he had said, Though distinguishing grace should never give two talents to a heathen that fears God and works righteousness: Tho' he should never *explicitly* hear of the Son and

of the Holy Ghost: yet shall he enter, as a faithful servant into the joy of his merciful Lord, when many children of the kingdom shall be thrust out. For it is revealed upon earth, and of consequence it is decreed in heaven, that they who, are chosen and called to partake of the divine *Peace*, which is essential to the peculiar dispensation of the Son; and of the unspeakable *Joy*, which is essential to the peculiar dispensation of the Holy Ghost, shall be reprobated or thrust out, if they do not make their *high* calling and election sure: Whilst they, that were only chosen and called to the *Righteousness* essential to the general dispensation of the Father, shall receive the reward of the inheritance, if they do but walk worthy of their *inferior* election and calling.

Methinks that Zelotes, instead of producing solid arguments in favour of *his* doctrines, complains, that I *bring certain strange things to his ears*; and that the distinction between the *Christian* dispensation, that the *other* æconomies of grace, by which I have solved his calvinistic difficulties, has absolutely no foundation in the scripture. That I may convince him of his mistake in this respect, to what I have said on this subject in the *Essay on Truth*, I add the following proof of my dealing in old truths, and not in "novel chimeras." St. Paul, 1 Cor. ix. 17. declares, that the *dispensation* of the gospel of Christ [which in its fulness takes in the ministration of the Spirit] was committed unto him: Eph. i. 10. he calls this dispensation, "the dispensation of the *fulness of time*, in which God gathers *in one*, all things in Christ." Chap. iii. 2. &c. after mentioning *the dispensation* of the grace of God given him as an apostle of Christ, he calls it a "preaching among the Gentiles the *unsearchable riches of Christ*," and the "making all men see, what is the fellowship of the *mystery*, which had been *hid* in God from the beginning of the world." Col. i. 25, &c. speaking of the Christian church, in opposition to the Jewish, he says, "*Whereof* I am made a minis-

ter, according to the *dispensation* of God, which is given to me for you, &c. even the *mystery* which hath been *hid* from ages, but *now* is made manifest to his *saints*: And he informs them, that this mystery, now revealed, is “Christ in you, the hope of glory.”—Again, what he calls here “the mystery hidden from ages, but now made manifest to Christians,” he calls in another place, “the new testament,—the ministration of righteousness,—where the Spirit of the Lord is,—and where there is liberty,” even the glorious liberty of the children of God; observing that, although the Mosaic dispensation or ministration was glorious, yet that of Christ exceeds in glory, 2 Cor. iii. 6, &c.

To deny the doctrine of the dispensations, is to deny, that God made various covenants with the children of men since the Fall: It is at least to confound all those covenants, with which the various gospel dispensations stand or fall. And to do so, is not to divide the word of God aright, but to make a doctrinal *farago*, and increase the confusion that reigns in mystical Babel. From the preceding quotations out of St. Paul's epistles, it follows therefore, either that there was no gospel in the world, before the gospel which was hid from ages, and made manifest in St. Paul's days to God's saints, when this mystery, Christ in them, the hope of glory, was revealed to them by the Holy Ghost: Or, [which to me appears an indubitable truth] That the evangelical dispensation of Adam and Noah was bright; that of Abraham and Moses brighter; that of initial Christianity, or of John the Baptist explicitly setting forth “the Lamb of God that taketh away the sins of the world,” brighter still; and that of perfect Christianity, [or of Christ revealed in us by the power of the Holy Ghost,] the brightest of all.

## SECTION XL.

A rational and scriptural view of St. Paul's meaning in the ninth chapter of Romans.—Some of the deepest passages of that chapter are thrown into the Scripture Scales, and by being weighed with parallel texts, appear to have nothing to do with free-wrath, and calvinistic reprobation.—A solution of the difficulty arising from confounding the *Vessels*, or persons, whom God's distinguishing grace makes comparatively *to dishonour*, with those *vessels* or persons, who *positively* make themselves *vessels of wrath*, and upon whom, as such, God *judicially* pours his deserved *wrath*.

IF Zelotes find himself pressed by the weights of my second Scale, he will probably try to screen his "doctrines of grace," by retreating with them behind the ixth chapter of the Epistle to the Romans. But I am before-hand with him: and appealing to that chapter, I beg leave to shew, that the passages in it, which at first sight seem to favour the doctrine of *Free-wrath*, are subversive of it, when they are candidly explained according to the context, and the rest of the Scriptures. Five couple of leading propositions open the Section.

I. 1. TO deny that God out of mere distinguishing grace, may, and does grant church-blessings, or the blessings of the covenant of peculiarity, to some men, making them comparatively *vessels to honour*, and making of consequence other men comparatively *vessels to dishonour*, or *vessels less honourable*:—To deny this, I say, is to oppose the doctrine of

2. TO insinuate that God, out of mere distinguishing *wrath*, fixes the curse of absolute rejection upon a number of unborn men, for whom he never had any mercy, and whom he designs to call into being only to shew, that he can make and break *vessels of wrath*;—to insinuate this, I say, is to attribute to God a *tyrannical* sovereignty, which he justly abhors.

the dispensations, and to rob God of a *gracious* sovereignty, which he justly claims.

II. 1. *God* is too *gracious* unconditionally to reprobate, i. e. ordain to eternal death, any of his creatures.

III. 1. *In* the day of initial salvation, they, who thro' grace believe in their light; are conditionally *vessels of mercy*, or *God's elect*, according to one or another dispensation of his grace.

IV. 1. *God* justly gives up to *final* blindness of mind, and *complete* hardness of heart, them that *resolutely* shut their eyes, and harden their hearts, *to the end* of their day of initial salvation.

V. 1. There can be sovereign, distinguishing free-grace in a *good God*: because goodness can bestow free, undeserved gifts.

2. *God* is too *holy* and too *just*, not to reprobate his obstinately rebellious creatures.

2. *In* the day of initial salvation, they, who unnecessarily do despite to the Spirit of grace, and disbelieve, are conditionally *vessels of wrath*, that *fit themselves* for destruction.

2. *Perverse Free-will* in us, and not *Free-wrath* in God, or *necessity* from Adam, is the *cause* of our avoidable unbelief: and our personal, avoidable unbelief is the cause of our complete, personal reprobation, both at the end of the day of grace, and in the day of judgment.

2. There can never be sovereign, distinguishing free-wrath in a *just God*; because justice cannot inflict free, undeserved punishments.

*Reason* and conscience should alone, one would think, convince us, that St. Paul, in Rom. ix. does not plead for a right in God so to *hate* any of his unformed creatures, as to *intend*, *make*, and *fit them for destruction*, merely to shew his absolute sovereignty



reignty and irresistible power. The apostle knew too well the *God of love*, to represent him as a mighty potter, who takes an unaccountable pleasure to form rational vessels, and endue them with keen sensibility, only to have the glory of absolutely filling them, by the help of Adam, with sin and wickedness on earth, and then with fire and brimstone in hell. This is the conceit of the consistent admirers of unconditional election and rejection, who build it chiefly upon Rom. ix. Should you ask, why they fix so dreadful a meaning to that portion of scripture; I answer, that, through inattention and prejudice, they overlook the two keys, which the apostle gives us to open his meaning, one of which we find in the three first, and the other, in the three last verses of that perverted chapter.

In the three first verses St. Paul expresses the continual sorrow, which he had in his heart, for the obstinacy of his countrymen, the Jews, who so depended upon their national prerogatives, as Jews; their church privileges as children of Abraham; and their pharisaical righteousness of the law, as observers of the Mosaic ceremonies, that they detested the doctrine of salvation by faith in Jesus Christ. Now, if the apostle had believed, that God, by a wise decree of preterition, had irreversibly ordained them to eternal death, "*to illustrate his glory by their damnation,*" as Calvin says; how ridiculous would it have been in him, to sorrow night and day about the execution of God's wise design! If God from the beginning of the world had absolutely determined to make the unbelieving Jews personally and absolutely vessels of wrath, to the praise of the glory of his sovereign free-wrath; how wicked would it have been in St. Paul to begin the next chapter by saying, My heart's desire and prayer to God for unbelieving Israel,—for the obstinate Jews, is, that they might be saved? Would he not rather have meekly submitted to the will of God, and said like Eli, "It is the Lord: Let him do what seemeth him good? Did it become him:—nay, was it  
not

not next to rebellion in him, so passionately to set his heart against a decree made (as we are told) on purpose to display the absoluteness of divine sovereignty? And would not the Jews have retorted his own words? "Who art thou, O vain man, that repliest against God," by wishing night and day the salvation of "vessels of wrath,"—of men, whom he hath absolutely set apart for destruction!

"But if the apostle did not intend to establish the absolute, personal preterition of the rejected Jews and their fellow-reprobates, what could he mean by that mysterious chapter?" I reply: He meant in general to vindicate God's conduct in casting off the Jews, and adopting the Gentiles. This deserves some explanation. When St. Paul insinuated to the Jews, that they were rejected as a church and people, and that the uncircumcised Gentiles [even as many as believed on Jesus of Nazareth] were now the chosen nation,—the peculiar people and church of God, his countrymen were greatly offended: And yet, as the apostle of the Gentiles, to provoke the Jews to jealousy, he was obliged peculiarly to enforce this doctrine among them. They generally gave him audience till he touched upon it. But when he waxed bold, and told them plainly that Christ had bid him depart from Jerusalem, as from an accursed city: and had sent him far thence unto the *Gentiles*, they could contain themselves no longer: and lifting up their voices, they said, "Away with such a fellow from the earth," Acts xiii. 46. xxii. 21.\*

When

\* It is remarkable that Jewish rage first broke out against our Lord, when he touched their great *Digna*,—the doctrine of their absolute election. You think, said he, to be saved, merely because you are Abraham's children, and God's chosen peculiar people. But I tell you of a truth, God is not so partial to Israel as you suppose: "Many widows were in Israel in the days of Elias, but to none of them was Elias sent, but to a *Zidonian* (heathen). *Widow*. And many lepers were in Israel in the time of Elisha, yet none of them was cleansed, save Naaman the *Syrian*," Luke iv. 25, &c. The Jew never forgave our Lord this travelling saying: If he narrowly escaped their fury at Nazareth, it was only to meet it

increased



When St. Paul wrote to Rome, the metropolis of the Gentile world, where there were a great many Jews, the Holy Spirit directed him to clear up the question concerning the general election of the Gentiles, and the general rejection of the Jews: and this he did, both for the comfort of the humble, Gentile believers, and for the humiliation of his proud, self-elected countrymen; and being provoked to jealousy, they, or at least *some* of them, might with the Gentiles, make their *personal* calling and election sure, by believing in Christ. As the Jews were generally incensed against him, and he had a most disagreeable truth to write, he dips his pen in the oil of brotherly love, and begins the chapter by a most awful protestation of his tender attachment to them, and sorrowful concern for their salvation; hoping that this would soften them, and reconcile their prejudiced minds. But if he had represented them as *absolute* reprobates, and vessels of wrath *irreversibly* ordained of God to destruction, he would absurdly have defeated his own design, and exasperated them more than ever against his doctrine and his person. That he told them with one breath, he wished to be accursed from Christ for them, whilst with the next breath he insinuated, that God had already absolutely accursed them with unconditional, personal reprobation, is a notion so excessively big with absurdity, that at times Zelotes himself can scarce swallow it down. Who indeed can believe, that St. Paul made himself so ridiculous, as to weep tears of the most ardent love, over the free-wrath of his reprobating Creator? Who can imagine, that the pious apostle painted out the God of all grace, as a God full of immortal hatred to most of his countrymen; while he represented himself as a person *continually* racked with the tenderest feelings of a matchless affection for them all; thus impiously

increased seven-fold in the holy city. So fierce and implacable are the tempers, to which some professors work up themselves, by drinking into unscriptural notions of election!

raising



raising his own reputation, as a benevolent man, upon the ruins of the reputation of his malevolent God?

Come we now to the middle part of the chapter, St. Paul having prepared the Jews for the disagreeable message which he was about to deliver, begins to attack their pharisaic prejudices concerning their absolute right, as children of Abraham, to be God's church and people, exclusively of the rest of the world, whom they looked upon as reprobated dogs of the Gentiles. To drive the unbelieving Jews out of this sheltering place, he indirectly advances two doctrines: "1. That God, as the Creator and supreme Benefactor of men, may do what he pleases with his *peculiar* favours; and that he had now as indubitable a right freely to give five talents of church-privileges to the Gentiles, as he had once to bestow three talents of church-privileges upon the Jews. And 2. That God had as much right to set the seal of his wrath upon them, as upon Pharaoh himself, if they continued to imitate the inflexibility of that proud unbeliever; inexorable unbelief being the sin, that *sits* men *for destruction*, and pul<sup>d</sup> down the *wrath* of God upon the children of disobedience.

The first of these doctrines he proves by a reasonable appeal to conscience: 1. Concerning the absurdity of replying against God, i. e. against a Being of infinite wisdom, goodness, justice, and power: And 2. Concerning a right which a potter has of the same lump of clay, to make one vessel for \* *honourable*,

\* I have lived these fifteen years in a part of England, where a multitude of potters make all manner of iron and earthen vessels. Some of these mechanics are by no means conspicuous for good sense, and others, are at times besotted through excessive drinking; but I never yet saw, or heard of one so excessively foolish as to make, even in a drunken-fit, a vessel on purpose to break it, to shew that he had power over the work of his own hands. Such however is the folly that Zelotes's scheme imputes to God. Nay, if a potter makes vessels on purpose to break them, he is only a fool: - but if he could make sensible vessels like dogs, and formed them on purpose

*nourable*, and another for comparatively *dishonourable* uses. The argument carries conviction along with it. Were utensils capable of thought, the *basin*, in which our Lord washed his disciple's feet [a comparatively *dishonourable* use] could never reasonably complain, that the potter had not made it the *cup*, in which Christ consecrated the sacramental-wine. By a parity of reason, the king's soldiers and servants cannot justly be dissatisfied, because he has not made them all generals and prime ministers. And what reason had the Jews to complain, that God put the Gentiles on a level with, or even above them? May he not, without being arraigned at the bar of slothful servants who have buried their talents, give a peculiar, extraordinary blessing when he pleases, and to whom he pleases? "Shall the thing formed say to him that formed it, Why hast thou made me thus?" Shall the foot say, Why am I not the head? and the knee, Why am I not the shoulder? Or, to allude to the parable of the labourers, If God chuses to hire the Gentiles and send them into his favourite vineyard, blessing them with church privileges as he did the Jews, shall the eye of the Jews be evil, because God is good to these newly hired labourers? "May he not do what he pleases with his own?"

To this rational argument, St. Paul adds another, (*ad hominem*) peculiarly adapted to the Jews, who supposed it a kind of sacrilege to deny, that, as children of Abraham, they were absolutely the chosen nation, and the temple of the Lord. To convince them, that God was not so partial to the posterity of Abraham, Isaac, and Jacob, as they imagined, the apostle reminds them, that God had excluded the first-born of those favoured patriarchs from the peculiar

pose to roast them alive, that he might shew his sovereign power, would you not execrate his cruelty, as much as you would try his madness? But what would you think of the man, if he made five or ten such vessels for absolute destruction, while he made one for absolute salvation, and then assumed the title of a gracious and merciful Potter, and called his potting schemes; "schemes of grace?"

culiar blessings, which by birth-right belonged to them: doing it sometimes on account of the sin of those first-born, and sometimes previously to any personal merit of their's, that he might shew, that his purpose, according to election to peculiar privileges, and church prerogatives, does not stand of works, but of him that chuses, and calleth of his sovereign, distinguishing grace. St. Paul confirms this part of his doctrine by the instance of Ishmael and Isaac, who were both sons of Abraham: God having preferred Isaac to Ishmael, because Isaac was the child of his own promise, and of Abraham's faith, by Sarah, a free woman, who was a type of the grace and the gospel of Christ: Whereas Ishmael was only the child of Abraham's natural strength, by Hagar, an Egyptian bond-woman, who was a type of nature, and of the Mosaic dispensation.

With peculiar wisdom the apostle dwells upon the still more striking instance of Isaac's sons, Esau and Jacob, who had not only the same godly father, but the same free and pious mother; the younger of whom was nevertheless preferred to the elder without any apparent reason. He leaves the Jews to think how much more this might be the case, when there is an apparent cause, as in the case of Reuben, Simeon, and Levi, Jacob's three eldest sons, who through incest, treachery, and murder, forfeited the blessings of the first-born; a blessing this, which by that forfeiture devolved to Judah, Jacob's *fourth* son, whose tribe became the first and most powerful of all the tribes of Israel, and had of consequence the honour of producing the Messiah, the Lion of the tribe of Judah. St. Paul's argument is masterly, and runs thus. If God has again and again excluded some of Abraham's posterity from the blessing of the peculiar covenant, which he made with that patriarch concerning the promised Seed:—If he said, in Isaac, Jacob, and Judah, shall thy Seed [the Messiah] be called, and not in Ishmael, Esau, and Reuben, the first-born sons of Abraham, Isaac, and Jacob;

cob; how absurd is it in the Jews to suppose, that merely because they are descended from Abraham, Isaac, and Jacob, they shall absolutely share the blessings of the Messiah's kingdom? If God excluded from the birth-right, Ishmael the scoffer, Esau the seller of his birth-right, and Reuben the defiler of Bilhah his father's wife; why might not *Israel* [his son called out of Egypt] his first-born among nations, forfeit his birth-right thro' unbelief? And why should not the Gentile world, God's prodigal son, inherit the blessing of the first-born; if they submit to the obedience of faith, and with the younger son in the parable, return from the far country to their Father's house; whilst the elder son insolently quarrels with God, reproaches his brother, absolutely refuses to come in, and thus makes his calling void, and his reprobation sure?

The apostle's argument is like a two-edged sword. With one edge he cuts down the bigotry of the Jews, by the above-mentioned appeals to the history of their fore-fathers. And with the other edge he strikes at their unbelief, by an appeal to the destruction of Pharaoh; insinuating that God, as Maker, Preserver, and Governor of men, has an undoubted right to fix the gracious or righteous terms, on which he will *finally* bestow salvation; or inflict damnation on his rational creatures.

With the greatest propriety St. Paul brings in Pharaoh, to illustrate the odious nature, fatal consequences, and dreadful punishment of unbelief. No example was better known, or could be more striking to the Jews. They had been taught from their infancy, with how much long-suffering God had endured that notorious unbeliever; *raising him up*, supporting him, and bearing with his insolence day after day, even after he had fitted himself for destruction. They had been informed, that the Lord had often reprieved that *father of the faithless*, that, in case he again and again hardened himself (as omniscience saw he would do) he might be again and again scourged, till the madness of his infidelity

should drive him into the very jaws of destruction; God having on purpose spared him, yea, \* *raised him up* after every plague, that if he refused to yield, he might be made a more conspicuous monument of divine vengeance, and be more gloriously overthrown by matchless power: So should God's name, i. e. his adorable perfections, and righteous proceedings, be declared throughout all the earth: And so should unbelief appear to all the world in its own odious and infernal colours.

St. Paul having thus indirectly, and with his usual prudence and brevity given a double stab to the bigotry of the unbelieving Jews, who fancied themselves *unconditionally elected*, and whom he had represented as *conditionally reprobated*; lest they should mistake his meaning, as Zelotes does, he concludes the chapter thus: "What shall we say then?" What is the inference, which I draw from the preceding arguments? One which is obvious, namely this: That the Gentiles, [typified by Jacob the younger brother] who followed not professedly after righteousness, have attained to righteousness, even the christian righteousness which is of faith. But Israel, or the Jews, who professedly followed after the law of Mosaic righteousness, as the sportsman Esau did after his game, have not attained to the law of Mosaic or Christian righteousness: They are neither justified as Jews, nor sanctified as Christians.— "True; and the reason is, because God had absolutely passed them by from all eternity, that he might in time make them vessels of wrath fitted for

\* Is it not strange, that Zelotes should infer from this expression, that God had originally *raised up*, i. e. *created* Pharaoh on purpose to damn him? Is it not evident, that Pharaoh justly looked upon every plague as a *death*, witness his own words, "Intreat the Lord your God that he may take away from me this *death* only," Ex. x. 17? And if every plague was a *death* to Pharaoh, was not every removal of a plague a kind of *resurrection*, a *raising him up*, together with his kingdom from a state of *destruction*, according to these words of the Egyptians, "Knowest thou not yet that Egypt is *destroyed*?" How reasonable and scriptural in this sense! How dreadful, I had almost said, how *diabolical* is that of Zelotes!

destruction."



destruction.”—So insinuates Zelotes; but happily for the honour of the Gospel, St. Paul declares just the reverse. Wherefore, says he, did not the reprobated Jews attain to righteousness? To open the eyes of Zelotes, if any thing will, he answers his own question thus: *Because they sought it not by faith, but as it were by the external works of the Mosaic law opposed to Christian-faith: For they stumbled at that stumbling stone, Christ, who is a rock of offence to unbelievers, and the rock of ages to believers: As it is written, Behold I lay in Zion a rock, that some shall, through their obstinate unbelief, make a rock of offence; and others, through their humble faith, a rocky foundation, according to the decrees of conditional reprobation and election; “He that believeth not shall be damned;—and whosoever believeth on him shall not be ashamed,”* Rom. ix. 1, 33. Mark xvi. 16.

That Zelotes should mistake the apostle’s meaning, when it is so clearly fixed in the latter part of the chapter, is unaccountable; but that he should support by it his peculiar notion of *absolute reprobation*, is really astonishing. The unbelieving Jews are undoubtedly the persons, whom the apostle had first in view, when he asserted God’s right of appointing, that obstinate unbelievers shall be vessels of wrath. But hear what he said of those *reprobated* Jews to the *elect* Gentiles, in the very next chapter but one. “I speak to you Gentiles, &c. if *by any means* I may provoke to emulation them that are my flesh [the Jews] and might *save* some of them,—If some of the branches [the unbelieving Jews] be broken off, &c. *because of unbelief* they were broken off, and thou [believing Gentile] standest *by faith*. Be not high-minded, but fear. For if God spared not the natural branches, take heed, *lest* he, also *spare not thee*, &c. *continue* in his goodness, *otherwise thou also* shalt be *cut off* and treated as a vessel of wrath. And they also, *if they abide not still in unbelief*, shall be grafted in,” [and treated as vessels of mercy,] Rom. xi. 13, &c.

But what need is there of going to Rom. xi. to shew the inconsistency of the Calvinistic doctrines of free-grace in Christ and free-wrath in Adam? Of everlasting love to some, and everlasting hate to others? Does not Rom. ix. itself, afford us another powerful antidote? If the elect were from eternity God's *beloved* people, whilst the non-elect were the devil's people, *hated* of their Maker; and if God's love and hatred are equally unchangeable, whether free agents change from holiness to sin, or from sin to holiness; what shall we make of these words? "I will call them *my people* which *were not* my people; and her *beloved*, which *was not* beloved." And where it was said unto them, "*Ye are not my people*; there [upon their believing] shall they be called the children of God; Rom. ix. 25, 26. What a golden key is here to open our doctrine of *conditional* election, and to shut Zelotes's doctrine of *absolute* reprobation!

Having thus given a *general* view of what appears to me from conscience, reason, scripture, and context, to be St. Paul's meaning in that deep chapter; I present the Reader with a *particular* and scriptural explanation of some passages in it, which do not puzzle Honestus a little, and by which Zelotes supports the doctrines of bound-will and free-wrath, with some plausibility.

1. It is not, [*primarily* of him that *willeth* [in God's way,]—Nor is it [*at all*] of him that *willeth* [in opposition to God's will, as the self-righteous Jews did.] Rom. ix. 16.

2. *Ye will not come* to me, that you might have life, John v. 40.—Whosoever *will*, let him come, Rev. xxii. 17.—I have set before you life and death, &c. *chuse*, Deut. xxx. 19.—I *would* &c. and ye *would not*, Luke xiii. 34.

1. It is not [*primarily*] of him that *runneth*, but,

2. I *went*, &c. lest by any means I should *run*, or

but of God\*, that sheweth mercy, Rom. ix. 16.

1. [ἐλεησο] I will have mercy on whom I will [or rather ελεω] I should have mercy, Rom. ix. 15.

have mercy upon him, Isa. lv. 7.—He shall have judgment without mercy, that hath shewed no mercy, James ii. 13.—All the paths of the Lord are mercy to such as keep his covenant, Ps. xxv. 10.

1. [ὀικτιρισσο] I will have compassion, on whom I will [or rather οικτιρω] I should have compassion, Rom. ix. 15.

hid from thine eyes, &c. because thou knewest not the time of thy visitation, Luke xix. 44.—HOW is it that ye do not discern this time, yea, and why even of yourselves judge ye not what is right, Luke xii. 56, 57.—Hear, O heavens, &c. I have nourished children, and they have rebelled against me. The ox knoweth his owner, &c. but Israel doth not know, my people doth not consider.—It is a people of no understanding; therefore he that formed them will shew them no favour, Is. i. 3.—xxvii. 11.—

or had run in vain, Gal. ii. 2.—So run that [thro' mercy] you may obtain, I Cor. ix. 24.

2. Whoso forsaketh his sin shall have mercy, Prov. xxviii. 13.—Let the wicked forsake his way, and, &c. the Lord will

2. As the heaven is high above the earth; so great is his mercy towards them that fear him, Ps. ciii. 11.—The things that belong unto thy peace are

\* In familiar and scripture language, the effect is frequently ascribed to the chief cause whilst, for brevity's sake, inferior causes of agents are passed over in silence. Thus David says, Except the Lord build the house, their labour is but vain that build it.—St. Paul says, I laboured, yet not I, but the grace of God.—And we say, "Admiral Hawke has beat the French fleet." Would it not be absurd in Zelotes, to strain these expressions, so as to make absolutely nothing of the mason's work, in the building of an house; of the apostle's preaching, in the conversion of the Gentiles; and of the bravery of the officers and sailors, in the victory obtained over the French by the English Admiral? It is nevertheless upon such frivolous conclusions as these, that Zelotes generally rests the enormous weight of his peculiar doctrines.

And God said to Solomon, *because* thou hast asked for thyself *understanding*, &c. lo, I have given thee a wise and *understanding heart*, 1 Kings iii. 11.—*because* he *considereth*, &c. he shall not die,—he shall surely live, Ezek. xviii. 28. [Who can help seeing through this cloud of scriptures, that God has mercy, on whom he should have mercy according to his divine attributes; extending *initial* mercy to *all*, according to his long-suffering and impartiality; and shewing *eternal* mercy, according to his holiness and truth, to them that use and improve their talent of *understanding*, so as to love him and keep his commandments?]

1. The children being not yet born, neither having done any good or evil, that the purpose of God according to *election* might stand, not of works but of him that calleth [i. e. that God might shew, he may and will chuse some of Abraham's posterity to some peculiar privileges, which he does not confer upon others: And likewise to teach us, that grace and the new-man, mystically typified by Jacob, shall have the reward of the inheritance—a reward this, which fallen nature and the old man, mystically typified by Esau, shall never receive:—To teach us this] it was said to Rebekah, The elder shall serve the younger [in his posterity,

2. Thus saith the Lord, —Did I plainly appear to the house of thy Father, &c. and did I *chuse* him out of all the tribes of Israel to be my priest, &c? Why *kick ye* at my sacrifice, &c. *Wherefore* the Lord God saith, I *said indeed* that thy house should walk before me for ever: *But now* the Lord saith, Be it far from me; for *them* that honour me I will honour; and *they* that despise me shall be lightly esteemed, 1 Sam. ii. 27. &c.—Again: The Lord said to Samuel, [I have not chosen] I have *refused* him [Eliab] for the Lord seeth not as man seeth:—The Lord *looketh at the heart* [and chuseth in consequence: Accordingly when] Jesse made

posterity, \* though not in his person ;] i. e. the younger shall have the blessing of the first-born.

And

made seven of his sons to pass before the Lord, Samuel said, The Lord hath *not chosen* these, 1 Sam.

XVI.

\* Mr. Henry says with great truth "All this chusing, of Jacob and refusing of Esau was "typical, and intended to shadow forth some election and rejection." And although he was a Calvinist, he does in many respects justice to St. Paul's meaning. "This difference, says he, that was put between Jacob and Esau, he [the apostle] further illustrates by a quotation from Mal. i. 2. where it is said, not of Jacob and Esau the persons, but the Edomites and Israelites their posterity, Jacob have I loved, and Esau have I hated. The people of Israel were taken into the covenant of *peculiarity*, had the land of Canaan given them, were blessed with the *more signal* appearances of God for them in special protections, supplies, and deliverances, whilst the Edomites were rejected" [from the covenant of *peculiarity*] "had no temple, altars, priests, prophets; no such particular care of them, &c. Others understand of the election and rejection of particular persons, some loved, and others hated from eternity. But the apostle speaks of Jacob and Esau, not in their own persons, but as ancestors; Jacob the people, and Esau the people; nor doth God damn any, or decree so to do, merely because he will do it, without any reason taken from *their own* deserts, &c. The chusing of Jacob the younger, &c. was to intimate, that the Jews, though the natural seed of Abraham, and the first-born of the church, should be laid aside; and the Gentiles, who were as the younger brother, should be taken in, in their stead, and have the birth-right and blessing." He concludes his comment upon the whole chapter by these words, which exactly answers to the double key, I have given to the reader. "Upon the whole matter, the unbelieving Jews have no reason to quarrel with God for rejecting them, they had a *fair* offer of righteousness, and life, and salvation made upon gospel terms, which they did not like, and *would not* come up to; and *therefore* if they perish, they may thank *themselves*; their blood is upon their *own* heads."

What precedes is pure truth, and strongly confirms my doctrine; But what follows is pure Calvinism, and shews the inconsistency of the most judicious writers in that scheme. "Were the Jews hardened? It was *because* it was his *own* (God's) pleasure to deny them softening grace, &c. Two sorts of vessels *God forms* out of the great lump of fallen mankind: (1) Vessels of wrath: vessels filled with wrath, as a vessel of wine is a vessel filled with wine, full of the fury of the Lord, &c. (2) Vessels of mercy filled with mercy." —And again: "He (the apostle) answers, by resolving *all* into the *divine* sovereignty. We are the thing formed, and he is the

former,

And it was accordingly conferred upon Jacob in these words, "Be Lord over thy brethren," Gen. xxvii. 29. To conclude therefore, from Jacob's *superior* blessing, that Esau was absolutely cursed and reprobated of God, is as absurd as to suppose that Manasseh, Joseph's eldest son, was also an absolute reprobate, because Ephraim, his younger brother, had Jacob's *chief* blessing: For the old patriarch refusing to put his right hand upon the head of Manasseh, said, "Truly his younger brother shall be *greater* than he," Gen. xviii. 19. But would Zelotes himself infer from such words, that Manasseh was personally appointed from all eternity to disbelieve and be damned, and Ephraim to believe and be saved: that the purpose of God according to *absolute* reprobation and election might stand, *not*

xvi. 7, 10.—The Lord hath sought him a man *after his own heart*, [David,] *because* thou [Saul] hast *not kept* that, which the Lord commanded thee.—Once more:—The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is *better than thou*, chap. xiii. 14. xv. 28.

The kingdom of Israel was an unpromised gift to Saul and to David, and yet God's *election* to, and *reprobation* from that dignity, was according to dispositions and works. How much more can this be said of God's *election* to, or *reprobation* from a crown of glory! A crown this, which God hath promised by way of *reward* to them that love him; refusing it, by way of *punishment* to them that hate him: whom he clothes in hell with shame and with a vengeful curse,

former, and it does not become us to challenge or arraign his wisdom in ordering, and disposing of us into this or that shape or figure." That is, in plain English, *Free-wrath*, or, to speak as smoothly as a Calvinist, *divine sovereignty* may order and dispose us into the shape of vessels of wrath before we have done either good or evil. How could Mr. Henry thus contradict himself, and write for, and against the truth? Why, He was a moderate Calvinist: As moderate he wrote glorious truths; and as a Calvinist, horrid insinuations.

of works,\* but of Him that capriciously and irresistibly calleth, some to finished salvation in Christ, and others to finished damnation in Adam? That God abhors such a proceeding, is evident from the scriptures which fill my left scale, and in particular from the opposite texts.

according to their works and his own declaration, which follows: "Yet saith the [predestinarian] house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? Are not your ways unequal? Therefore I will judge you every one according to his ways. Repent and turn, &c. so iniquity shall

not be your ruin, Ez. xviii. 29, &c. I will do unto them according to their way, and according to their deserts [secunda merita] will I judge them, and they shall know that I am the Lord," Ezek. vii. 27. To these scriptures you may add all the multitude of texts, where God declares, that he will judge, i. e. justify or condemn, reward or punish, finally elect, or finally reprobate men for, by, according to, or because of their works.

\* This phrase, "That the purpose of God according to election might stand, not of works, but of him that calleth," is to be understood merely of those blessings, which distinguishing grace bestows upon some men and not upon others, and which do not necessarily affect their eternal salvation, or their eternal damnation. In this sense it was, that God, for the above-mentioned reasons, preferred Jacob to Esau. In this sense he still prefers a Jew to a Hottentot, and a Christian to a Jew; giving a Christian the old and new testament, while the Jew has only the old, and the Hottentot has neither. Far from denying the reality of this sovereign, distinguishing grace, which is independent on all works, and flows entirely from the superabounding kindness of him that calleth, I have particularly maintained it, Part I. p. 118.—This is St. Paul's edifying meaning, to which I have not the least objection. But when Zelotes stretches the phrase so far as to make it mean, that God ordains people to eternal life, or eternal death, not of works, but of him that without reason, forcibly calleth some to believe and be saved, leaving others necessarily to disbelieve and be damned;—when Zelotes does this, I say, my reason and conscience are equally frightened, and I beg leave to dissent from him for the reasons mentioned in this section.

1. It is written, *Jacob* have I *loved*, but *Esau* have I *hated*, Rom. ix. 13.

Zelotes, who catches at whatever seems to countenance his doctrine of Free-wath, thinks that this scripture demonstrates the electing and reprobating partiality, on which his favourite doctrines are founded. To see his mistake we need

2. God is *love*.—God is *loving* to every man, and his tender mercies [in the accepted time] are over *all* his works.—Yet the children of thy people say, The way of the Lord is not equal: but as for them their way is not equal, &c. 1 John iv. 8.—Ps. cxlv. 9. in the *Common Prayers*.—Ez. xxxiii. 17.

only consider, that in the scripture-language, a love of preference is *emphatically* called *love*: and an inferior degree of love is *comparatively* called *hatred*. Pious Jacob was not such a churlish man as positively to hate any body, much less Leah,—his cousin, and his wife: Nevertheless we read, “The Lord saw that Leah was *hated*:—The Lord hath heard that I was *hated*:—Now therefore my husband will *love* me:” i. e. Jacob will *prefer* me to Rachel, his barren wife, Gen. xxix. 31, 32.—Again: Moses makes a law concerning a man that hath two wives, one beloved and another hated, without intimating, that it is wrong in the husband to *hate*, that is, to be *less fond* of one of his wives, than of the other, Deut. xxi. 15. Once more: Our Lord was not the chaplain of the old murderer, that he should command us positively to *hate* our fathers, mothers, and wives: for he, who thus hateth another is a murderer: Nevertheless he not only says, “He that *hateth* his life [that invaluable gift of God] shall keep it unto eternal life; and he that *loveth* his life shall lose it:” But he declares, “If any man *hate* not his father, and mother, and wife, and children, and brethren, and sisters, he cannot be my disciple.” Luke xiv. 26. Now Christ evidently means, that whosoever does not love his father, &c. and his own life *less* than him, cannot be his sincere disciple.—



By a similar idiom it is said; "Esau have I *hated*:" an expression this, which no more means, that God had absolutely rejected Esau, and appointed him for the pit of destruction; than Christ meant, that we should absolutely throw away our lives, reject our fathers, wives, and children, and decree that they shall all unavoidably sin *on* and be damned.

2.\* Whom *he will* he *hardeneth*, Rom. ix. 18.

[That is, God judicially gives up to a reprobate mind *whom he will*, not according to Calvinistic caprice, but according to the rectitude of his own nature: And according to this rectitude displayed in the gospel, *he will* give up all those, who by obstinately hardening their hearts to the last, turn the day of salvation into a day of final provocation. See Psalm xc. 8, &c.

2. He hath blinded their eyes, and hardened their hearts, that they *should not see* with their eyes, nor *understand* with their

1. The God of this world [not the Almighty] hath [by their own free consent] *blinded* the minds of them that *believe not*.—Now is the day of *salvation*.—Despisest thou the riches of God's forbearance, and long-suffering: not knowing that the goodness of God *leadeth thee* to repentance? But after *thy hardness*, and impenitent heart, treasurest up *unto thyself* wrath against the day of wrath, 2 Cor. iv. 4.—vi. 2.—Rom. ii. 4. 5.

1. In them is fulfilled the prophecy of Esaias, who says: By hearing ye shall hear, and shall not understand: And seeing ye

\* The Reader is desired to take notice, that in this and the following paragraphs, where I produce scriptures expressive of God's *just* wrath, I have shifted the numbers, that mark which axiom the passage belongs to. And this I have done: (1) Because there is *no free* wrath in God: (2) Because when there is wrath in him, man's perverseness is the *just* cause of it: And (3) because in point of evil, man has the wretched, diabolical honour of being the *First* cause; and therefore, No. 1. is his shameful prerogative, according to the principles laid down Sect. III.

their heart, and be converted, and I should heal them, John xii. 40.]

[That is, He hath judicially given them up to *their own* blindness and hardness. They had said so long, *We will not see*, that he said at last in his just anger, *They should not see*, for he would withdraw the abused, forfeited light of his grace; and so they were blinded.]

2. The Lord [in the above mentioned sense,] *hardened* Pharaoh's heart [for his *unparalleled* cruelty to Israel,] Ex. i. 10. 22. vii. 13. See the next note.

you be *hardened* thro' the deceitfulness of sin, Heb. iii. 13.—Happy is the man that feareth alway; But he that *hardeneth his heart* [as Pharaoh did] shall fall into mischief, [God will give him up,] Prov. xxviii. 14.—They are without excuse: *because* when they knew God, they glorified him not as God, &c. *Wherefore* God also gave them up to uncleanness, &c. *For this cause* God gave them up to vile affections, &c. And even *as they did not like* to retain God in their knowledge, God gave them over to a reprobate mind, Rom. ii. 20, 28.

2. Thou wilt say then unto me, Why does he yet find fault? For who hath resisted his will? Rom. ix. 19.

The rigid Calvinists triumph greatly in this objection

ye shall see, and shall not perceive. For this people's heart *is waxed gross* [through their obstinately resisting the light;] and their ears are dull of hearing, and *their eyes they have closed*, lest at any time *they should see* with their eyes, and hear with their ears, and should *understand* with their heart, and should be converted, and I should heal them, Matt. xiii. 14, 15.

1. Pharaoh *hardened* his heart, and hearkened not, Ex. viii. 15.—Zedekiah *stiffened* his neck, and *hardened his heart* from turning unto the Lord, 2 Chr. xxxvi. 13.—*Take heed* lest any of

1. Shall not the Judge of all the earth do right? Gen. xviii. 25 — That thou mightest be justified in thy saying, and clear when thou art judged, Psa. li. 4. *Com. Pr.*

who

objection started by St. Paul: They suppose, that it can be reasonably levelled at no doctrine but their own, which teaches that God by irresistible decrees has unconditionally ordained some men to eternal life, and others to eternal death: and therefore, their doctrine is that of the apostle. To shew the absurdity of this conclusion, I need only remind the reader once more, that in this chapter St. Paul establishes two doctrines; (1) That God may admit whom he will into the covenant of peculiarity,

out of pure distinguishing, sovereign grace: And (2) That he has an absolute right of hardening whom he will upon the gospel-terms, i. e. of taking the talent of \* softening grace from all that imitate the obstinate unbelief of Pharaoh, such inflexible unbelievers being the only people whom God will harden, or give up to a reprobate mind. Now in both those respects the objection proposed is pertinent, as the apostle's answers plainly shew. With regard to the first doctrine, that is, the doctrine of that distinguishing grace, which puts more honour upon one vessel than upon another; calling Abraham to be the Lord's pleasant vessel, whilst Lot or Moab is

Who but **Zelotes** could justify an imaginary Being, that should, by the channel of irresistible decrees, pour sin and wrath into vessels made on purpose to hold both; and should call himself the God of *love*, the *Holy* one of Israel, and a God of *judgment*? Nay who would not detest a king, who should absolutely contrive the contracted wickedness and crimes of his subjects, that he might justly sentence them to eternal torments, to shew his sovereignty and power?

\* Mr. Henry comments thus upon these words "I will harden his heart i. e. withdrawing softening grace," which God undoubtedly did upon just provocation. Whence it follows, that, inconsistent Calvinists being judges, Pharaoh himself had once softening grace; it being impossible for God to withdraw from Pharaoh's heart what never was there. Query: Was this softening grace which God withdrew from Pharaoh, of the reprobating or of the electing kind?

only his wash-pot; the Apostle answers: "Nay, but, O man, who art thou that repliest against God? shall the thing formed say to him that formed it, Why hast thou made me thus?" Why am I a wash-pot, and not a pleasant vessel? "Hath not the potter power over the clay?" &c. Besides, is it not a blessing to be comparatively a vessel to dishonour? Had not Ishmael and Esau a blessing, though it was inferior to that of Isaac and Jacob? Is not a wash-pot as good in its place as a drinking cup? Is not a righteous Gentile,—a Melchisedec, or a Job, &c. as acceptable to God according to his dispensation, as a devout Jew and a sincere Christian according to their's?—With respect to the second doctrine, that of hardening obstinate unbelievers; and making his wrathful power known upon them; of tacitly granting, that it is impossible to resist God's absolute will the apostle intimates in his laconic, and yet comprehensive way of writing, that God has a right to *find fault* with, and display his wrathful power upon hardened sinners, because he hardens none, but such as have personally made themselves vessels of wrath and fitted themselves for destruction by doing despite to the Spirit of his grace, instead of improving their day of initial salvation: And he insinuates that even then God instead of presently dealing with them according to their deserts, endures them with *much long-suffering*, which, according to St. Peter's doctrine, is to be accounted a degree of *salvation*. Therefore, in both senses the objection is pertinently proposed, and justly answered by the apostle, without the help of sovereign free wrath, and Calvinistic reprobation.

1. Hath not the *potter* power over the *clay*, of the same lump to make one vessel unto honour, and another unto dishonour? Rom. ix. 21.

I have observed again and again, that the apostle

2. The vessel that he [the *potter*] made of *clay*, was *marred* in the hand of the potter: so he made it again into another vessel, as seemed good to the potter, &c. O house of Israel, cannot I do

He with his two-edged sword defends two doctrines: 1. The *right* which God, as our sovereign benefactor, has to give five talents, or one talent to whom he pleases, that is, to admit some people to the covenant of peculiarity, while he leaves others under a more general dispensation of grace and favour. Thus a Jew was once a *vessel to honour*,—a person honoured far above a Gentile; and a Gentile, in comparison to a Jew, might be called a *vessel to dishonour*. Moab, to use again the Psalmist's expression, was once only God's wash-pot, Ps. lx. 8; whilst Israel was his pleasant vessel: But now the case is altered: The Jews are nationally become the vessel wherein is no pleasure, and the Gentiles are the pleasant vessel. And where is the injustice of this proceeding? If a potter may make of the same lump of clay what vessel he pleases, some for the dining-room and others for the meanest apartment, all good and useful in their respective places; why

I do with you as this potter, says the Lord, &c. At what instant I shall speak concerning a nation, &c. to *destroy it* [for its wickedness:] *If* that nation, against whom I have pronounced, *turn* from their evil, I *will repent* of the *evil*, that I thought to do unto them. And at what instant I shall speak concerning a nation, &c. to *build it*, *if it do evil* in my sight, that it *obey not* my voice, then I *will repent* of the *good* wherewith I said I would benefit them, Jer. xvii. 4.

When St. Paul wrote Rom. ix. 21, he had probably an eye to the preceding passage of Jeremiah, which is alone sufficient to rectify the mistakes of Zelotes; there being scarce a stronger text to prove, that God's decrees respecting our salvation and destruction are conditional. Never did "Serjeant *if*" guard the genuine doctrines of grace more valiantly, or give Calvinism a more desperate thrust, than he does in the *potter's* house by the pen of Jeremiah. However,

why should not God have the same liberty? Why should he not, if he chuses it, place some moral vessels above others, and raise the Gentiles to the honour of being his peculiar people: —an unspeakable honour this, which was before granted to the Jews only.

The apostle's second doctrine respects vessels of mercy and vessels of wrath, which in the present case must be carefully distinguished from the vessels to honour or to nobler uses, and the vessels to dishonour, or to less noble uses: And, if I mistake not, this distinction is one of those things which, as St. Peter observes, are hard to be understood in Paul's epistles. The importance of it appears from this consideration: God may, as a just and gracious

sovereign, absolutely make a moral vessel for a more or less honourable use, as he pleases; such a preference of one vessel to another being no more inconsistent with divine goodness, than the king's appointing one of his subjects lord of the bedchamber, and another only groom of the stable, is inconsistent with royal good nature: But this is not the case with respect to vessels of mercy and vessels of wrath. If you insinuate with Zelotes, that an absolute God, to shew his absolute love and wrath, absolutely made some men to fill them unconditionally and eternally with

However, lest that prophet's testimony should not appear sufficiently weighty to Zelotes, I strengthen it by an express declaration of God himself:

Have I any pleasure at all that the wicked should die, saith the Lord; and not that he should return from his ways and live? Yet ye say, the way of the Lord is not equal [in point of election to *eternal life*, and appointment to *eternal death*.] Hear now, O house of Israel, Is not my way equal? When a righteous man turneth away from his righteousness, &c. for his iniquity shall he die. Again, when a wicked man turneth away from his wickedness, &c. he shall save his soul alive, Ez. xvii. 23, &c.

with love and mercy, and others to fill them unconditionally and eternally with hatred and wrath, by way of reward and punishment, you change the truth of God into a lie, and serve the great Diana of the Calvinists more than the righteous Judge of all the earth. Whatever Zelotes may think of it, God never made an adult a vessel of eternal mercy, that did not first submit to the obedience of faith: nor did he ever absolutely look upon any man as a vessel of wrath, that had not by personal, obstinate unbelief first fitted himself for destruction. Considering then the comparison of the potter, as referring in a secondary sense to the vessels of mercy, and to the vessels of wrath, it conveys the following rational and scriptural ideas: May not God, as the righteous Maker of moral vessels, fill with mercy or with wrath whom he will, according to his essential wisdom and rectitude? May he not shed abroad his pardoning mercy and love in the heart of a believing Gentile, as well as in the breast of a believing Jew? And may he not give up to a reprobate mind, yea fill with the sense of his just wrath, a stubborn Jew,—a Caiaphas, as well as a refractory Gentile, a Pharaoh? Have not Jews and Gentiles a common origin? And may not the Author of their common existence, as their impartial lawgiver, determine to save or damn individuals, upon the gracious and equitable terms of his gospel dispensations? Is he bound absolutely to give all the blessings of the Messiah's kingdom to Abraham's posterity, and absolutely to reprobate the rest of the world? Has a Jew more right to reply against God than a Gentile? When God propounds his terms of salvation, does it become any man to say to him that formed him, Why hast thou made me thus subject to thy government? Why must I submit to thy terms? If God without injustice could appoint, that Christ should descend from Isaac and not from Ishmael:—If before Esau and Jacob had done any good or evil, he could fix that the blood of Jacob, and not that of Esau, should run in his



Son's veins; though Esau was Isaac's child as well as Jacob: *how much more* may he, without breaking the promise made to Abraham, Isaac, and Jacob, fix, that the free-willing believer, whether Jew or Gentile, shall be a vessel of mercy prepared for glory chiefly by free-grace; and that the free willing unbeliever, shall be a vessel of wrath, fitted chiefly by free-will for just destruction? Is not this doctrine agreeable to our Lord's expostulation, With the light of life, which lightens every man, you *will not* come unto me that you might have life—more abundant life—yea, life for evermore? Does it not perfectly tally with the great, irrespective decrees of conditional election and reprobation, He that believeth, and is baptized, that is, he that shews his faith by correspondent works when his Lord comes to reckon with him, shall be saved: And he that believeth not, though he were baptized, shall be damned? And is it not astonishing, that when St. Paul's meaning in Rom. ix, can be so easily opened by the silver and golden key, which God himself has sent us from heaven, I mean Reason and Scripture, so many pious divines should go to Geneva, and humbly borrow Calvin's wooden and iron key, I mean *his* Election and Reprobation? Two keys these, which are in as great repute among injudicious protestants, as the keys of his Holiness are among simple papists. Nor do I see what great difference there is between the Romish and the Geneva keys: If the former opened and shut a fool's paradise, or a knave's purgatory, do not the latter shut us all up in finished salvation or finished damnation?

Zelotes indeed does not often use the power of the keys: *one* key does generally for him. He is at times so ashamed of the iron key, which is black and heavy; and so pleased with the wooden key, which is light and finely gilt; that instead of holding them out fairly and jointly as St. Peter's pictures do the keys of hell and heaven, he makes the shining key alone glitter in the sight of his charmed hearers. Now and then however, when he is driven to a cor-



mer by a judicious opponent, he pulls out his iron key, and holding it forth in triumph he asks, Who has resisted his will? To these wrested words of St. Paul, he probably adds two or three perverted scriptures—

Which I beg leave to weigh next in my Scales.

2. Shall [natural] *evil* be in the city, and the Lord hath not *done it* [for the punishment of the ungodly, and for the greater good of the godly? Amos iii. 6.

1. They have [done *moral evil*—they have built the high places of Baal to burn their sons with fire, &c. which I commanded them *not*, nor spake it, *neither* came it into *my* mind—*neither*

came it into *my* heart, Jer. xix. 5. vii. 31.—The sceptre of thy kingdom is a *right* sceptre; Thou lovest righteousness and *hatest* wickedness, Ps. xlv. 9.—*Abhor* that which is *evil*, Rom. xii. 9.—Thus saith the Lord, I will bring [natural] *evil* upon this city. &c. *because* they have hardened their necks, that they might not hear my words, Jer. xix. 15. Therefore, when David says, that “The Lord does whatsoever pleaseth him,” he does not speak either of man’s sin or duty: but only of God’s *own* work, which HE absolutely intends to perform: 1. Not of man’s *sin*; for God is not a God that hath pleasure in wickedness, Ps. v. 4.—Nor 2. of man’s *duty*: for, though a master may do his servant’s work, yet he can never do his servant’s duty. It can never be a master’s duty to obey his own commands. The servant must do it himself, or his duty [as duty] must remain for ever undone.

2. There are certain men, &c. who were before of old ordained \* to this

1. Ungodly men, turning the grace of our God into lasciviousness, and denying,

\* The words *παλαι προγεγραμμενοι*, rendered *before of old ordained*, literally mean *formerly fore-written, fore-typified, or fore-described*: The condemnation of these backsliders, or apostates, was of old fore-written by David, Ps. cxv. 5; and by Ezekiel, Chap. xviii. 24. Their lusts were of old *fore-typified* by those of Sodom; the apostacy,

this condemnation, &c. [namely the condemnation of the angels who kept not their first estate, but left their own habitation [whom] he [God] hath reserved in everlasting chains unto the judgment of the great day, Jude, verse 4, 6.

speareth great swelling words [whereby they creep in unawares into rich widow's houses; seducing the fattest of the flock, and] having men's persons in admiration because of advantage, Verse 4, 16; 19.

2. To them that are disobedient, &c. he is a rock of offence, even to them who stumble at the word, being disobedient, whereunto *also they were appointed*: [Or rather] whereunto [namely, to being disobedient] *they* \* *have even disposed*, [or] *settled themselves*, 1 Peter ii. 7, 8.

denying, &c. *cur Iord* Jesus Christ, [as law-giver, judge, and king.] &c. These be they who separatè themselves [from their self-denying brethren] sensual, not having the spirit, [i. e. having quenched the spirit] —walking after their own lusts; and their mouth

1. Ye will not come to me that ye might have life, John v. 40.—Ye put the word of God from you, and judge yourselves unworthy of eternal life, Acts xiii. 46.

apostacy, by that of the fallen angels; and their perdition, by that of the Israelites, whom the Lord saved out of the land of Egypt, and afterwards destroyed for their unbelief: Three typical descriptions these, which St. Jude himself immediately produces; verse 5, 6, 7, together with Enoch's prophecy of the Lord's coming to convince them of all their ungodly deeds and hard speeches." Ver. 15, 17. Is it not strange then, that Zelotes should build his notions of absolute reprobation upon a little mistake of our translators, which is contrary both to the Greek and to the context? Beloved, says St. Jude, verse 17, remember ye the words [*προβηρημενων* *fore-spoken*, answering to *προγεγραμμενοι*, *fore-written*, and not *fore-appointed*] which were spoken before of the apostles of our Lord Jesus Christ." For the apostles, no doubt, often enlarged upon these words of their master, "Because iniquity shall abound, the love of many shall wax cold [and they will fall away:] but he that shall endure unto the end, the same shall be saved."

\* A beautiful face may have some frekels. Our translation is good, but it has its blemishes; nor is it one of the least, to repre-

I shall close the preceding scriptures by some arguments, which shew the absurdity of supposing, that there can be any free-wrath in a just and good God: 1. When Adam, with all his posterity in his loins, came forth out of the hands of his Maker, he was pronounced *very good*, as being made in the likeness of

sent God as appointing men to be disobedient. To vindicate all the divine perfections, which such a doctrine injures, of the two meanings that the word fairly bears in the original, I need only chuse that which is not repugnant to reason and scripture. If charity, which thinketh no evil, and hopeth all things consistently with reason—if charity, I say, obliges us to put the best construction upon the words of our neighbour, how much more should decency oblige us to do it with respect to the word of God? When a modest person drops a word, that bears either a *chaste* or an *unchaste* meaning, is it not cruel absolutely to fix the *unchaste* meaning upon it?—To shew that St. Peter's words bear the meaning, which I fix to them, I need only prove two things: 1. That the original word *ετιθησαν*, which is translated *appointed*, means also *settled* or *disposed*: And 2. that a passive word in the Greek tongue frequently bears the meaning of the Hebrew, Hermaphrodite-voice called *Hithpael*, which signifies a making oneself do a thing, or a being caused by oneself to do it: a voice this, which in some degree answers to the *middle voice* of the Greeks, some tenses of which equally bear an active or a passive sense.—To prove the first point, I appeal only to two texts, where the word *τιθημι* undoubtedly bears the meaning, which I contend for, Luke xxi. 14, *θεσθε* settle it in your hearts: And Luke ix. 62, *ευθετος* fit, or more literally well-disposed for the kingdom of God.—And to prove my second proposition [besides what I have already said upon that head, in my note upon Mr. Madan's mistake, p. 94] I present the critical reader with indubitable instances of it, even in our translation. Jude verse 10, *φθειρονται*, They are corrupted, or, They corrupt *themselves*.—2 Cor. xi. 13, *μετασχηματιζομενοι* being transformed, or transforming *themselves*.—Acts xviii. 6. *αυτων αντιτασσομενων*, literally, they being opposed, or as we have it in our Bibles, when they opposed *themselves*.—John xx. 14. *εστραφη*, she (Mary) was turned, or, she turned *herself*.—Matt. xvi. 22. *Jesus στραφεις* being turned, or, turning *himself*.—Matt. xxvii. 3. *Judas μετμεληθεις*, having been penitent, or, having repented *himself*, &c. &c. In such cases as these, the sacred writers use indifferently the active and the passive voice, because man acts, and is acted upon: he is worked upon, and he works. Thus we read Acts iii. 19. *επιστρεψατε*, *Convert*, namely yourselves, *actively*: though our translators

of God, and after the image of him, who is a perfect compound of every possible perfection. God spake those words in time; but, if we believe Zelotes, the supposed decree of absolute, personal rejection, was made before time; God having fixed from all eternity, that Esau should be absolutely hated. Now as Esau stood in and with Adam, before he fell in and with

slators render it passively *Be converted*. And Luke xxii. 32, our Lord speaking to Peter does not say, *ἐπιστραφῆς*, when thou art converted, passively; but actively, *ἐπιστρέψας*, when thou hast converted, namely *thyself*. Now if in so many cases our translators have justly rendered passive words, by words expressing a being acted upon by *ourselves*, I desire Zelotes to shew by any one good argument taken from criticism, scripture, reason, conscience or decency, that we must render the word of our text *they were appointed*, namely by God, *to be disobedient*, when the word *επειθῆσαν* may with as much propriety as in all the preceding cases, be rendered *they disposed, set, or settled themselves* unto disobedience. What has the Holy One of Israel done to us, that we should dishonour him by charging our disobedience upon his appointment? Are we so fond of the new doctrines of grace, finished salvation, and finished damnation, that in order to maintain the latter, we must represent God as appointing out of sovereign, distinguishing free-wrath the disobedience of the reprobates, that by securing the *means*—their unbelief and sin, he may also secure the end—their everlasting burnings?

Zelotes makes too much of some strong figurative expressions in the sacred writings. He forgets that what is said of God must always be understood in a manner that becomes God. It would be absurd to take literally what the scriptures say of God plucking his right hand out of his bosom,—of his awakening as one out of sleep,—of his riding upon the heavens,—of his smelling a sweet favour from a burnt offering—of his lending an ear, &c. is it not much more absurd to take the three following texts in a literal sense? 1. 2 Sam. xvi. 10. The Lord said unto him, [Shimei] Curse David." Is it not evident, that David's meaning in these words is only this?—"The Lord, by bringing me to the deplorable circumstances, in which I now find myself, has justly given an opportunity to Shimei to insult me with impunity, and to upbraid me publicly with my crimes. This opportunity, I call a *bidling*, to humble myself under the hand of God, who lashes my guilty soul by this afflictive providence; but I would not insinuate that God *literally* said to Shimei, "Curse David," any more than I would affirm that he said to me, "Murder Uriah."

with him; and as God could not but consider him as standing and righteous, before he considered him fallen and sinful; it necessarily follows, either that Calvinism is a system of false doctrine; or, that the God of love, holiness, and equity, once hated his righteous creature, once reprobated the innocent, and said by his decree, "Cain, Esau, Saul, and Judas are very good, for they are seminal parts of Adam my son, whom I pronounced very good, Gen. i. 31. But I actually hate those parts of my unsullied workmanship: without any actual cause I detest mine own per-

2. God is represented, 2 Sam. xii. as saying to David, "I will take thy wives before thine eyes, and give them to thy neighbour, and he shall lie with them in the face of this sun, for thou didst it secretly, but I will do it before all Israel." And accordingly God took the bridle of restraining power out of Absalom's heart, who had already murdered his own brother, and was, it seems, by that time a vessel of wrath self-fitted for destruction. The divine restraint being thus removed, the corrupted youth rushed upon the outward commission of those crimes, which he had perhaps a hundred times committed in *intention*, and from which the Lord had hitherto kept him out of regard to his pious father:—A regard this, which David had now forfeited by his atrocious crimes. The meaning of the whole passage seems then to be this: "Thou shalt be treated as thou hast served Uriah. Thy wild son Absalom has already robbed thee of thy crown, and defiled thy wives in his ambitious, libidinous heart. When thou wast a good man—a man after my own heart, I hindered him from going such lengths in wickedness; but now I will hinder him no more: He shall be thy scourge: Thou sinnedst secretly against Uriah, but I will stand in the way of thy wicked son no longer, and he shall retaliate before the sun." This implies only a passive permission, and a providential opportunity to commit a crime outwardly. Nor could wicked men ever proceed to the external execution of their designs without such opportunities.

3. By a like figure of speech we read, Ps. cv. 25. that "God turned the heart of the Egyptians to *hate* his people, and to *deal subtly* with his servants." But how did he do this? Was it by doing the devil's work? by infusing hatred into the heart of the Egyptians? No: It was merely by blessing and multiplying the Israelites, as the preceding words demonstrate. "He *increased* his people *greatly*, and made them *stronger* than their enemies." Hence it was, that fear, envy, jealousy, and hatred were naturally stirred up in the breasts of the Egyptians. I repeat it: not to explain such scriptures in a manner becoming the God of holiness, is far more detestable than to assert, that the Ancient of Days, *literally* wears a robe, and his own  
white

fect image. Yea, I turn my eyes from their present complete goodness, that I may *hate* them for their future, pre-ordained iniquity." Suppose the God of love had transformed himself into the evil Principle of the Manichees, what could he have done worse than thus to hate with immortal hatred, and absolutely to reprobate his innocent, his pure, his spotless offspring, at the very time in which he pronounced it *very good*? If Zelotes shudders at his own doctrine, and finds himself obliged to grant, that so long at least as Adam stood, Cain, Esau, Saul, and Judas stood with him, and in him were actually loved, conditionally chosen and wonderfully blessed of God in paradise; it follows, that the doctrine of God's everlasting hate, and of the eternal absolute rejection of those whom Zelotes considers as the four great reprobates, is founded on the grossest contradiction imaginable.

2. But Zelotes possibly complains, that I am unfair, because I point out the deformity of his "doctrine of grace," without saying one word of its beau-

white hair, because Daniel, after having seen an emblematic vision of his majesty and purity, said; "His garment was white as snow, and the hair of his head was like the pure wool." For every body must allow, that it is far less indecent *literally* to hold forth God as venerable old Jacob, than to represent him *literally* as a mischievous sin-infusing Belial.

4. With regard to Jer. xx. 7. "O Lord thou hast deceived me, and I was deceived," Mr. Sellon justly observes: 1. That the Hebrew word here translated *deceive*, signifies also to *entice* or *persuade*, as the margin shews. And 2. That the context requires the last sense: the prophet expressing his natural backwardness to preach, and saying, "O Lord thou hast persuaded me (to do it) and I was persuaded." It is a pity, that when a word has two meanings, the one honourable, and the other injurious to God; the worse should once be preferred to the better. If Zelotes takes these hints, he will no more avail himself of some figurative expressions, and of some mistakes of our translators; to represent God as the author of sin, and the deceiver of men. When wicked men have long resisted the truth, God may indeed, and frequently does judicially give them up to believe a destructive lie: but he is no more the author of the lie, than he is Beelzebub, the Father of lies.

ty. "Why do you not, says he, speak of God's absolute everlasting love to Jacob, as well as of his absolute everlasting hate to Esau, Pharaoh, and Judas? Is it right to make always the worst of things?" Indeed, Zelotes, if I am not mistaken, your absolute election is full as subversive of Christ's gospel as your absolute reprobation. The scripture informs us, that when Adam fell he lost the favour, as well as the image of God; and that he became a vessel of wrath from head to foot: but if everlasting changeless love still embraced innumerable parts of his seed, his fall was by no means so grievous and universal as the scriptures represent it:—For a multitude, which no man can number, ever stood, and shall ever stand on the rock of ages, a rock this, which, if we believe Zelotes, is made up of unchangeable, absolute, sovereign, everlasting love for the elect, and of unchangeable, absolute, sovereign, everlasting wrath for the reprobates.

3. But this is only part of the mischief that necessarily flows from the fictitious doctrines of grace. They make the cup of trembling, which our Lord drank in Gethsemane, and the sacrifice, which he offered on Calvary, in a great degree insignificant. Christ's office as high-priest, was to sprinkle the burning throne with his precious blood, and to turn away wrath by the sacrifice of himself: But if there never was either a burning throne, or any wrath flaming against the elect; if unchangeable love ever embraced them, how greatly is the oblation of Christ's blood depreciated! Might he not almost have saved himself the trouble of coming down from heaven to turn away a wrath, which never flamed against the elect, and which shall never cease to flame against the reprobates?

4. From God's preaching the gospel to our first parents it appears, that they were of the number of the elect, and Zelotes himself is of opinion, that they belonged to the little flock. If this was the case, according to the doctrine of free, sovereign, unchangeable, everlasting love to the elect, it necessa-



rily follows, that Adam himself was never a child of wrath. Nor does it require more faith to believe that our first parents were God's pleasant children, when they sated themselves with forbidden fruit, than to believe that David and Bathsheba were persons after God's own heart, when they defiled Uriah's bed: Hence it follows, that the doctrine of God's everlasting love, in the Crispian sense of the word, is absolutely false, or that Adam himself was a child of changeless everlasting love, when he made his wife, the serpent, and his own belly his trinity under the fatal tree: While Cain was a child of everlasting wrath, when God said of him in his father's loins, that he was *very good*. Thus we still find ourselves at the shrine of the great Diana of the Calvinists, singing the new song of salvation and damnation finished from everlasting to everlasting, according to the doctrine laid down by the Westminster-divines in their catechism, "God from all eternity did, by the most wise and holy council of his own will, freely and unchangeably ordain whatever comes to pass."

5. This leads me to a third argument. If God from all eternity did "unchangeably ordain" all events, and in particular, that the man Christ should absolutely die to save a certain, fixed number of men, who (by the bye) never were children of wrath, and therefore never were in the least danger of perishing: If he unalterably appointed, that the devil should tempt, and absolutely prevail over a certain, fixed number of men, who were children of wrath, before temptation and sin made them so;—If this is the case, I say, how idle was Christ's redeeming work! how foolish the tempter's restless labour! how absurd Zelotes's preaching! How full of inconsistency his law-messages of wrath to the elect, and his gospel-messages of free-grace to the reprobates! And how true the doctrine, which has lately appeared in print, and sums up the Crispian gospel in these sentences; Ye, elect, shall be saved, do what you will; and ye, reprobates, shall be damned,



do what you can; for in the day of his power the Almighty will make you all absolutely willing to go to the place which he has unconditionally ordained you for, be it heaven or hell; God, if we believe the Westminster-divines, in their catechism, "having unchangeably fore-ordained whatever comes to pass in time, especially concerning angels and men." An unscriptural doctrine this, which charges all sin and damnation upon God, and perfectly agrees with the doctrine of the consistent Calvinists, I mean the doctrine of finished salvation, and finished damnation, thus summed up by Bishop Burnet in his Exposition of the xviiith Article. 'They think, &c. That he [God] decreed Adam's sin, the lapse of his posterity, and Christ's death, together with the salvation and damnation of such men, as should be most for his own glory: That to those that were to be saved, he decreed to give such efficacious assistances, as should certainly put them in the way of salvation; and to those whom he rejected, he decreed to give such assistances and means only, as should render them inexcusable.' Just as if those people could ever be inexcusable, who only do what their Almighty Creator has "unchangeably fore-ordained!

## SECTION XII.

The directions to understand the scripture doctrine of *Election* and *Reprobation*.—What *election* and *reprobation* are UNCONDITIONAL, and what are CONDITIONAL.—There is an *unconditional* election of sovereign, distinguishing grace, and a *conditional* election of impartial, rewarding goodness. The difficulties which attend the doctrines of election and reprobation are solved by means of the gospel dispensations; and those doctrines are illustrated by the Parable of the Talent.—A scriptural view of our election in Christ.

WHEN good men, like Zelotes and Honestus, warmly contend about a doctrine; charging

one another with heresy in their controversial heats; each has certainly *a part* of the truth on his side. Would you have *the whole*, Candidus? only act the part of an attentive moderator between them; embrace their extremes at once, and you will embrace truth in her seamless garment;—the complete truth as it is in Jesus. This is demonstrable by their opposite sentiments about the doctrine of election. Zelotes will hear only of an unconditional, and Honestus only of a conditional election: but the word of God is for both; and our wisdom consists in neither separating, nor confounding, what the Holy Spirit has joined, and yet distinguished.

To understand the scripture-doctrine of election, take the following directions; 1. God is a God of *truth*. His righteous ways are as far above our hypocritical ways, as heaven is above hell: Every *calling* therefore implies an *election* on his part. Who can believe that God ever demeans his majestic veracity so far as to *call* people, whom he does *not chuse* should obey his call? Who can think that the Most High plays boyish tricks? And if he *chuses*; that those whom he calls should come, a sincere election has undoubtedly preceded his *calling*. Nor are the well-known words of our Lord, Matt. xxii. 14. “Many are called, but few are chosen,” at all contrary to this assertion: For the context evidently shews, that the meaning of this compendious, elliptic saying is, *Many are called to faith and holiness; but few are chosen to the rewards of faith and holiness:—Many are called to be God’s servants, and to receive his talents; but few, comparatively, are chosen to enjoy the blessings of good and faithful servants:—Many are called to run the race: but few are chosen to receive the prize.* Not because God has absolutely reprobated any, in the Calvinian sense of the words; but, because few are willing to deny themselves; few care to labour; few are faithful; few so run that they may obtain; few make their initial calling and election sure to the end; and of the many, that are called to enter into the kingdom of

of God, few *strive* so to do; and therefore few shall be able. See Luke xiii. 24.

2. According to the dispensation of the saving grace of God, which hath appeared to *all men*; so long as the day of salvation lasts, *all men* are sincerely called, and therefore sincerely chosen to believe in their light, to fear God, and to work righteousness. This general election and calling, may be illustrated by the general benevolence of a good king towards all his subjects. Whether they are peasants or courtiers, he *elects* them all to loyalty, that is, he *chuses* that they should all be loyal; and, in consequence of this choice, by his royal statutes, he *calls* them all to be so. But when a rebellion breaks out; many do not make their calling and election sure; that is, many join the rebels, and in so doing, forfeit their titles, estates, and lives. However, as many as oppose the rebels, become hereby peculiarly entitled to the privileges of loyal subjects, which are greater or less according to their rank, and according to the boroughs or cities of which they have the freedom. Upon this general plan, as many of Adam's sons as, in any one part of the earth, make God's general calling and election sure, by actually fearing God, &c. are *rewardable elect*, according to the *Father's* dispensation: That is, God actually approves of them, considered as obedient souls; and he designs eternally to reward their sincere obedience, if they continue faithful unto death, Col. i. 23. Rev. ii. 10.

3. *Distinguishing*, or particular grace *chuses*, and of consequence *calls* some men to believe explicitly in the Messiah *to come*, or in the Messiah *already come*; and as many as sincerely do so, are *rewardable elect* according to the *Son's* dispensation, when it is distinguished from that of the *Spirit*, as in John vii. 38, 39; for in general Christ's dispensation takes in that of the Holy Spirit, especially since Christ is glorified, and when he is known after the flesh no more. Compare John xvi. 7. with 2 Cor. v. 16.



4. A still higher degree of distinguishing grace, elects, and of consequence calls believers in Christ, to take by force the kingdom, which consists in righteousness, peace, and joy in the Holy Ghost; and as many as make *this* calling and election sure, are God's *rewardable elect*, according to the dispensation of the Holy Spirit.

5. All true worshippers belong to one or another of these three classes of elect. The first class is made up of devout Heathens, who worship in the court of the Gentiles.—The second class is formed of devout Jews, or of such babes in Christ as are yet comparatively *carnal*, like John's disciples, or those of our Lord before the day of Pentecost. These worship in the holy place:—And the third class is composed of those holy souls, who, by being fully possessed of Christ's Spirit, deserve to be called Christians in the full sense of the word. These (which in our Laodicean days, I fear, are a little flock indeed) are all perfected in one, and having entered within the veil, worship now in the Holy of Holies.

6. In order to *eternal* salvation, those three classes of elect must not only make their calling and election sure, by continuing to day in the faith of their dispensation: but also by going on from faith to faith: By rising from one dispensation to another, if they are called to it; and above all, by patiently continuing in well-doing, or by being faithful unto death; none but such having the promise of a crown of life, that fadeth not away.

7. *Distinguishing* grace not only *chuses* some persons to see the felicity of God's chosen in the two great covenants of peculiarity, called the Law of Moses, and the Gospel of Christ; but it *elects* them also to peculiar dignities, or uncommon services in those dispensations. Thus Moses was elected to be the great prophet, and lawgiver of the Jews; Aaron, to be the first High-priest of the Jewish dispensation: Saul, David, and Solomon, to be the three first kings of God's chosen nation. Thus again, the seventy  
were

were chosen above the multitude of the other disciples, the twelve, above the seventy ; Peter, James, and John, above the twelve ; and St. Paul, it seems, above Peter, James, and John. The following scriptures refer to this kind of extraordinary choice, —to this election of peculiar grace : “ Moses, his *chosen*, stood in the gap.—The man’s rod whom I shall *chuse*, shall blossom.—The man whom the Lord shall *chuse*, he shall be holy,” that is, he shall be set apart for the priesthood.—“ He *chose* David his servant, and took him from the sheep-fold.—Before I formed thee [Jeremiah] in the belly, I knew thee ; and before thou camest forth out of the womb, I sanctified thee, [or, I set thee apart,] and I ordained thee a prophet unto the nations.—Of his disciples he *chose* twelve apostles.—He [Paul] is a *chosen* vessel unto me, to bear my name before the Gentiles.” Agreeably to the doctrine of these peculiar elections to singular services, it is even said of Cyrus, a heathen king, by whose means the Jews were to be delivered from the Babylonish captivity : “ Cyrus is my shepherd, and shall [or will] perform all my pleasure, saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid, &c. For Jacob my servant’s sake, and Israel my elect, I have even called thee by thy name, though thou hast not known me,” as thy covenant-God. Once more : David, speaking of God’s chusing the tribe of Judah before all the other tribes, says ; “ Moreover he refused the tabernacle of Joseph, and [reprobated, or] chose not the tribe of Ephraim : but chose [or elected] the tribe of Judah, the Mount Sion, which he [peculiarly] loved.” But, what have all those civil, or ecclesiastical elections of persons and places to do with our election to a crown of glory ? Will Zelotes affirm, that Saul and Jehu are certainly in heaven, because they were as remarkably *chosen* to the crown as David himself ? And though St. Paul knew, that he was a chosen vessel, *set apart* from his mother’s womb for great services in the church, does he not inform us, that

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he so ran as to obtain the crown; and that he kept his body under, lest after he had preached to, and saved others, he himself should become a cast-away, —a reprobate?

8. Do not forget that frequently the word *chosen*, or *elect*, means *principal*, *choice*, *having a peculiar degree of superiority*, or *excellence*. This is evident from the following texts, “The wrath of God smote down the *chosen* of Israel, Isa lxxviii. 31.—I lay in Sion a chief corner stone, *elect*, and precious, 1 Pet. ii. 6.—The elder to the *elect* Lady,” 2 John 1. And it would be the height of Calvinian orthodoxy to suppose, that in Isa. xii. 7, Thy *choicest* [or, as the original properly means] thy *elect* valleys shall be full of chariots, is to be understood of Calvinian election. To render Zelotes less confident in that election, one would think it sufficient to throw into the scripture scales, and weigh before him the following passages, which are literally translated from the original.

1. For Israel mine *elect*, I have called thee, Isa. xlv. 4.

1. The *election* hath obtained it, Rom. xi. 7.

1. I have made a covenant with my *chosen* [or *elect*.]—I have exalted one *chosen* out of the people.—Mine *elect* shall inherit it, Psa. lxxxix. 3. 19. Isa. lxxv. 9.

1. The children of thy *elect* sister greet thee, 2 John 13.

1. His *elect* whom he hath

2. He [Kish] had a son whose name was Saul, an *elect*, 1 Sam. ix. 2.

[Query. Is Saul also among the *elect* as well as among the prophets?]

2. Set on a pot: fill it with the bones of the *election*, Ez. xxiv. 4.

2. She committed her whoredoms with the *elect* of Assyria, Ez. xxiii. 7.—The tongue of the just is as *chosen* silver.—Receive knowledge rather than *elect* gold, Prov. x. 20. viii. 10.

2. They shall cut down thine *elect* cedars, Jer. xii. 7.

2. He [Jacob] chose all

hath *chosen*, Mark xiii. 20.

1. I endure all things for the *elect's* sake. 2 Tim. ii. 10.—O ye children of Jacob, his *chosen* ones, 1 Chron. xvi. 13.

1. I charge thee before the \* *elect* angels, 1 Tim. v. 21.—And shall not God avenge his own *elect*? Luke xviii. 7.

all the *elect* of Israel, 2 Sam. x. 9.

2. Moab is spoiled, his *elect* young men are gone down to the slaughter, Jer. xlviii. 15.—His [Pharaoh's] *elect* captains also are drowned, Exod. xvi. 4.

2. Amaziah gathered Judah together, &c. and found them three hundred thousand *elect*, able to go forth to war, 2 Chron. xxv. 5.

I grant that our translators in some of the preceding passages have used the word *choice*, and not the word *elect*: They say for example *choice cedars*, and not *elect cedars*; but if they were afraid to make us suspect the dignity of Calvinian *Election*, I am not. And as the original is on my side, the candid reader will not expect such scrupulousness of me, who wish to act the part of a *reconciler*, and not that of a *Calvinist*.

9. God's chusing and calling us to come up higher on the ladder of the dispensations of his grace, is called *election* and *vocation*. Thus the doctrine which St. Paul insists much upon, in his Epistle to the Romans

\* If the expression *elect angels* is taken in a vague sense, which is most probable, it means *holy, beloved angels*, who are *elected* to the rewards of faithful obedience. If it is taken in a *particular* sense, it means those angels who, like Gabriel, are *selected* from the multitude of the heavenly host, and "sent forth to minister for them who shall be heirs of salvation," and especially such eminent preachers as Timothy and St. Paul were. In either sense therefore, the words *elect angels*, which Zelotes greedily catches at to prop up his scheme, has nothing to do with Calvinian *Election*.—That the word *elect* sometimes means *darling* or *beloved*, will appear evident to those who compare the following passages: "Behold *mine elect*, in whom my soul *delighteth*," Isa. xliii. 1. This is *my beloved Son*, in whom I am *well pleased*," Matt. iii. 17.



Romans and Ephesians, is, that now Jews and Gentiles are equally *elected* and *called* to the privileges of the Christian dispensation. Nor does St. Peter dissent from him in this respect. Once indeed he took it for granted, that the Gentiles were all reprobates: See Acts x. But when he was divested of his Jewish prejudices, and wrote to the believers who were scattered throughout Pontus, &c. he said: "The church that is at Babylon, *elected* together with you, saluteth you," 1 Pet. v. 13. Just as if he had said, Think not that the election to the obedience of faith in Christ, is confined to Judea, Pontus, or Galatia. No: God calls both Jews and Gentiles, even in Babylon, to believe in his Son. And as a proof that this calling and election are sincere, with pleasure I inform you that several have already believed, and formed themselves into a Christian church, which saluteth you, not only as being elected with you to hear the Christian gospel; but as making their election to so great salvation sure, through actual belief of the truth as it is in Jesus: Therefore, I do not scruple, in every sense of the word, to say that they are elected together with you, and you may boldly consider them already as *holy* brethren, *partakers* of the heavenly calling: A glorious proof this, that Christ has broken down the middle wall of partition between Jews and Gentiles; Babylon in this respect being as much elected as Jerusalem.—But more of this in the next Section.

10. To conclude: Of all the directions, which can be given to clear up the doctrine of election with respect to our eternal concerns, none appears to me so important as the following. Carefully distinguish between our election to *run the race* of faith, and holiness, according to one or another of the divine dispensations; and between our election to *receive the prize*—a crown of glory. St. Paul speaking to Christians of the *first* of these elections, says, "God has *chosen* us that we should be holy:" And our Lord describing the *second* election says, "Many are



are called, but few *chosen*.—Well done, good and faithful servant, enter thou into the joy of thy Lord.” The former of those elections is always *unconditional*: but the latter is always suspended upon the reasonable *condition* of persevering in the obedience of faith.

To shew the propriety and importance of the preceding directions, I need only apply them to the Parable of the Talents, which displays every branch of the doctrine of election. “The kingdom of heaven, says Christ, [if it is considered with respect to God’s gracious and righteous dispensations towards the various classes of his moral vessels or servants] is as a man, who called [and of consequence, first freely chose] his own servants.”

Observe here, that every man is *unconditionally* chosen and called to serve God in his universal temple. Some may be compared to *earthen* vessels, made, chosen and called to be useful in the court of the Gentiles, like humble Gibeonites: Some to *silver* vessels, made, chosen, and called to be useful in the holy place, like pious Jews: and others, to *golden*, i. e. most precious and honourable vessels, made, chosen, and called to be useful in the Holiest of all, like true Christians. Hence it appears that God has assigned to all his moral vessels their proper place and use in his great temple, the universe: If they are unprofitable, and unfit for the Master’s use, it is not because he makes them so: but because they receive a bad taint from their parents, and afterwards refuse to purge themselves by means of the talent of light, grace, and power, which is bestowed upon them as the seed of regeneration, according to their respective dispensations.

The difference that sovereign grace makes between God’s servants, or, if you please, between his moral vessels, is evidently asserted by St. Paul, 2 Tim. ii. 19, &c. “The Lord, says he, knoweth them that are his:” That is, he approves of the godly, the vessels of mercy, the clean vessels under every dispensation. “Let then every one that nameth the



Name of Christ," and is of consequence under the strictest of all the dispensations, "depart from iniquity: For, in a great house there are not only vessels of gold, and of silver, but also of wood and of earth; and some to honour, and some to dishonour.\* If a man purge himself from these [all iniquity, whether he be a vessel of gold, silver, wood, or earth,] he shall [according to his dispensation] be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work:" tho' it should be only the work of a Gibeonite, hewing wood and drawing water: And if an unchristianized Saul seeks to slay these spiritual Gibeonites in his zeal to the children of Israel, God himself will plead their cause: For he honours in every dispensation vessels that are clean and sanctified, according to his own decree, "Them that honour me, I will [peculiarly] honour, and they that despise me shall be lightly esteemed." That is, although those that honour me, should be only comparable to wooden or earthen vessels, like the devout soldiers of Cornelius; I will honour them with a place in my heavenly house. And were those that despise me, comparable to silver vessels, like the sons of Eli; or to a golden vessel, like Judas; if repentance does not interpose, they shall be broken with a rod of iron, like vessels of wrath; and, after sleeping in the dust they shall awake to the everlasting contempt due to their sins; it being written among the decrees of heaven, "If any man defile the vessel or temple of God, him shall God destroy."—Such will be the fearful end of those, who by their wilful unbelief  
make

\* St. Paul having guarded the doctrine of sovereign, distinguishing grace by the different matter, earth, wood, silver, &c. of which the vessels are formed; and not making any distinction between *vessels of dishonour* and *vessels of wrath*, as he does in Rom. iv. it necessarily follows, according to the doctrine of rewarding grace, that the expressions *vessels to honour*, and *vessels to dishonour*, are not to be taken here in a *comparative* sense, as in Rom. ix; but in a *positive* sense; and then they answer to vessels *sanctified*, and to vessels *not purged*; expressions which occur in the context, and fix the apostle's meaning.

make themselves positively unclean vessels: For to them that are *unbelieving* is nothing pure, but even their mind and conscience are *defiled*." And these vessels of just wrath, and positive dishonour, must be carefully distinguished from those, whom God comparatively makes *vessels of dishonour*, by giving them fewer talents than he does to his upper servants.

Return we now to the parable of the talents, and to the different classes of *servants*, which St. Paul compares to several classes of *vessels*, in God's great house below. To one of them, says our Lord, to the Christian, I suppose, according to the election of *most particular*, distinguishing grace, he gave *five* talents:—To another, suppose the Jew, still according to the election of *particular* grace, he gave *two* talents:—And to another, suppose the Heathen, according to the decree of *general* grace, he gave *one* talent. Hence it appears, that God reprobates no man absolutely, and is no calvinistical respecter of persons; for, adds our Lord in the parable, "he gave to *every one* according to his several ability," or circumstances, Matt. xxv. 15.—This *first* distribution of grace and privileges, is previous to *all works*; and to it belong [as I have shewn by parallel scriptures] those words of the apostle, The children being not yet born, neither having *done any good or evil*, that the purpose of God according to sovereign, distinguishing election to a certain number of talents, or to certain remarkable favours, might stand, *not of works*, but of him that calleth, it was said, the elder shall serve the younger;—Jacob have I loved, and Esau have I hated, i. e. I have preferred Jacob to Esau, in point of family honour; and the Israelites to the Edomites, with respect to the covenant of peculiarity. And with as much propriety it might be said in point of superangelical dignity, Michael the archangel have I loved, and Gabriel the angel have I hated, i. e. I have reprobated the latter from a degree of dignity and favour, to which I have elected the former.

Thus far the Parable illustrates the doctrine of sovereign free-grace, and of an unconditional election to receive and use different measures of grace; and thus far I walk hand in hand with Zelotes; because thus far he speaks as the oracles of God, except when he hints at his doctrine of absolute reprobation. For at such times he makes it his business to insinuate, that there are some men, to whom God never gave so much as *one* talent of saving grace, in flat opposition to that clause of the parable, he gave to *every one*, one or two *true* talents at least: I say *true*, because whatever dreadful hints Zelotes may throw out to the contrary, I dare not allow the thought, that the *true* God deals in *false* coin; or that, because he is the God of *all* grace, he deals also in *damning* grace:—*Damning grace* I call it; for in the very nature of things, all grace bestowed upon an absolute reprobate,—upon a man hated of God with an everlasting hate, and given up from his mother's womb unavoidably to sin and be damned,—all grace, I say, flowing from such a reprobating God, to such a reprobated man, is no better than a serpent, whose head is Calvin's *absolute reprobation*, and its tail Zelotes's *finished damnation*.

Zelotes, I fear, objects to the sovereign, free, distinguishing grace which I contend for, chiefly because it has no connexion with the bound-will, and distinguishing free-wrath, which characterize his opinions. Accordingly he soon takes his leave of me and the parable of the talents, the middle part of which illustrates what he calls my heresy, that is, the doctrine of *Free-will*;—1. The doctrine of *obedient Free-will*, which our Lord secures thus; “Then he that had received five talents, went and traded with the same, and made them other five talents,” &c.—And 2. The doctrine of *perverse free-will*, which Christ lay down in these words: “But he that had received one talent, went and digged in the earth, and hid his Lord's money.” Here Christ, for brevity's sake, points out unfaithful free-will in the lowest dispensation only: Sloth and unfaithfulness

ness being by no means necessary consequences of the least number of talents: For whilst some Christians bury their *five*, and some Jews their *two* talents, some Heathens, so improve their *one* talent, as to verify our Lord's doctrine, "The last shall be first."

The third part of the parable illustrates the doctrine of rewarding grace: or of *conditional election* to, and *reprobation* from the rewards, with which divine grace crowns human faithfulness. I call this election and reprobation *conditional*, because they are entirely suspended upon the good or bad use, which our faithful, or unfaithful free-will makes of the talent or talents bestowed upon us by free-grace, as appears by the rest of the parable: "After a long time the Lord of those servants cometh, and reckoneth with them," proceeding first to the election of *rewarding* grace. "He that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold I have gained besides them five talents more." Here you see in an exemplifying glass the doctrine, which Zealotes abhors, and which St. John recommends thus: "Beloved, if our heart condemn us not, then have we confidence towards God.—Herein is our love made perfect, that we may have boldness in the day of reckoning, or of judgment," 1 John iii. 21. iv. 17. His Lord [instead of driving him to hell as a poor, blind, unawakened creature, who never knew himself; or as a proud, self-righteous Pharisee, who was never convinced of sin] "said unto him, Well done, thou *good* and *faithful* servant [Thou vessel of mercy] Thou hast been faithful over a few things; I will make thee ruler over many things, enter *thou* into the joy of thy Lord," thro' my merciful gospel-charter, and the passport of thy sincere, blood besprinkled obedience.

The servant, who thro' free-grace and faithfulness had gained two talents, besides the two which distinguishing grace had given him, came next: and when he had been elected into the joy of his Lord

in the same gracious manner, the trial of the faithless Heathen came on. His plea would almost make one think, that Zelotes had instilled into him his hard doctrine of reprobation. He is not ashamed to preach it to Christ himself. Lord, says he, I knew thee, that thou art a hard man, who didst contrive my reprobation from the beginning of the world, and gavest me only one talent of common grace, twenty of which would not amount to one dram of saving grace. —I knew thee, I say, that thou art an austere master; reaping, or wanting to reap, where thou hast not sown the seed of effectual grace; and gathering, or wanting to gather where thou hast not strewed one grain of *true* grace: And I was afraid, and went, and hid thy talent, thy ineffectual, false, common grace in the earth: lo, there thou hast that is thine. His Lord answered and said unto him, Thou wicked and slothful servant, &c. thou oughtest to have put my money to the exchangers, who sometimes exchange to such advantage for the poor, that their little one becomes a thousand. Hadst thou made this proper use of my “common grace,” as thou callest it, at my coming I should have received mine own with usury. Take therefore the talent from him, and give it to him that hath ten talents: For every one that hath to purpose, shall have abundance: but from him that hath not to purpose, shall be taken away even that which he hath:—his unimproved, hidden talent. And cast ye the unprofitable servant into outer darkness; i. e. into hell: there shall be weeping and gnashing of teeth, Matt. xxv. 14, 31. Hence it appears, that a man may be freely *elected* to receive one, two, or five talents;—freely *chosen* to trade with them, and afterwards be justly *reprobated*, or *cast away*, into outer darkness, for not improving his talent, that is, for not making his calling and election sure.

Zelotes, indeed, as if he were conscious, that the parable of the talents overthrows all his doctrinal peculiarities, endeavours to explain it away by saying, that it does not represent God's conduct to-

wards his people, with respect to grace and salvation, but only with regard to parts and natural gifts. To this I answer: 1. The scriptures no where mention a day of account, in which God will reward and punish his servants according to their natural parts, exclusively of their moral actions.—2. The servants had all the same master, Luke xix. 13, they are all represented as receiving one pound each, to occupy or trade till their master came: He that did not improve his pound, or talent, is called wicked on that account: now the non-improvement of a natural talent, suppose for poetry or husbandry, can never constitute a man wicked; nothing can do this, but the non-improvement of a talent of grace.—3. We have as much reason to affirm that the oil of the virgins, mentioned in the beginning of the chapter, and the good works of the godly, mentioned at the end of it, were “not of a gracious nature!” as to assert it of the improvement of the pound, which constituted some of the servants good and faithful.—4. It is absurd to suppose, that Christ will never take some men into his joy, and will command others to be cast into outer darkness, for improving or not improving the natural talent of speaking, writing, or singing in a masterly manner.—5. The description of the day of judgment, that closes the chapter, is a key to the two preceding parables. On the one hand, the door is shut against the *foolish Virgins*, merely for their apostacy:—for having burned out all their oil of faith working by love, so that their lamps went out.—The *slothful Servant* is cast into outer darkness, merely for not improving his talent of opportunity and power to believe, and to work righteousness according to the light of his dispensation.—And the *Goats* are sent into hell merely for not having done the works of faith. On the other hand [considering salvation according to its second causes] the *wise Virgins* go in with the bridegroom, because their lamps are not gone out, and they have oil in their vessels; the *faithful Servants* enter into the joy of their Lord, because they have improved

improved their talents; and the *Sheep* go into life eternal, *because* they have done the works of faith.—The three parts of that plain chapter make a three-fold cord, which, I apprehend, Zelotes cannot break, without breaking all the rules of morality, criticism, and common sense.

I shall close my parabolic illustration of the scripture-doctrine of unconditional and conditional election, by presenting Zelotes and Honestus with a short view of our election in Christ; that is of our election to receive freely, and to use faithfully the five talents of the Christian dispensation, that we may reap all the benefits annexed to making that *high calling* and election sure.

1. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things *in* [the person and dispensation of] *Christ*: according as he hath \* *chosen* us [to believe in] *in him*, before the foundation

2. Hearken, my beloved brethren, hath not God *chosen* the poor of this world? [Yes, but not absolutely: for Zelotes knows, that *all* the poor are not elected in his way; and St. James insinuates, that their election to the kingdom of heaven

\* This passage will be explained in the next Section. In the mean time I desire the reader to take notice, that the election of which St. Paul writes, is not of the antinomian kind: I mean, it is not Calvinian election, which ensures eternal salvation to all fallen believers. That the apostle was an utter stranger to such a doctrine appears from his own words to those elect Ephesians. 'Putting away lying speak truth—Let him that stole steal no more—Be not drunk—Let not fornication or uncleanness be once named among you, &c. for this ye know, that no unclean person, &c. hath any inheritance in the kingdom of Christ. Let no man deceive you with vain words, for because of these things the wrath of God cometh upon the children of disobedience,' i. e. upon the disobedient children, who, by their bad works, lose their inheritance in the kingdom of God. Is it not surprising, that, when St. Paul has thus warned the Ephesians against antinomian deceptions, he should be represented as deceiving those very Ephesians first, by teaching them a doctrine, which implies, that no crimes, be they ever so atrocious, can deprive fallen believers of their inheritance in the kingdom of Christ?



tion of the world ; that [in making our high calling and election sure] we should be holy and without blame before him in love, Eph. i. 3, 4.

[If Zelotes is offended at my insinuating that St. Paul's phrase *in Christ*, is sometimes an ellipsis—a short way of speaking, which conveys the idea of our Lord's gospel and dispensation ; I appeal to the reader's candour, and to the meaning of the following texts. Babes *in Christ*.—Urbane, our helper *in Christ*.—The churches of Judea which were *in Christ*.—Baptized *into Christ*.—The Mosaic veil is done away *in Christ*.—*In Christ* Jesus circumcision availeth nothing, &c. Again, when St. Paul tells us that his bonds *in Christ* are manifest in all the palace, does he not mean the chain with which he was personally bound, as a preacher of the Christian faith? And would not Zelotes make himself ridiculous, if he asserted that St. Paul's bonds *in Christ*, were those with which he was bound in the garden of Gethsemane?]

heaven is suspended on faith and love ; for he adds, that] God hath chosen the poor *rich in faith*, and [of consequence] *heirs of the kingdom*, which he hath promised to *them that love* him, [i. e. to them that are rich in the faith which works by love.] James ii. 5.—Know this also, that the Lord hath *chosen* to himself [i. e. to his rewards of grace and glory, not this or that man out of mere caprice, but] the man *that is godly*. [That is] the man *after his own heart*, *Common Prayers*, Psalm iv. 3. 1 Sam. xiii. 14.—God hath from the beginning *chosen* you to salvation, [yea, out of mere distinguishing grace, he has chosen you to partake of the great *salvation* of Christians ; not indeed absolutely, but] through sanctification of the Spirit, and belief of the truth, [as it is in Jesus ;—the truth as it is revealed under the Christian dispensation,] 2 Thess. ii. 13.

1. There is a remnant [of Jews, who believe] according to the election of grace [who, through sanctification of the Spirit to obedience, and sprinkling of the blood of Jesus Christ, make their calling and election sure according to the Christian dispensation, 1 Pet. i. 2.]—The election [those Jews who make their election to the blessings of the Christian dispensation sure by faith in Christ:] hath obtained it [righteousness] and the rest were blinded: [that is, The unbelieving Jews have not obtained righteousness, *because* they sought it not *by faith*, but by *blindly* opposing their pharisaic works of the law, to Christ and the humble obedience of faith,] Rom. xi. 5, 7. ix. 32.
2. Many are called [to repentance; yea many are *chosen* [to receive the reward of perfect holiness,—the reward of the inheritance,] Matt. xx. 16. — Wherefore brethren, give diligence to make your *calling* and *election* sure: For if ye do these things, ye shall never fail, 2 Pet. i. 10. — Put on therefore as the *elect* of God, bowels of *mercies*.—For he shall have judgment without *mercy*, that hath shewed no *mercy*, Col. iii. 12. James ii. 13.

If I am not mistaken, the balance of the preceding scriptures shews, that Honestus and Zelotes are equally in the wrong.—Honestus, for not rejoicing in free-grace, in the election of grace, and in God's power, love, and faithfulness, which are engaged to keep believers while they keep in the way of duty:—And Zelotes, for corrupting the genuine doctrines of grace by his doctrines of Calvinian election, necessity, and unconditional reprobation from eternal life.

### SECTION XIII.

A view of St. Paul's doctrine of *Election*, laid down in Eph. i. *That election* consists in God's choosing from the beginning of the world, that the Gentiles should *now* share, through faith, the blessings

sings of the gospel of Christ, together with the believing Jews, who *before* were alone the *chosen nation* and *peculiar people* of God. It is an *election* from the obscure dispensation of the Heathens, to the luminous dispensation of the Christians; and not an election from a state of absolute ruin, to a state of finished salvation.—It is as absurd to maintain Calvinian election from Eph. i. as to support Calvinian reprobation by Rom. ix.—What we are to understand by the *Book of Life*, and by the *Names* written therein from the foundation of the world.—A conclusion to the first part of this work.

WHEN Zelotes is made ashamed of what Calvin calls “the horrible decree,” he seems to give it up, I have nothing to do with *reprobation*, says he, my business is with *Election*. Thus he is no sooner beaten out of Rom. ix. than he retires behind Eph. i. where he thinks he can make a more honourable defence. It may not be amiss therefore to follow him there also, and to shew him, that he entirely mistakes the predestination, purpose, and election mentioned in that chapter.

The design of the apostle in his epistle to the Ephesians is two-fold. In the three first chapters he extols their gracious election, their free vocation, and the unspeakable privileges of both; and in the three last, he exhorts them to walk worthy of their election and calling; warning them against antinomian deceivers; and threatening them with the loss of their heavenly inheritance, if they followed their filthy tenets, and immoral example. This epistle therefore is a compendium of the New Testament. The former part contains a strong check to pharisaism, or to the doctrine of boasting legalists: and the latter part, a severe check to antinomianism, or to the doctrine and deeds of the Nicolaitans. See Eph. v. 5, 6; and Rev. ii. 6, 15, 20.

To be a little more explicit: In the three first chapters St. Paul endeavours to impress the hearts  
of

of the Ephesians with a deep sense of God's free-grace in Christ Jesus, whereby he had compassionately *called*, and of consequence mercifully *elected* them, ignorant and miserable sinners of the Gentiles as they were, to partake of all the blessings of the Christian dispensation. The apostle tries to inflame them with grateful love to Christ, by setting them on a level with his peculiar people the Jews, "to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the [explicit] promises; whose were the Fathers, and of whom Christ came, as concerning the flesh."

To prove that this is St. Paul's design, I produce his own words, with short illustrations in brackets. [ ] 'Remember' [says he] 'that ye were in time past Gentiles in the flesh, called *uncircumcision* by the circumcision, &c.:" [abhorred by the circumcised Jews, because you were uncircumcised Heathens. Remember] 'that at that time, ye were without' [the knowledge of] 'Christ' [not having so much as heard of the Messiah,] 'being aliens from the commonwealth of Israel,' [hating the Jews, and hated of them,] 'strangers to the covenants of promise,' [which God had made with Abraham, Isaac, and Jacob,] 'having no' [covenant-] 'hope, and without' [covenant-] 'God in the world. But now in Christ Jesus,' [who has sent us into all the world to preach the gospel to every creature.] 'Ye, [Gentiles] 'who were sometimes afar off, are made nigh by the blood of Christ; For he is our peace, who hath made *both*' [Jews and Gentiles] 'one, and hath broken down the middle wall of partition between us, &c. that he might reconcile both' [Jews and Gentiles] 'to God, &c. by the cross; having slain the enmity thereby; and came and preached peace to you' [Gentiles] 'who were afar off, and to them that were nigh,' [that is, to the Jews:] 'For through him we *both*' [Jews and Gentiles] 'have an access by one spirit unto the Father. Now therefore, ye' [Gentiles] are no  
 ' more

‘ more strangers and foreigners, but fellow-citizens  
 ‘ with the’ [Jewish] ‘ saints, and of the household’  
 [or peculiar people] ‘ of God : And are built upon  
 ‘ the foundation of the ‘ {Christian} ‘ apostles, and’  
 [Jewish] ‘ prophets ; Jesus Christ himself being the  
 ‘ chief corner-stone’ [which unites the Jews and  
 Gentiles who believe, as a corner-stone joins the  
 two walls which meet upon it,] &c.’ ‘ In whom  
 ‘ you also’ [Gentiles of Ephesus] ‘ are builded to-  
 ‘ gether’ [with us believing Jews] ‘ for an habita-  
 ‘ tion of God through the Spirit,’ Eph. ii. 11, &c.

The apostle explains his meaning still more clearly in the next chapter. : ‘ For this cause’ [namely that you might be quickened together with us \* unto Christ, that you might be raised up together, and placed together with us in heavenly privileges in or by Jesus Christ :] ‘ For this cause, I Paul am the  
 ‘ prisoner of Christ for you, *Gentiles* ; if ye have  
 ‘ heard of the *dispensation of the grace* of God  
 ‘ which is given me to *you-ward* : How he made  
 ‘ known to me [once a Jewish bigot] the mystery,  
 ‘ &c. that *the Gentiles* should be fellow-heirs, and  
 ‘ of the same body, and *partakers of the pre-  
 ‘ mise of Christ* by the gospel, whereof I am made  
 ‘ a minister, &c. that I should preach among the  
 ‘ *Gentiles*’ [as Peter does among the *Jews*] ‘ the  
 ‘ unsearchable riches of Christ, &c. Wherefore  
 ‘ I desire that ye faint not at my tribulations for  
 ‘ *you*’ [Gentiles] ‘ which is your glory,’ Eph. iii.  
 1—13.

The two preceding paragraphs are two keys, which St. Paul gives us to open his meaning with, and to make us understand God’s eternal purpose, which he purposed in Christ Jesus our Lord, of gathering all things in Christ, by calling the Gentiles to be partakers of the gospel of Christ, as well as the Jews : A mystery this, which hath been hid in God from the beginning of the world, Eph. iii. 9. God having then purposed to take the Gentiles  
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\* See Eph. ii. 5, 9, in the original.

into the covenant of peculiarity: although, for particular reasons, he did it only in St. Paul's days, and chiefly by his instrumentality. What pity is it then, that Zelotes should cast the veil of his prejudices over so glaring a truth; and should avail himself of the apostle's laconic style, and of our inattention to impose Calvin's predestination upon us! Does not the context demonstrate, that St. Paul speaks only of God's predestinating and electing *the Gentiles in general* (and among them the Ephesians) to share the prerogatives of the Christian dispensation? Is it not evident, that as the unbelieving Jews boasted much of their being saved by the work of circumcision, through Abraham; St. Paul keeps the believing Gentiles humble by reminding them, that by grace they were saved—[i. e. made partakers of the great salvation of Christians] through faith: and that not of themselves, nor of their fore-fathers: it was the gift of God: not of works, not of circumcision or Mosaic ceremonies, lest any of them should boast like the Jews, who by their fatal glorying in Abraham and in themselves, had hardened their hearts against Christ's Gospel, and brought God's curse upon their church and nation? In a word, is it not clear, that St. Paul no more speaks of God's having predestinated this Englishman, or that man of Ephesus, to be absolutely saved: and this Scotch-woman, or that Ephesian widow, to be absolutely damned, than he has absolutely predestinated Honestus to be Mufti, and Zelotes to be Pope?

This being premised, I present the reader with what appears to me to be the genuine sense of the chapter, upon which Zelotes founds his doctrine of an *absolute, particular, and personal* election of *some* men to eternal life in glory.—‘Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us’ [Jews and Gentiles, who do not put the word of his grace from us, and reject his gracious council against ourselves] ‘with all spiritual blessings in heavenly things in Christ: according as he hath chosen us’ [Jews and Gentiles] ‘in him

‘ him before the foundation of the world, that we’ [Jews and Gentiles] ‘ should be holy, and without blame before him in love’ [as all Christians ought to be:] ‘ Having *predestinated us*’ [Jews and Gentiles] ‘ unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will:—By which he ‘ hath made *both*’ [Jews and Gentiles] ‘ *one*, and hath broken down the middle wall of partition between *us*; making in himself ‘ of twain’ [i. e. of Jews and Gentiles] ‘ one new man’ i. e. one new ecclesiastical body, which is at unity in itself, though it is composed of Jews and Gentiles, who were supposed to be absolutely irreconcilable, Eph. iii. 14.]—And this he hath done ‘ to the praise of the glory of his grace, wherein ‘ he hath made us’ [Jews and Gentiles equally] ‘ accepted in the beloved; in whom we’ [Jews and Gentiles] ‘ have redemption thro’ his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us,’ [Jews and Gentiles] ‘ in all wisdom and prudence; ‘ having made known unto us’ [Jews and Gentiles] ‘ the mystery of his will, according to his good pleasure, which he has purposed in himself: that ‘ in the dispensation of the fulness of times’ [i. e. under his last dispensation, which is the Christian] ‘ he might gather together in one all things in Christ, ‘ both which are in heaven,’ [i. e. angels and glorified saints,] ‘ and which are on earth’ [i. e. Jews and Gentiles] ‘ even in him’ [who is the head of all]: ‘ In whom also we’ [Jews and Gentiles] ‘ have obtained’ [through faith] ‘ a’ [common] ‘ inheritance, being’ [equally] ‘ predestinated’ [to share the blessings of the Christian dispensation,] ‘ according to the purpose of him, who worketh all ‘ things after the counsel of his own’ [gracious] ‘ will: That we’ [Jews] ‘ who *first* trusted in ‘ Christ’ [For the *first* gospel offer was always made to the *Jews*, and the *first* Christian church was entirely composed of *Jews*: Compare Acts ii. 5. with Acts iii. 26, and Acts xiii. 46.]—‘ that we’



[Jews, I say,] ‘ should be to the praise of his glory, ‘ who *first* trusted in Christ; in whom ye’ [Gentiles] ‘ also trusted; after that ye heard the word of ‘ *your* salvation: In whom also, πιστευσαυτες, having ‘ believed, *ye* were sealed’ [as well as *we*] ‘ with ‘ that holy Spirit of promise, which is the earnest of ‘ our’ [common] ‘ inheritance, &c. Wherefore I ‘ also, after I heard of *your* faith in the Lord Jesus, ‘ &c. cease not to give thanks for you, making men- ‘ tion of you in my prayers; that, &c. ye may ‘ know what is the hope of his *calling*’ [of you Gen- ‘ tiles] ‘ and what the riches of the glory of his in- ‘ heritance in the saints:’ [i. e. in them that obey the heavenly calling, whether they be Jews or Gen- tiles,] Eph. i. 3, 18.

This easy exposition is likewise confirmed by the beginning of the next chapter. ‘ And you’ [Gen- tiles] ‘ who were dead in trespasses and sins, where- ‘ in in time past ye walked according to, &c. the ‘ spirit that now worketh in the children of disobé- ‘ dience, among whom we all’ [Jews and Gen- tiles] ‘ had our conversation in time past, &c. [See Rom. i. 2.] ‘ You’ [I say, and us,] ‘ God, ‘ who is rich in mercy’ [towards all] ‘ for his great ‘ love wherewith he loved us’ [Jews and Gentiles] ‘ hath quickened us together with Christ: By grace ‘ ye are saved’ [thro’ faith, as well as *we*: That is, ye are saved by the free grace of God in Christ, as the *first cause*; and by your believing the gospel of Christ, which is *grace and truth*, John i. 17, as the *second cause*.]—‘For, thro him, *we both*’ [Jews and Gentiles] ‘ have an access by the Spirit unto the ‘ Father,’ Eph. ii. 1, 5, 18.

If Zelotes doubts yet, whether the apostle treats in this Epistle of the predestination and election of the *Gentiles*, to partake of the blessings of christianity together with the *Jews*; let him consider what the commentators of his own party have candidly said of the design of the epistle; and his good sense will soon make him see the scope of the parts which I have produced.



I appeal first to Diodati, one of Calvin's successors, who opens his exposition by these words, 'The summary of it [the Epistle to the Ephesians] is that he [the apostle] gives God thanks for the infinite benefit of eternal salvation and redemption in Christ, communicated out of mere grace and election, thro' faith in the gospel, to the apostles first, and his companions of the Jewish nation; then afterwards to the Ephesians, who were Gentiles, &c. by the ministry of St. Paul appointed by God to preach to the Gentiles the mystery of their calling in grace, which was before unknown to the world.'—Burkit says the same thing in fewer words, 'This excellent epistle divinely sets forth, &c. the marvellous dispensation of God to the Gentiles in revealing Christ to them.'—Mr. Henry touches thus upon the truth which I endeavour to clear up: 'In the former part' [of the epistle] 'he' [St. Paul] represents the great privilege of the Ephesians, who, being in time past idolatrous heathens, were now converted' [and of consequence], chosen and called] 'to christianity, and received into covenant with God.'—And again, 'This Epistle has much of common concernment to all Christians; especially to all, who having been Gentiles, &c. were converted to Christianity.'—See one more flash of truth breaking out of a Calvinistic cloud: Pool, speaking of the mystery which God had made known to Paul by revelation, raises this objection after Estius: 'But the mystery of the calling' [and consequently of the election] 'of the Gentiles, of which it is evident the apostle speaks, was not unknown to the prophets, &c.' Why then does he say, that it was not made known? And Pool answers, 'That the prophets knew not explicitly,' *quod Gentiles pares essent Judæis quoad consortium gratiæ Dei.* 'That the Gentiles should be put on a level with the Jews, with respect to a common interest in God's grace.' Syn. Crit. on Eph. iii. 5.

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If Zelotes does not regard the preceding testimonies, let him at least believe St. Paul himself, who explicitly speaking of the calling and election of the *Gentiles*, which he names the mystery of Christ, mentions his having *wrote* about it *afore in few words*; “whereby (adds he) when *ye read*, ye may understand my knowledge in *that* mystery,” Eph. iii. 3. Hence it is evident, that the apostle, in the *preceding part* of the epistle, treats of God’s *electing Gentiles* to the prerogatives of Christianity: an election this, by which they are admitted to share in privileges, which the apostles themselves, for a considerable time after the day of pentecost, durst not offer to any but their own countrymen, as appears by Acts x. 11;—in privileges, which multitudes of Jewish converts would never allow the believing *Gentiles* to enjoy; tormenting them with Judaism, and saying, Except ye be circumcised, i. e. except ye turn Jews as well as Christians, ye cannot be saved. Compare Acts xv. with the epistle to the Galatians. But what has this election from *Gentilism* to Christianity.—this abolishing the enmity between Jews and *Gentiles*, even the law of commandments, contained in Mosaic ordinances, for to make of twain one new man, to make of Jews and *Gentiles* one new chosen nation, and peculiar people called *Christians*;—what has such an election, I say, to do with the election maintained by Zelotes? Who does not see, that the *general* election of *all the Gentiles*, from the obscure dispensation of the Heathens to the luminous dispensation of the Christians [as the sound of the gospel trump shall gradually reach them] is the very reverse of Zelotes’s *particular* election? of an election by which (if we believe him) God only tythes (if I may so speak) the damned world of the *Gentiles*; absolutely setting apart for himself a dozen people, if so many, in an English village; half a dozen it may be in a Scotch district; and a less number perhaps in an Irish hamlet; calvinistically passing by the rest of their neighbours; that is, absolutely giving them up to necessary sin,

and

and unavoidable damnation : binding them fast with the chain of Adam's unatoned sin ; and, to make sure work, sealing them with the seal of his free-wrath, even before the Fall of Adam : For, if we may credit Zelotes, this world was made *after* the decree, by which God secured the commission of Adam's sin, and the damnation of his reprobate posterity.

From the preceding observations I draw the following inference.

Seldom did the perverter of truth play a bolder, and more artful game, than when he transformed himself into an angel of light, and produced Rom. ix. and Eph. i. as demonstrations of the truth of Calvinian reprobation and election. St. Paul maintains in Rom. ix. that the Jews, as a circumcised nation, are rejected from the covenant of peculiarity : that God has an indubitable right to extend to whom he pleases, the peculiar mercy which he before confined to the circumcised race : and that he now, according to the ancient purpose of his grace, extends that mercy to the Gentiles, i. e. to all other nations, among which, of consequence, the gospel of Christ gradually spreads. Therefore, insinuates Zelotes, God has absolutely given over to necessary sin and certain damnation [it may be] the best half of the English, Scotch, and Irish. These poor reprobates, if we believe his doctrines of grace, were unconditionally cast away, not only from their mother's womb, but also from the time that he, who tasted death for every man, forbade all his wounds to pour forth one single drop of blood for them : Nay, they were *from* all eternity intentionally made, to be *necessarily*, vessels of wrath *to* all eternity. But in the name of wisdom I ask, What has Zelotes's conclusion to do with St. Paul's premises ? Has the one any more agreement with the other, than kindness with cruelty, Christ with Moloch, and sense with nonsense ? Again :

In Eph. i. the apostle makes known to the Ephesians the mystery of God's will, who purposed in

himself, predestinated, or resolved, before the foundation of the world, that, in the dispensation of the fulness of times, he would gather together in one, all things in Christ, and call the Gentiles, as well as the Jews, to partake of the unsearchable riches of Christ, by faith: But Zelotes, instead of gladdening the heart of his countrymen by the gospel-news of this extensive grace, and general election of the Gentiles, takes occasion from it to confine redemption, to preach narrow grace, and to insinuate the personal, calvinistic election of some of his neighbours. Suppose Peter Penitent, Martha Forward, and Matthew Fulsome: An election this, which is inseparable from the personal, absolute, eternal reprobation of his other neighbours, suppose John Endeavour, Thomas Doubter, George Honest, and James Worker, to say nothing of Miss Wanton, Mr. Cheat, Sarah Cannibal, and Samuel Hottentot. For it is evident, that, if none of Zelotes's next neighbours are in the book of life but the three first-mentioned; if those three can never be put out of the book, sin they ever so grievously; and not one of the others can possibly be put in, live they ever so righteously;—it is evident, I say, upon this footing, that the *salvation* of some of Zelotes's neighbours, and the damnation of all the rest, are absolutely *necessary*; or, to speak his own language, absolutely *finished*. Thus the gracious election of the Gentiles, which filled St. Paul's soul with transports of grateful joy, and would be a perpetual spring of consolation to us, European Gentiles, if it were preached in a scriptural manner:—This gracious election, I say, becomes, by Zelotes's mistake, the source of all the presumptuous comforts which flow from Calvin's *luscious*, *antinomian* election; and of all the tormenting fears, which arise from his *severe*, *pharisaic* reprobation.

Having just mentioned the Book of Life, so triumphantly produced by Zelotes, it may not be amiss to hear what he, and his antagonist Honestus think about

about it. Throw we then, their *partial* sentiments into the scripture scales, and by balancing them according to the method of the sanctuary, let us see the meaning of that mysterious expression.

1. Help, &c. my fellow-labourer, whose *name* is written in the *book of life*, Phil. iv. 3.—All that dwell on the earth, whose *names* are not written in the *book of life* of the Lamb, shall worship him [the Beast,] Rev. xiii. 8.—Whose *names* were not written in the *book of life* from the *foundation of the world*, Rev. xvii. 8.—Whosoever worketh abomination, &c. shall in no wise enter into it [the city of God] but they which are *written* in the Lamb's *book of life*, Rev. xxi. 17.—And whosoever was not found *written* in the Lamb's *book of life*, was cast into the lake of fire, Rev. xx. 15.—At that time thy people shall be delivered, *every one* that shall be found *written in the book*, Dan. xii. 1.

day when I make up my jewels, Mal. iii. 16.—I will *not blot out* his name [the name of *him that overcometh*]

2. Another book was opened which is the *book of life*: And the dead were *judged* out of those things which were *written* in the books, *according to their works*, Rev. xx. 12.—If thou wilt not forgive, blot me, I pray thee *out of thy book* which thou hast written [from the foundation of the world.] And the Lord said to Moses, *whosoever hath sinned* against me, *him* will I *blot out* of my book, a sure proof this, that he was before in the book] Ex. xxxii. 32, 33.—Let them [persecutors] be *blotted out* of the *book of life*,* Ps. lxxix. 28.—They that *feared* the Lord spake often one to another, and the Lord heard it, and a *book* of remembrance was *written* before him, for *them that feared* the Lord: And *they* shall be *mine*, saith the Lord of Hosts, in that

* I take the liberty to say the *Book of Life*, and not the book of *the living*, because our translators themselves, Gen. ii. 7. have rendered the very same word, the *breath of life*, and not the *breath of the living*.

overcometh] out of the *book of life*, Rev. iii. 5.—
 If any man shall take away from the words of, &c.
 this prophecy, God shall *take away his part* out of
 the *book of life*, Rev. xxii. 19.

The balance of these scriptures, evidently shews:
 1. That from the foundation of the world, God de-
 creed to reward the righteous with eternal life:—2.
 That, to shew us the certainty of this decree, the
 sacred writers by a striking, oriental metaphor, re-
 present it as written in a book, which they call the
 book of life.—3. That to carry on the allegory,
 the names of the righteous are said to be written in
 that book, and the names of the wicked, not to be
 found in it; while the names of apostates are said to
 be blotted out of it:—4. That the *names* written in
 this metaphorical book of life (if I may use the ex-
 pression) are to be understood of *natures, properties,*
and characters; in the sense in which Isaiah says of
 Christ, “His *Name* shall be called Wonderful,
 Counsellor, and Prince of Peace;” or, in the sense
 in which God proclaimed his *Name* to Moses; call-
 ing himself Merciful, Gracious, and Long-suffering.
 Whence it follows, that the *names written* in the
book of life from the foundation of the world, are
 not Matthew Fulsome, Sarah Forward, or William
 Fanciful; but True Penitent, Obedient Believer,
 Good Servant, or Faithful unto death.—And lastly,
 that it is as absurd to make the metaphor of the *book*
of life go upon all four, as to suppose that all Da-
 vid’s *hairs* shall be glorified, and his *tears* literally
 bottled up in heaven, because it is said, “The very
hairs of your head are *numbered*.”—“All my mem-
 bers were *written* in *thy book*.”—“Put thou my
tears into thy bottle: are they not *written* in *thy*
book?”

If Zelotes and Honestus condescend to weigh the
 preceding observations, their prejudices will, I hope,
 gradually subside; and while the one sends back to
 Geneva the false, intoxicating election, recommend-
 ed by Calvin, the other will bring us over from
 Ephesus, the true, comfortable election, maintained
 by

by St. Paul. That, in the mean time, we may all be thankful for our evangelical *calling*, improve our gospel-*privileges*, make our scriptural *election* sure, and as the apostle writes to the Ephesians, “walk worthy of the vocation wherewith we are called,” is the ardent wish of my soul, which I cannot express in words more proper than those, which I have just used in receiving a child into the congregation of Christ’s flock,—and incorporating him into God’s holy Church.—“Heavenly Father, we give thee humble thanks, that thou hast vouchsafed to *call us*” [and of consequence to *chuse us first*] “to the knowledge of thy grace and faith in thee. Increase this knowledge, and confirm this faith in us evermore:—That we may receive the fullness of thy grace,—live the rest of our life according to this beginning,——*continue* Christ’s faithful soldiers to our lives end,—and *ever remain* in the number of God’s *faithful* and *elect* children, through Jesus Christ our Lord.” *Office of Baptism.*

This truly christian prayer shall conclude this Section, and the first part of the Scripture-scales. Zealotes and Honestus have at this time, given one another as much time as they can well stand under. In a few days their strength will be recovered; they will meet again to fight it out, each from his scale; and when they shall have spent all their ammunition, they will, I hope, shake hands and be friends: But if they are obstinate, and will still juggle, instead of embracing each other; we will charge the peace. When we are for a scriptural peace, if they still prepare themselves for battle, we will bind them with all the cords we can borrow from reason, revelation and experience. And if then, they will not be quiet and agree, by a new kind of metamorphose we will change them into *scales*; we will tie them to the solid *beam* of truth, and expose them in booksellers shops, where they shall hang in logical chains, an eye-sore to bigots,—a terror to doctrinal clippers, who openly diminish the coin of the church,—a
comfort

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comfort to those who are persecuted for truth and righteousness sake,—an encouragement to those, who, like their Master, equally hate the doctrine of the Nicolaitans, and that of the Pharisees,—a *new* CHECK to those, who spoil all by over-doing,—and a contrivance useful, I hope, to novices, and to unwary professors, who, through an excess of simplicity, or for want of Scales, frequently take of Masters in Israel a bare half shekel for the full shekel of the Sanctuary.

END OF SECTION XIII. AND OF THE FIRST PART OF  
THE SCALES.



ZELOTES AND HONESTUS RECONCILED :

OR,

AN EQUAL CHECK

TO

Pharisaism and Antinomianism continued :

BEING

THE SECOND PART

OF THE

SCRIPTURE SCALES.

~~~~~  
PREFACE.*

THE Reconciler invites the contending Parties to end the Controversy ; and in order to this, he beseeches them not to involve the question in clouds of evasive cavil, or personal reflections : but to come to the point, and break, if they can, either the one or the other of his Scripture Scales ; and, if they cannot, to admit them both, and by that means to give glory to God, and the Truth, and be reconciled to all the Gospel, and to one another.

BEING fully persuaded that Christianity suffers greatly by the opposite mistakes of the mere Solifidians, and of the mere Moralists ; we embrace the truths and reject the errors, which are maintained by those contrary parties. For, by equally admitting the Doctrines of Grace, and the Doctrines of Justice :

* The Reader is desired to turn to the end of the Book, where he will find an Appendix entitled, A KEY to the Controversy which is intended to be ended by the Scripture Scales. That Appendix may be considered as a Supplement to the Preface, and to the Explanation of some Terms used in these Sheets.

Justice;—by equally contending for faith and for Morality, we adopt what is truly excellent in each system; we reconcile Zelotes and Honestus; we bear our testimony against their contentious partiality; and, to the best of our knowledge, we maintain the *whole truth* as it is in Jesus. If we are mistaken, we shall be thankful to those who will set us right. Plain scriptures, close arguments, and speedy expostulations, are the weapons we chuse. We humbly hope, that the unprejudiced reader will find no other in these pages: and to engage our opponents to use such only, we present to them the following petition.

For Candor's sake;—for Truth's sake:—for Peace's sake;—for the Reader's sake;—and, above all, for the sake of CHRIST, and the honour of Christianity; whoever ye are, that shall next enter the lists against us, do not wire-draw the Controversy by uncharitably attacking our persons, and absurdly judging our spirits, instead of weighing our arguments, and considering the scriptures which we produce. Do not pass over fifty solid reasons, and a hundred plain passages, to cavil about non-essentials, and to lay the stress of your answer upon mistakes which do not effect the strength of the cause, and which we are ready to correct, as soon as they shall be pointed out.

Keep close to the question: Do not divert the reader's mind, by starting from the point in hand upon the most frivolous occasions; nor raise dust to obscure what is to be cleared up. An example will illustrate my meaning. Mr. Sellon, in vindicating the Church of England from the charge of Calvinism, observes, that her catechism is quite anticalvinistic, and that we ought to judge of her doctrine by *her own* catechism, and not by *Ponet's* calvinian catechism, which poor young King Edward was prevailed upon to recommend some time after the establishment of our church. Mr. Toplady in *his Historic Proof*, instead of considering the question, which is, whether it is not fitter to gather the doctrine

doctrine of our own church from her own *anti-Calvinian* catechism, than from Ponet's *Calvinian* catechism; Mr. Toplady, I say, in his answer to Mr. Sellon, fastens upon the phrase of poor young King Edward, and works it to such a degree, that he raises from it clouds of shining dust, and pillars of black smoke; filling, if I remember right, a whole section with the praises of King Edward, and with reflections upon Mr. Sellon: and in his bright cloud of praise, and dark cloud of dispraise, the question is entirely lost, that I doubt if one in a hundred of his readers has the least idea of it, after reading two or three of the many pages, which he has written on this head. By such means as this, it is, that he has made a ten or twelve shilling book, in which the church of England is condemned to wear the badge of the church of Geneva. And the Calvinists conclude, Mr. Toplady has proved, that she is bound to wear it; for they have paid dear for the *Proof*.

That very gentleman, if fame is to be credited, has some thoughts of attacking the Checks. If he favours me with just remarks upon my mistakes, (for I have probably made more than one; though I hope none of a capital nature) he shall have my sincere thanks: But if he involves the question in clouds of personal reflections, and of idle digressions; he will only give me an opportunity of initiating the public more and more into the mysteries of *Logica Genevensis*. I therefore intreat him, if he thinks me worthy of his notice, to remember that the *capital* questions—the questions, on which the fall of the calvinian, or of the anti-calvinian doctrines of grace turn, are not, Whether I am a fool or a knave: and whether I have made some mistakes in attacking Antinomianism: but, whether those mistakes affect the truth of the *anti-solifidian* and *anti-pharisaic* gospel, which we defend:—Whether the two gospel-axioms are not equally true:—Whether our *second* scale is not as scriptural as the *first*:—Whether the doctrines of *justice* and *obedience* are

not as important in their places, as the doctrines of *grace* and *mercy*:—Whether the plan of Reconciliation laid down in Section xvii. and the marriage of Free-grace and Free-will, described in Section xxiv. are not truly evangelical;—Whether God can judge the world in righteousness and wisdom, if man is *not* a free, unnecessitated agent:—Whether the justification of obedient believers by the *works of faith*, is not as scriptural as the justification of sinners by *Faith* itself:—Whether the eternal salvation of adults is not of remunerative justice, as well as of free-grace:—Whether that salvation does not *secondarily* depend on the evangelical, derived worthiness of obedient, persevering believers; as it *primarily* depends on the original and proper merits of our atoning and interceding Redeemer:—Whether man is in a state of probation: or, if you please, Whether the calvinian doctrines of *finished salvation* and *finished damnation* are true:—Whether there is not a day of *initial* salvation for *all* mankind, according to various dispensations of divine grace:—Whether Christ did not taste death for every man, and purchase a day of *initial* redemption and salvation for *all sinners*, and a day of *eternal* redemption and salvation for *all persevering* believers:—Whether *all* the sins of *real* apostates; or *fouly-fallen* believers, shall so work for their good, that none of them shall ever be damned for any crime he shall commit:—Whether they shall *all* sing louder in heaven for their greatest falls on earth:—Whether our absolute *personal* reprobation from eternal life, is of God's *free-wrath*, through the *decreed, necessary* sin of Adam; or of God's *just-wrath* through our own *obstinate avoidable* perseverance in sin:—Whether our doctrines of *non-necessitating* grace, and of *just-wrath*, do not exalt *all* the divine perfections: and, Whether the calvinian doctrines of *necessitating* grace and *free-wrath*, do not pour contempt upon *all* the attributes of God, his *Sovereignty* not excepted.

These

These are the important questions, which I have *principally* debated with the Rev. Mr. Shirley, Richard Hill, Esq; the Rev. Mr. Hill, the Rev. Mr. Berridge, and the Rev. Mr. Toplady. Some less essential collateral questions I have touched upon, such as, Whether Judas was an absolutely-graceless hypocrite, when our Lord raised him to apostolic honours:—Whether some of the most judicious Calvinists have not, *at times*, done justice to the doctrine of Free-will and * co-operation, &c. These and the like questions I call *collateral*, because they are only occasionally brought in; and because the walls which defend our doctrines of grace stand firm without them. We hope therefore, that if Mr. Toplady and the other divines who defend the ramparts of mystical Geneva, should ever attack the Checks, they will erect their main batteries against our towers, and not against some insignificant part of the scaffolding, which we could entirely take down, without endangering our Jerusalem in the least.—Should you refuse to grant our reasonable request; should you take up the pen to perplex, and not to solve the question; to blacken our character, and not to illustrate the obscure parts of the truth; you

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must

* The Rev. Mr. Whitefield in his answer to the Bishop of London's pastoral letter, says, "That prayer is *not* the *single* work of the Spirit, without any *co-operation of our own*, I readily confess.—Whoever affirmed, that there was *no co-operation of our own minds*, together with the impulse of the Spirit of God?"—Now, that *many* rest short of salvation merely by *not co-operating with the Spirit's impulse*, is evident; if we may credit these words of the same author. "There is a great difference between *good desires*, and good habits. *Many* have the one, who *never attain* to the other. *Many* (through the Spirit's impulse) "have *good desires* to subdue sin; and yet *resting* (through want of co operation) in those *good desires*, sin has *always* the dominion over them." Whit. Works, Vol. iv. page 7, 11. Mr. Whitefield grants in these two passages all that I contend for in these pages, respecting the doctrine of our concurrence or co-operation with the Spirit of free-grace, that is, respecting the doctrine of Free-will: and yet his warmest admirers will probably be my warmest opposers. But why? Because I aim at (what Mr. Whitefield sometimes overlooked) Consistency.



must give us leave to look upon your controversial attempt as an evasive shew of defence, contrived to keep a defenceless, tottering error, upon its legs, before an injudicious, bigotted populace.

If you will do us, and the public justice, come to close quarters, and put an end to the Controversy, by candidly receiving our Scripture Scales, or by plainly shewing that they are false. Our doctrine entirely depends upon the two gospel-axioms, and their necessary consequences, which now hang out to public view in our Gospel-balances. Nothing therefore can be more easy than to point out our error, if our system is erroneous. But, if our Scales are *just*: if our doctrines of Grace and Justice,—of Free grace and Free-will are *true*; it is evident, that the Solifidians and the Moralists are both in the wrong, and that we are, *upon the whole*, in the right: I say *upon the whole*, because *insignificant* mistakes can no more affect the strength of our cause, than a cracked slate or a broken pane can affect the solidity of a palace, which is firmly built upon a rock.

Therefore, if you are an admirer of Zelotes, and a Solifidian opposer of Free-will, of the law of liberty, and of the remunerative justification of a believer by the works of faith; raise no dust: candidly give up Antinomianism: break the two pillars on which it stands; necessitating Free-grace, and forcible Free-wrath: or prove, if you can, that our *Second Scale*, which is directly contrary to your doctrines of grace, is irrational, and that we have forged or misquoted the passages, which compose it.—But, if you are a follower of Honestus, and a neglecter of Free-grace and salvation by faith in Jesus Christ; be a candid and honest disputant. Come at once to the grand question; and terminate the Controversy, either by receiving our *First Scale*, which is directly contrary to your scheme of doctrine: or by proving that *this Scale*, is directly contrary to Reason and Scripture, and that we have misquoted

or mistaken most of the passages which enter into its composition. I say most, though I could say all: For if only two passages properly taken in connection with the context, the avowed doctrine of a sacred writer, and the general drift of the scriptures;—if only two such passages, I say, fairly and truly support each section of our Scripture-scales, they hang firmly, and can no more, upon the whole, be invalidated, than the scripture itself, which, as our Lord informs us, *cannot be broken*, John x. 35.

I take the Searcher of hearts, and my judicious, unprejudiced readers to witness, that through the whole of this controversy, far from concealing the most plausible objections, or avoiding the strongest arguments which are, or may be advanced against our reconciling doctrine, I have carefully searched them out, and endeavour to encounter them as openly as David did Goliath. Had our opponents followed this method, I doubt not but the controversy would have ended long ago in the destruction of our prejudices and in the rectifying our mistakes. Oh, if we all preferred the unspeakable pleasure of finding out the truth, to the pitiful honour of pleasing a party, or of vindicating our own mistakes; how soon would the useful fan of scriptural, logical, and brotherly controversy, purge the floor of the church! How soon would the light of truth, and the flame of love, burn the chaff of error, and the thorns of prejudice, with fire unquenchable! May the past triumphs of bigotry suffice! and, instead of sacrificing any more to that detestable idol, may we all henceforth do whatever lies in us, to hasten a general reconciliation, that we may all share together in the choicest blessings, which God can bestow upon his peculiar people;—the spirit of pure, evangelical truth; and of fervent, brotherly love!

Madeley, March 30, 1775.

AN EXPLANATION

Of some Terms used in these Sheets.

THE word Solifidian is defined, and the characters of Zelotes, Honestus, and Lorenzo are drawn in the Advertisement prefixed to the first part of this work. It is proper to explain here a few more words or characters.

Pharisaism is the Religion of a *Pharisee*.

A *Pharisee* is a loose or strict professor of natural or revealed religion, who so depends upon the system of religion which he has adopted, or upon his attachment to the school or church he belongs to; (whether it be the school of Plato, Confucius, or Socinus;—whether it be the church of Jerusalem, Rome, England, or Scotland)—who lays such a stress on religious or moral duties,—and has so good an opinion of his present harmlessness and obedience, or of his future reformation and good works, as to overlook his natural impotence and guilt, and to be insensible of the need and happiness of “being justified freely [as a sinner] by God’s grace, thro’ the redemption that is in Jesus Christ,” Rom. iii. 24.—You may know him: 1. By his contempt of, or coldness for, the Redeemer and his free-grace:—2. By the antichristian, unscriptural confidence, which he reposes in his best endeavours, and in the self-righteous exertions of his own free-will:—Or 3. by the jests he passes upon, or the indifference he betrays for, the convincing, comforting, assisting, and sanctifying influences of God’s Holy Spirit.

Antinomianism is the Religion of an *Antinomiān*.

An *Antinomian* is a christian who is [*anti nomon*] against the law of Christ, as well as against the law of Moses: He allows Christ’s law to be a rule of life, but not a rule of judgment for believers, and thus he destroys that law at a stroke, as a law; it being evident that a *rule*, by the *personal* observance
or

or non-observance of which Christ's subjects can never be acquitted or condemned, is not a law for them. Hence he asserts that Christians shall no more be justified before God by their personal obedience to the law of Christ, than by their personal obedience to the ceremonial law of Moses. Nay, he believes, that the best Christians perpetually break Christ's law; that no body ever kept it but Christ himself; and that we shall be justified or condemned before God in the great Day, not as we shall personally be found to have finally kept or finally broken Christ's law, but as God shall be found to have before the foundation of the world arbitrarily laid, or not laid to our account, the merit of Christ's keeping his own law. Thus he hopes to stand in the great day, merely by what he calls, "Christ's imputed righteousness;" excluding with abhorrence, from our final justification, the evangelical worthiness of our own personal, sincere obedience of repentance and faith;—a precious obedience this, which he calls dung, dross, and filthy rags; just as if it was the insincere obedience of self-righteous pride, and pharisaic hypocrisy. Nevertheless, tho' he thus excludes the evangelical, derived worthiness of the works of faith, from our eternal justification and salvation, he does good works, (if he is in other respects a good man. Nay, in this case, he piques himself to do them; thinking he is peculiarly obliged to make people believe, that, immoral as his sentiments are, they draw after them the greatest benevolence and the strictest morality; but Mr. Fulsome shews the contrary.

Fulsome represents a *consistent* Antinomian;—that is, one who is such in *practice*, as well as in *theory*. He warmly espouses *Zelotes's* doctrine of *finished salvation*; believing that, before the foundation of the world, we were all Calvinistically, i. e. personally *ordained to eternal life* in Christ, or to *eternal death* in Adam, without the least respect to our own works, that is, to our own tempers and conduct. Hence he draws this just inference: "If Christ never

never died for me, and I am *calvinistically* reprobated, my best endeavours to be finally justified, and eternally saved, will never alter the decree of reprobation, which was made against me from all eternity. On the other hand, if I am *calvinistically* elected, and if Christ absolutely secured, yea, *finished* my eternal salvation on the cross; no sins can ever blot my name out of the book of life. God in the day of his almighty power, will irresistibly convert, or reconvert my soul; and then, the greater my crimes shall have been, the more they will set off divine mercy and power in forgiving and turning such a sinner as me; and I shall only sing in heaven louder than less sinners shall have cause to do." Thus reasons Fulsome, and like a wise man, he is determined, if he is an absolute *reprobate*, to have what pleasure he can, before God pulls him down to hell in the day of his power: or, if he is an absolute *elect*, he thinks it reasonable, conformably to wait for the day of God's power, in which day he shall be *irresistibly* turned, and *absolutely* fitted to sing louder in heaven the praises of *calvinistically distinguishing* love—a love this, which (if the Antinomian gospel of the day be true) eternally justifies the chief of sinners, without any personal or inherent worthiness.

Initial Salvation, is a phrase which sometimes occurs in these sheets. The plain reader is desired to understand by it, *Salvation begun*, or an inferior state of acceptance and present salvation: In this state, sinners are actually saved from hell, admitted to a degree of favour, and graciously entrusted with one or more talents of grace; that is, of means, power and abilities, to work out their own [eternal] salvation, in due subordination to God, who consistently with our liberty, works in us both to will and to do, according to the dispensation of the Heathens, Jews, or Christians, of his good pleasure.

By the *Election of Grace*, understand the free, and merely gratuitous choice which (God as a wise and sovereign Benefactor) arbitrarily makes of this, that,



or the other man, to bestow upon him one, two, or five talents of Free-grace.

Opposed to this election, you have an *absolute Reprobation*, which does not draw damnation after it, but only rejection from a superior number of talents. In this sense God reprobated Enoch and David;—Enoch, with respect to the peculiar blessings of Judaism; and David, with regard to the still more peculiar blessings of Christianity. But altho' neither of them had a share in the election of God's most peculiar grace; that is, although neither was chosen and called to the blessings of Christianity; their lot was never cast with those *imaginary* "poor creatures," whom Calvin and his followers affirm to have been from all eternity reprobated, with a reprobation, which infallibly draws eternal damnation after it. For Enoch and David made their election to the rewards of their dispensations sure, by the timely and voluntary obedience of faith. And so might all those who obstinately bury their talent or talents to the last.

By *Future Contingencies*, understand those things, which will, or will not be done; as the free *unnecessitated* will of man shall chuse to do them or not.

By *Seminal Existence*, understand the existence that we had in Adam's loins before Eve had conceived: or the kind of being, which the Prince of Wales had in the loins of the King, before the Queen came to England.

THE SECOND PART

OF THE

SCRIPTURE SCALES.

SECTION XIII.

Containing the Scripture-doctrine of the Perseverance of the Saints.

I promised the reader, that Zelotes and Honestus should soon meet again, to fight their last battle; and that I may be as good as my word, I bring them a second time upon the stage of controversy. I have no pleasure in seeing them contend with each other; but I hope, that when they shall have shot all their arrows, and spent all their strength, they will quietly sit down, and listen to terms of reconciliation. They have had already many engagements, but they seem determined that *this* shall be the sharpest. Their challenge is about the doctrine of perseverance. Zelotes asserts that the perseverance of believers depends entirely upon God's almighty grace, which nothing can frustrate; and that, of consequence, no believer can *finally* fall. Honestus on the other hand maintains, that continuing in the faith depends *chiefly*, if not *entirely* upon the believer's free-will; and that of consequence, final perseverance is, *partly*, if not *altogether*, as uncertain as the fluctuations of the human heart. The reconciling truth lies between those two extremes as appears from the following propositions, in which I sum up the scripture-doctrine of perseverance.

1. God makes us glorious promises to encourage us to persevere.

2. Those promises are neither compulsory nor absolute.

1. God

2. We

1. God on his part gives us his *gracious* help.

1. *Free-grace* always does its part.

1. Final perseverance depends *first*, on the final, gracious concurrence of free-grace with free-will.

1. As free-grace has in all things the pre-eminence over free-will, we must lay much more stress upon God's faithfulness than upon *our own*. The spouse *comes* out of the wilderness leaning upon her Beloved, and not upon herself.

1. The believer stands upon two legs (if I may so speak) God's faithfulness and *his own*. The one is always sound, nor can he rest too much upon it, if he does but walk *strait* as a wise Christian, and does not foolishly *hop* as an Antinomian, who goes only upon his *right* leg; or as a pharisee, who moves entirely upon the *left*.

1. When

2. We must on our part *faithfully* use the help of God.

2. *Free-will* does not always do its part.

2. Final perseverance depends *secondly*, on the final, faithful concurrence of free-will with free-grace.

2. But to infer from thence, that the spouse is to be *carried* by her Beloved every step of the way, is unscriptural. He gently *draws* her, and she runs. He gives her his arm, and she leans. But far from *dragging* her by main force, he bids her remember Lot's wife.

2. The believer's *left* leg (I mean his own faithfulness) is subject to many humours, sores, and bad accidents; especially when he does not use it at all; or when he lays too much stress upon it, to save his other leg. If it is broken, he is already fallen; and if he is out of hell, he must lean as much as he can upon his right leg, till the left begins to heal, and he can again run the way of God's commandments.

.. To

1. When gospel ministers speak of *our faithfulness*, they chiefly mean — 1. Our faithfulness in *repenting*, that is, in renouncing our sins and pharisaic righteousness; and in improving the talent of light, which shews us our natural depravity, daily imperfections, total helplessness, and constant need of an humble recourse to, and dependence on divine grace. — And 2. Our faithfulness in *believing* (even in hope against hope) God's redeeming love to sinners in Christ; in humbly apprehending, as returning prodigals, the gratuitous forgiveness of sins through the blood of the Lamb: In cheerfully claiming, as impotent creatures, the help that is laid on the Saviour for us; and in constantly coming at his word, to take of the water of life freely. And so far as Zelotes recommends this evangelical disposition of mind, without opening a back-door to Antinomianism, by covertly pleading for sin, and dealing about his imaginary decrees of forcible grace and sovereign wrath, he cannot

2. To aim *chiefly* at being faithful in external works, means of grace, and forms of godliness, is the high road to pharisaism, and *insincere* obedience. I grant, that he who is *humbly* faithful in little things, is faithful also in much; and that he, who slothfully neglects little helps, will soon fall into great sins: But the professors of christianity cannot be too frequently told, that if they are not *first* faithful in maintaining true poverty of spirit, deep self-humiliation before God, and high thoughts of Christ's blood and righteousness; they will soon slide into Laodicean pharisaism; and Jehu-like, they will make more of their own partial, external, selfish faithfulness, than of divine grace, and the Spirit's power: A most dangerous and common error this, into which the followers of Honestus are very prone to run, and so far as he leads them into it, or encourages them in it, he deserves to be highly blamed; and Zelotes, *in this respect*, hath undoubtedly the advantage over him. 2.

cannot be too highly recommended.

1. If Zelotes will do justice to the doctrine of perseverance, he must speak of the obedience of faith, that is of genuine, sincere obedience, as the oracles of God do. He must not blush to display the glorious rewards, with which God hath promised to crown it. He must boldly declare, that for want of it the wrath of God cometh upon the children of disobedience,—upon fallen believers, who have no inheritance in the kingdom of Christ and of God, Eph. v. 5.—In a word, instead of emasculating “Serjeant *If*, who violently guards the doctrine of perseverance,” he should shew him all the respect, that Christ himself does in the gospel.

2. Would Honestus kindly meet Zelotes half way, he must speak of free-grace, and of Christ's obedience unto death as the scriptures do. He must glory in displaying divine faithfulness, and placing it in the most conspicuous and engaging light. He must not be ashamed to point out the great rewards of the faith which inherits promises, gives glory to God, and out of weakness makes us strong to take up our cross, and to run the race of obedience.—In a word, he must teach his willing hearers to depend every day more and more upon Christ; and to lay as much stress upon his *promises*, as they ever did upon his *threatenings*.

To sum up all in two Propositions.

1. The *infallible* perseverance of *obedient* believers, is a most sweet and evangelical doctrine, which cannot be pressed with too much earnestness and constancy upon sincere,

2. The *infallible* perseverance of *disobedient* believers, is a most dangerous and unscriptural doctrine, which cannot be pressed with too much assiduity and tenderness upon

sincere Christians, for their comfort, encouragement, and establishment. | upon antinomian professors for their re-awakening and sanctification.

To see the truth of these propositions, we need only throw with candor into the Scripture Scales, the weights which Zelotes and Honestus unmercifully throw at each other; taking particular care not to break, as they do, the golden beam of evangelical harmony, by means of which the opposite Scales, and Weights, exactly balance each other.

1. The WEIGHTS of FREE-GRACE thrown by Zelotes.

1. The Lord shall establish thee an holy people to himself, as he hath sworn unto thee, Deut. xxviii. 9.

1. Know therefore the Lord thy God; he is God, the faithful God, who keepeth covenant, Deut. vii. 9.

1. He hath made with me an everlasting covenant, ordered in all things and sure: For this is all my salvation and all my desire, 2 Sam. xxiii. 5.

law, &c. So a fire was kindled in Jacob; and anger also came up against Israel; because they believed not in God, and trusted not in his salvation, &c. The wrath of God came upon them, &c. and smote down the chosen of Israel, Psalm lxxviii. 10, 21, 22, 31.

2. The WEIGHTS of FREE-WILL thrown by Honestus.

2. If thou shalt keep the commandments of the Lord thy God, and walk in his ways. Ibid.

2. But they, &c. have transgressed the covenant, — They continued not in my covenant, and I regarded them not, Hosea, vi. 7. Heb. viii. 9.

2. They have broken the everlasting covenant; therefore hath the curse devoured the earth, Isa. xxiv. 5. — They kept not the covenant of God, and refused to walk in his

[Hence it appears, that part of the everlasting covenant ordered in all things, and *sure*, is, that those who break it presumptuously, and do not repent, as David did, before it is too late, shall *surely* be smitten down and destroyed.]

1. With him [the Father of lights] is *no* variability, neither shadow of *turning*, James i. 17.—I am the Lord, I *change not*: [I still bear with sinners during the day of their visitation:] therefore, ye sons of Jacob, are not consumed, Mal. iii. 6.

[Observe here, that, although God's essence, and the principles of his conduct towards man, never change; yet, as he loves righteousness, and hates iniquity; and as he is the Rewarder of the righteous, and the Punisher of the wicked; he must shew himself pleased or displeased, a Rewarder or a Punisher, as moral agents turn from sin to righteousness, or from righteousness to sin. Without this kind of change *ad extra*, he could not be holy and just:—He could not be the Judge of all the earth:—he could not be God.]

2. The angel of his presence *saved* them: In his *love* and *pity* he remembered them. But *they* rebelled, and vexed his Holy Spirit; *therefore* he was *turned* to be their *enemy*, Is. lxiii. 9. 10.—The Lord God of Israel saith: I said indeed, that thy house, and the house of thy father, should walk before me *for ever*: *But now*, be it far from me; *for*, &c. they that despise me shall be lightly esteemed, 1 Sam. ii. 30.—And the word of the Lord came to Jonah, saying, Preach unto Niniveh the preaching that I *bid* thee;—and Jonah cried and said, Yet forty days, and Nineveh *shall be* overthrown. So the people of Nineveh believed God, &c. For the king sat in ashes, and caused it to be proclaimed, &c. Cry mightily to God, yea, let every one *turn* from his evil way. &c. Who can tell if God will *turn* and repent, that we perish not.

And

And God saw their works, that they turned from their evil way: And God repented of the evil which *he had said*, that he would do unto them, and he *did it not*, Jonah iii. 1, &c. [From the preceding remarkable passages it is evident, that, except in a few cases, the promises and the threatenings of God, so long as the day of grace and trial lasts, are conditional; and that, even when they wear the most *absolute* aspect, the condition is generally implied.]

1. The *gifts* and *calling* of God are without *Repentance*, Rom. xi. 29.—

[The apostle evidently speaks these words of God's gifts to, and calling of the Jewish nation. The

Lord is so far from repenting (*properly speaking*) of his having once called the Jews to the

Mosaic covenant of peculiarity, that he is ready *nationally* to re-admit

them to his peculiar favour, when they shall *nationally* repent, embrace

the gospel of Christ, and so make their sincere *calling* to the christian cove-

nant sure by believing. But does this prove, that

God forces repentance upon every Jew, and that when the Jews will *nationally* repent, God will

absolutely and irresistibly work out their salvation for them? If Zelotes thinks so, I desire him to

look into the scale of Honestus.]

1. We--[who hold fast the profession of our faith without

2. I *gave* her time to repent, and she repented not, Rev. ii. 21.—Be-

cause I have *called*, and ye refused, &c. I also will mock—when your

destruction cometh as a whirlwind, Prov. i. 24. &c.—The Lord [to

speak *figuratively* and after the manner of men] *repented* that he had

made Saul king over Israel, 1 Sam. xv. 35. [That is, when Saul

proved unfaithful, the Lord rejected him in as positive a manner as a

king would reject a minister, or break a general, when he repents of

his having raised them to offices, of which they *now* shew themselves absolutely

unworthy.]

work out their salvation for them? If Zelotes thinks so, I desire him to look into the scale of Honestus.]

2. *If* that, which ye have heard from the beginning

without

without wavering]—are not of them who draw back unto perdition: but of them that believe to the saving of the soul, Heb. ix. 32.—We believe, that, *through the grace of our Lord Jesus Christ, we shall be saved,* Acts xv. 11.

the end, the same shall be saved, Matt. xxiv. 13.—Should Zelotes endeavour to set aside these and the like scriptures, by saying, that each contains a *Christian IF*, and not a *Jewish IF*, i. e. a *description*, and not a *condition*; I refer him to *Equal Check*, Part I. p. 104, where that trifling objection is answered.

1. If his [David's] children *forsake* my law, &c. then will I visit their transgression with the rod, &c. nevertheless my loving kindness will I not *utterly* take from *him* [David, by utterly casting off his posterity] nor suffer my truth to fail, [as it would do, if I appointed that the Messiah should come of another

gunning shall remain in you, 1 John ii. 24.—*If* ye continue in the faith. Col. i. 23.—*If* ye continue in his goodness, Rom. xi. 22 —*If* ye do these things, 2 Pet. i. 10.—*If* we hold fast the confidence firm unto the end, Heb. iii. 6.—For he that shall endure unto

Matt. xxiv. 13.—
2. And thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and a willing mind: For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: If thou seek him he will be * found of thee; but *if* thou *forsake* him, he will cast thee

* When Isaiah saith, I was found of them that sought me not, &c. Rom. x. 23, he does not contradict his own exhortation to seek the Lord while he may be found: that noble testimony to the doctrine of grace does not militate against the doctrine of liberty. But it proves, 1. That free-grace is always before hand with free-will, and 2. That as God freely called the Jews to the Mosaic covenant of *peculiarity*; so he gratuitously calls the Gentiles to the Christian covenant of *peculiarity*; neither Jews nor Gentiles having previously sought that inestimable favour. But when God has *so far* revealed himself either to Jew or Gentile, as to say, "Seek ye my face," woe to him who does not answer in truth, and in time, "Thy face, Lord, will I seek."

ther family,] Ps. lxxxix. 30, &c.

1. Thus saith the Lord &c. O Israel, fear not; for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest thro' the fire, thou shalt not be burnt, &c. Is. xliii. 1, 2.

1. *All the promises of God in him* [Christ] are *yea*, and in him *amen*, 2 Cor. i. 20.—

[And so are all the *menaces*: for he is the faithful Witness, and the Mediator of the new covenant, which has its threatenings, as well as its promises: as appears from the opposite words, spoken by Christ himself.]

1. God willing more abundantly to shew to the heirs of promise [i. e. to obedient believers] the *immutability* of his counsel, confirmed it by an

thee *off for ever*. Take heed now, 1 Chr. xxviii. 9.

2. And the spirit of God came upon Azariah, and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah: the Lord is with you, *while ye be with him*; and *if ye seek him*, he will be found of you; but *if ye forsake him*, he will forsake you, 2 Chron. xv. 1, 2.

2. Remember whence thou *art fallen*, repent, and do thy first works, or else I will *remove thy candlestick*.—I will *fight* with the sword of my mouth against them, that hold the doctrine of the Nicolaitans.—I will kill her children with death.—I will spue thee out of my mouth. [Awful threatenings these, which had their public and national, as well as private and personal accomplishment.] Rev. ii. 5, 15, 16, 23.—iii. 16.

2. As truly *as I live*, saith the Lord, &c. your carcasses shall fall in this wilderness; and all that, &c. have murmured against me, *doubtless ye shall*

an oath: that by two *immutable* things [the word and oath of the Lord] in which it was *impossible* for God to lie, we might have a *strong* consolation, who have fled for refuge to lay hold upon the hope set before us, Heb. vi. 17, 18.

1. And thou shalt call his name Jesus, for he shall *save his people* from their sins, Matt. i. 21.

1. I will take you to me for a people, and be to you a God, Ex. vi. 7.

that ye shall *surely perish*, Deut. xxxi. 17, 18.—Indeed the hand of the Lord was against them [when they disobeyed] to *destroy* them, &c. until they were *consumed*, Deut. ii. 15.—Now all these things, &c. are written for our admonition, 1 Cor. x. 11.

1. The Lord thy God hath *chosen thee* to be a *special people* unto himself.—He brought forth *his people* with joy, and *his chosen* with gladness, Deut. xiv. 2.—Ps. cv. 43.

1. My [faithful] people shall *never be ashamed* Joel ii. 27.

1. The work of righteousness

shall not come into the land, concerning which I *swore to make you dwell* therein, save Caleb and Joshua, &c. Ye shall bear your iniquities, &c. and ye shall know my *breach of promise*, Num. xiv. 28—34.

2. My mother and my brethren [i. e. *my people*] are these, who hear the word of God, and *keep it*, Matt. xii. 50. I will *destroy my* [backsliding] *people*, since *they return not*, Jer. xv. 7.

2. But if thine heart *turn away*, so that thou will not hear, &c. I denounce unto you this day,

Deut. xxxi. 17, 18.—Indeed the hand of the Lord was against them [when they disobeyed] to *destroy* them, &c. until they were *consumed*, Deut. ii. 15.—Now all these things, &c. are written for our admonition, 1 Cor. x. 11.

2. And the Lord spake to Moses, saying, Get you up from among this congregation [this *special, chosen* people] that I may consume them in a moment, Numb. xvi. 45.

2. Thou [my unfaithful people] hadst a whore's forehead: Thou refusedst to be ashamed, Jer. iii. 3.

2. *Every one* of the house

teousness shall be *peace*, quietness, and assurance *for ever*: And *my people* shall dwell in a peaceable habitation, and in *sure* dwellings, and in quiet resting-places, Isa. xxxii. 17, 18.

1. The eternal God is thy refuge, and underneath are the *everlasting arms*, &c. *Israel* shall dwell in *safety* alone, &c. Happy art thou, O *Israel*: Who is like unto thee, O people *saved by the Lord*, the shield of *thy help*, Deut. xxxiii. 27, &c.

1. The Lord will *pity* his people, Joel ii. 18.

1. Hath God [absolutely] cast away his people [the Jews?] God forbid! God has not cast away his people, whom he foreknew [as believing; the Jews being as welcome to believe in Christ as the Gentiles,] Rom. ix. 1, 2.

1. Zion said, The Lord hath forsaken me, and my Lord hath forgotten

house of *Israel*, that *separateth himself* from me, saith the Lord, I will *cut him off* from the midst of *my people*, Ez. xiv. 7. There is *no peace* to the *wicked*, Isa. lvii. 21.

2. That the house of *Israel* may go *no more astray* from me, &c. but that they *may be my people*. Ez. xiv. 11.—*Obey my voice*, and ye shall be *my people*, Jer. viii. 23.—*Wo* unto them [*Israel* and *Ephraim*] *for* they have fled from me: *destruction* unto them, *because* they have transgressed against me.—They *return not* to the Most High, Hos. vii. 13, 16.

2. The Lord shall *judge* his people, Heb. x. 30. *Judgment* must begin at the house of God, 1 Pet. iv. 17.

2. Ye are a *chosen* [choice] generation, &c. which in time past *were not* a people, but *are now* the people of God; which had *not* obtained mercy, but *now have* obtained mercy [by believing,] 1 Pet. ii. 9, 10.

2. Therefore the children of *Israel* could not stand before their enemies,

ten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea they may forget, yet *will I not* forget thee, Isa. xlix. 14; 15.

1. Jesus having loved his own [disciples] he *loved* them *unto the end* [of his stay in this world, except him that was once his own familiar friend, in whom he trusted, Judas, whom our Lord himself excepts, John

xvii. 12. See page 101.] *loved* thee with an *everlasting love*, [or with the love with which I loved thee of old, when I brought thee out of Egypt] therefore with loving kindness have I drawn thee, Jer. xxxi. 3. [Compare the word everlasting in the original with these words, when Israel was a child, then I loved him, and called my son out of Egypt, Hos. xi. 1.

1. Truly God is good to *Israel*. Ps. lxxiii. 1. —This God is *our* God *for ever and ever*; he will be our guide even *unto death*. Ps. xlv. iii. 24.

1. Who will lay *any thing* to the charge of God's *elect*? [them that are in Christ, who walk not after the flesh, but after the spirit?] It is God that justifieth; who

is *accursed*: Neither will I be with you *any more* [said the Lord] *except* ye destroy the *accursed thing* from amongst you, Joshua vii. 12.

2. I will call her *beloved*, who was *not* beloved.—Jesus loved him [the young ruler, who went away sorrowing.] —I will love them *no more*. Rom. ix. 24. Mark x. 21.—Hos. ix. 15.

2. Even to such as are of a *clean* heart. Ibid. —Depart from evil, *do good*, and dwell *for evermore*.—Bind mercy and truth about thy neck, &c. *in the sight of God* and man. Ps. xxxviii. 27.—Prov. iii. 3, 4.

2. [No righteous judge will;] For to be *spiritually* minded is *life and peace*; but to be *carnally* minded is *death*. Verse 6.—Whosoever hath sinned against me, said the

is he that condemneth them? Rom. viii. 1, 33, 34.

1. All things are *yours* [ye Corinthians] and *ye are Christ's* and Christ is God's.—Of him *are ye in Christ Jesus*, 1 Cor. iii. 21. i. 30.

1. To them that are sanctified by God the Father, and *preserved in Jesus Christ*, and called *to enjoy the blessings of his gospel*. Jude 1.]

1. If we believe not, yet *he abideth faithful*; he cannot deny himself. 2 Tim. ii. 13. [Therefore]

1. Except the *Lord keep the city, the watchman waketh but in vain*, Psalm cxxvii. 1.

1. He [the Lord] led him [Jacob] about, &c. he *kept* him as the apple of his eye. As an eagle fluttereth over her young, taketh them, beareth them on her wings: So the Lord alone did lead him, Deut. xxxii. 10, 11, 12.

1. Holy Father, *keep through thy own name those, whom thou hast given*

the Lord, *him* will I blot out of my book, Ex. xxxii. 33.

2. Examine yourselves [ye Corinthians] whether ye be in the *faith*, &c. Know ye not, &c. that Christ is in you, except *ye be reprobates?*—2 Cor. xiii. 5.

2. To them, who by patient *continuance in well doing, seek* for glory, honour, and immortality, [God will render] eternal life. Rom. ii. 7.

2. *If* we deny him, he will also *deny us*: [For he abideth faithful to his threatenings, as well as to his promises] ver. 12.

2. I say unto all, *watch*.—*Watch thou in all things*.—He that is begotten of God keepeth himself. Mark xiii. 37.—2 Tim. iv. 5.—1 John v. 18.

2. There was no strange God with him [Jacob]—But, &c. they forsook God, &c. sacrificed to devils, &c. and when the Lord saw it, he abhorred them; [and said] I will spend mine arrows upon them. Ver. 13, 15, 17, 19, 23.

2. *Keep yourselves* in the love of God.—Little children *keep yourselves*

given me [that I may impart unto them the peculiar blessings of my dispensation] John xvii. 11.

1. You, who are *kept* by the *power of God* unto *Salvation* ready to be-revealed in the last time. 1 Peter i. 5.

1. I am *persuaded*, that neither death, nor life, &c. nor angels, &c. nor any other creature [Note: he doth not say, Nor any iniquity] shall *be able to separate us* from the love of God, which is in Christ Jesus, our Lord, Rom. viii. 38.

1. I know whom I have believed, and I am *persuaded*, that He is *able to keep* that, which I have committed unto him *against that day*, 2 Tim. 1. 12.

them, &c. By *unbelief* they are *broken off*, and thou standest by faith, &c. *fear*, &c. *lest* he also *spare not* thee. Rom. ii. 11.—xi. 17, &c. Give all diligence to add to your faith virtue, &c. for *if, ye do* these things ye shall *never fall*, 2 Peter i. 5, 10.

selves from idols.—Fathers, &c. love not the world, &c. If any [of you] love the world, the love of the Father is not in him. [He is fallen from God in Spirit.] Jude 21.—1 John v. 21.—ii. 15.

2. Through *faith* [on your part] *Ibid.*—*Hold-ing faith*, and a *good conscience*, which some having put away, concerning *faith*, have made *shipwreck*. 1 Tim. 1. 19.

2. *Your iniquities* have *separated* between you and your God. Isa. lxxv. 12.—I so run (for an incorruptible crown) not as uncertainly: so fight I, not as one that beateth the air: but I *keep* my body under, &c. *lest* that by any means,—I myself should be a *cast-away*, or a *reprobate*, 2 Cor. ix. 26, 27.

2. There is no respect of persons with God.—Thou partakest of the root of the olive tree, &c. some of the branches are *broken off*, &c. Boast not thyself against

1. In *all* these things we are *more* than conquerors, *through him* that loved us. Rom. viii. 37.

1. Moreover, whom he did predestinate (i. e. appoint to be conformed to the image of his Son, according to the *christian* dispensation) them he also called (to believe in Christ :) and whom he thus called (to believe in Christ, when they made their calling sure by actually believing) them he also justified : and whom he justified (as sinners by faith, and as believers by the works of faith) them he also glorified. Rom. viii. 30. —By one *offering* he hath perfected *for ever* (in atoning merits (them that *are sanctified*. Heb. x. 14.—Here we have a brief account of the method, in which God brings obedient, persevering believers to glory. But what has this to do with Zelotes's personal and unconditional predestination to eternal life or to eternal death? To shew therefore, that the sense, which he gives to these

2. I *have kept* the faith ;—For I have *kept* the ways of the Lord, and *have not* wickedly departed from my God. 2 Tim. iv. 7. Ps. xviii. 21.

2. Many are *called* (to believe ;) but few are chosen (to the rewards of faith) Matt. xxii. 14. —O thou wicked servant I forgave thee all that debt (i. e. I *justified* thee :) because thou desired me, &c. shouldst thou not also have had compassion on thy fellow servant, even as I *had pity* on thee? And the Lord was wroth, and delivered him to the *tormentors*, Mat. xviii. 32, &c.—He that despised Moses's law, *died without mercy*, &c. of how *much sorer* punishment shall he be thought worthy, who hath counted the blood of the covenant, wherewith *he was sanctified*, an unholy thing! Heb. x. 29.—Ye (believers) shall be hated of all men, &c. but he (of you) that endureth *to the end*, shall be (eternally) *saved*; Mat. x. 22. (For God) will render *eternal life* to them, who by *patient continuance* in well-doing seek

these passages is erroneous, I need only prove, that all those who are called are not *justified*; and that all those who are justified, and sanctified, are not *glorified*; but only those who make their calling, election, justification, sanctification and glorification *sure* by the obedience of faith unto the end. And I prove it by the opposite scriptures.)

Can any unprejudiced person read the preceding passages without seeing: 1. That, according to the scriptures, and the gospel-axiom, our perseverance, is suspended on two grand causes, the first of which is merciful Free-grace, and the second, faithful Free-will.—2. That those two causes must finally act in conjunction: and, 3. That when Free-grace hath enabled Free-will to concur, and to work out its own salvation, if free-will obstinately refuses to do it till the night comes, when no man can work, free-grace gives up free-will to its own perverseness; and then perseverance fails, and final apostacy takes place.

SECTION XV.

The important doctrine of Perseverance is further weighed in Scripture-Scales.

THE scriptures produced in the preceding section, might convince an impartial Reader, that Zelotes and Honestus are both in the wrong with respect to the doctrine of Perseverance, and that a Bible christian holds together the doctrines which they keep asunder. But considering that prejudice is not easily convinced; and fearing, lest Zelotes and Honestus will both think they have won the day, the one against free-will, and the other against free-grace, merely because they can quote behind each other's back some passages which I have not yet balanced, and which each will think matchless; I shall give them leave to fight it out before Candidus, reminding him, that Zelotes produces No. I. against

Free-will, that Honestus produces No. II. against Free-grace, and that I produce both numbers to shew, that our free-will must concur with God's free-grace in order to our persevering in the faith, and in the obedience of faith.

1. A *vineyard* of red wine. I the Lord *do keep it*: I will water it *every moment*, lest any hurt it, I will keep it *night and day*, Is. xxvii. 2, 3.

2. I had planted thee a *noble vine*, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? &c. Thou saidst, &c. I have loved strangers, and after them

I will go, Jer. ii. 21, 25—What could have been done *more to my vineyard*, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth *wild grapes*? And now I will tell you what I will do to my vineyard. &c. I will lay it *waste*, and, &c. command the clouds, that they rain *no rain* upon it, Is. v. 4, 5, 6.

1. The Lord God of Israel saith, that he hateth *putting away*, Mal. ii. 16. (And yet he allows it for the cause of fornication, Matt. v. 32.)

2. *Backsliding* Israel, &c. hath played the harlot. And I said, &c. Turn thou unto me: but *she returned* not: and her treacherous sister Judah saw it. And I saw, when

for—adultery, I had *put her away*, and given her a bill of *divorcement*: yet her treacherous sister Judah *feared not*, Jer. iii. 6, 7, 8.

1. The righteous shall *never be moved*, Prov. x. 30.

2. I marvel that ye are *so soon removed* from him that called you, Gal. i. 6.

1. The mountains shall depart, &c. but my kindness shall *not depart* from thee, neither shall the *covenant of my peace* be removed, saith the Lord, Is. liv. 20.

2. Unto the *wicked* God saith; What hast thou to do to declare my statutes, or that thou shouldst take *my covenant* in thy mouth? Ps. l. 16.

O Israel,

Of Israel, *if* thou wilt put away thy abominations out of my sight, thou shalt *not remove*, Jer. iv: 1.—Jerusalem hath grievously sinned: *therefore* she is removed, Lam. 1. 8.—My God will cast them away, *because* they did not hearken unto him, Hos. ix. 7.

1. They that trust in the Lord shall be as Mount Zion, which *cannot* be removed, but *abideth for ever*. As the mountains are round about Jerusalem, so the Lord is round about his *people*, from henceforth, *even for ever* Ps. cxxv. 1, 2.

Most High (Thou Lord art my hiding-place, Ps. xxxii. 7) shall *abide* under the shadow of the Almighty, Ps. xci. 1.—He that *does* the will of God, *abideth* for ever, 1 John ii. 17.—Draw out thy soul to the hungry, &c. and the Lord shall guide thee *continually*, and, &c. thou shalt be like a spring of water, whose waters *fail not*, Is. lviii. 10, 11.

1. The Lord will speak *peace* unto his people, and to his saints, Psalm lxxxv. 8.—Peace shall be upon Israel, Ps. cxxv. 5. [For] Christ is our peace, Eph. ii. 14.

1. O *continue* thy loving-kindness unto them that *know thee*.

He [the apostate] *flattereth himself* in his own eyes, &c. he hath *left off to be wise*, and *to do good*, &c.

2. Lord, who shall *abide* in thy tabernacle?—He that *walketh* uprightly and *worketh* righteousness, &c. He that *does* these things shall *never* be moved, Ps. xv. 1, 2, 5. *Abide* in me, and I [will abide] in you, John xv. 4—He that dwelleth in the secret place of the

2. Be *diligent*, that ye may be found of him in *peace*.—If the house be *worthy*, let your *peace* come upon it.—As many as *walk* according to this rule [i. e. as becomes a new creature] *peace* be on them, and mercy, 1. Pet. iii. 14. Matt. x. 13. Gal. vi. 15, 16.

2. And thy righteousness to the *upright in heart*, Ps. xxxvi. 10.—

He setteth himself in a way that is not good, he abhorreth not evil, &c. There are the workers of iniquity *fallen*, &c. and shall *not* be able to rise, ver. 2, 3, 4, 12—Whoso *continueth* in the perfect law of liberty, he being a *doer* of the *work*, this man shall be *blessed*, James i. 25.—They went out from us, but [in general] they were not of us [that *continue* in the perfect law of liberty.] For had they been of us [that are still *doers* of the *work*] they would no doubt have continued with us: [the Gnosticks, or Antinomians, would not have been able to draw so many over to their pernicious ways or tenets, 2 Pet. ii. 2, &c. But they went out [they joined the Antinomians] that they might be made manifest that they were not *all* of us, [i. e. that *in general* their heart had departed from the Lord, and from us; they of late being *of us* more by profession, than by possession of the faith, which works by obedient love,] 1 John ii. 19.

St. John says, “ They were not *all* of us,” to leave room for some exceptions. For, as we are persuaded, that many, who have gone over to the Solifidians in our days, are still *of us* that are *Doers* of the *Work*: so St. John did not doubt, but some, who had been seduced by the primitive Antinomians (see verse 26.) continued to obey that perfect law of liberty, which the Nicolaitans taught them to decry. May we, after his example, be always ready to make a proper distinction between the Solifidians that are *of us*, and those that are *not of us*! That is, between those, who still keep Christ’s commandments; and those, who break them with as little ceremony, as they break a ceremonious “ *rule of life*,” or a burdensome *rule* of civility!

1. Let them that suffer according to the will of God, commit the *keeping of their soul* to God, &c. as unto a *faithful* Creator. 1 Pet. iv. 19.

1. I

2. In *well doing* Ibid. Say ye to the righteous, that it shall be *well with them*, for they shall eat the fruit of *their doings*, Is. iii. 10.

2. If

1. I will betroth thee unto me *for ever*, &c. I will even betroth thee unto me in *faithfulness*.—The Lord is *faithful*, who *shall establish* you and *keep* you from evil. To him that is *able to keep* you from falling, and to present you *faultless* before the presence of his glory with exceeding joy, Hos. ii. 19, 20. 2 Thess. iii. 3. Jude 24.

God heard this, he, &c. so that he *forsook* the tabernacle, &c. which he had placed among men, &c. Ps. lxxviii. 52, &c.

1. The earth, which beareth thorns, is rejected; and, &c. its end is to be burned. But, beloved, we are persuaded *better* things of *you*, and things which accompany *salvation*, tho' we thus speak, Heb. vi. 8, 9.

you, till you give me cause so to do. However remember that] If *we* sin wilfully, &c. there remaineth [for us] &c. a fearful looking for of judgment and fiery indignation, which shall devour the adversaries [i. e. apostates,] Heb. vi. 10.—x. 26, 27.

1. I am *confident* of this very thing, that he, who has *begun* a good work in you, *will perform* it until the day of Jesus Christ, Phil. i. 6.

2. If ye have not been *faithful* in the unrighteous mammon (that which is *least*) who will commit unto you the true riches? Luke xvi. 11. He made *his own* people to go forth like *sheep* and guided them like a flock. And he led them on *safely*, so that they feared not, &c. Yet they *kept not* his testimonies; but *turned back* and dealt *unfaithfully*: &c. When greatly *abhorred* Israel:

2. For, &c. ye have ministered to the saints, and *dominister*: [so that, in the judgment of charity, which hopeth all things, especially where there are favourable appearances, it is right in me to hope the best of you, nor will I suspect

2. It is meet for me to think this of you all, because I have you in my heart [and charity hopeth all things] in as much as in my bonds, &c. ye are partakers of my grace:—



Ye have *always obeyed*, Phil. i. 7.—ii. 12. (Thus spake the apostle to those who continued to *obey*. But to his disobedient converts he wrote in a different strain.) O foolish Galatians, who hath bewitched you, that you should *not obey* the truth?—Have ye suffered so many things *in vain*?—I desire now to *change* my voice, for I stand in doubt of you, Gal. iii. 1, 3.—iv. 20.

1. The Lord is *my* rock, and *my* fortress and *my* deliverer; *my* God, *my* strength, in whom I will trust, *my* buckler, and the horn of *my* salvation, and *my* high tower, Psa. xviii. 2.

1. I will put *my* spirit within you, and cause you (*so far as is consistent with your moral agency*) to walk in *my* statutes, and ye shall (or will) keep *my* judgments, and do them, Ez. xxxvi. 27.

1. *Israel* shall be saved in the Lord with an *everlasting* salvation, Isa. xlv. 17.

1. O Lord, save me, and I shall be saved, for thou art *my* praise. Jer. xvii. 14.—Salvation is of the Lord, Jonah ii. 9.

2. My defence is God, who *saveth* the *upright* in heart, Ps. vii. 10.—Do good, O Lord, to those that are *good* and *upright* in their hearts: as for such as *turn aside* unto their crooked ways, the Lord shall lead them forth *with the workers of iniquity*. Ps. cxxv. 4, 5.

2. Thus saith the Lord God, I will yet for this be *enquired of* by the house of Israel to do it for them. Ez. xxxvi. 37.—Ye stiff-necked, &c. ye do always *resist the Holy Ghost*, as your fathers did, Acts vii. 51.

2. How shall we escape, if we neglect so *great* salvation, Heb. ii.

3.—Remember Lot's wife, Luke xvii. 32.

2. Thy faith hath saved thee, Luke vii. 50.

—Ye are saved, if ye keep (*in memory and practice*) what I have preached unto you, 1 Cor. xv. 2.

1. The foundation of God *standeth sure*, having this seal: the Lord knoweth them that are *his*, 2 Tim. ii. 19.

his, Rom. viii. 9. *His peculiar people (being) an holy nation zealous of good works.* 1 Pet. ii. 9. Tit. ii. 14.—Be *zealous* therefore, and repent: (*or*) I will *spue thee out* of my mouth, Rev. iii. 19, 16.

1. *Thou wilt perform* the truth to Jacob, and the mercy to Abraham, which *thou hast sworn* to our fathers from the days of old.—*To perform* the mercy promised to our fathers, and to remember his holy *covenant*, and the *oath*, which he sware to our father Abraham, Micah vii. 20.—Luke i. 72.

the day that I brought them forth from the iron furnace) saying, *Obey* my voice and *do* them, so shall ye be *my people*, and I will be your God; that I may *perform* the *oath* which I *have sworn* to, your fathers, Jer. xi. 3, 4, 5.

1. Surely *goodness* and mercy shall follow me *all the days* of my life, Ps. xxiii. 6.

1. A thousand shall fall at thy side, and ten thousand at thy right hand: but it *shall not* come

2. And let every one that nameth the name of Christ *depart* from iniquity, Ibid.—Now if any man have not the spirit of Christ, he is none of

2. I will *perform* the *oath*, which I sware unto Abraham thy father, &c. *because* that Abraham *obeyed* my voice, and *kept* my charge, my commandments, my statutes, and my laws, Gen. xxvi. 3, 5.—Thus saith the Lord God of Israel, *Cursed* be the man, that *obeyeth not* the words of this *covenant*, which I commanded your fathers (in

them forth from the iron furnace) saying, *Obey* my voice and *do* them, so shall ye be *my people*, and I will be your God; that I may *perform* the *oath* which I *have sworn* to, your fathers, Jer. xi. 3, 4, 5.

2. If thou *continue* in his *goodness*.—Holding faith, and a good conscience, which some having *put away*, concerning faith have *made shipwreck*, Rom. xi. 22.—1 Tim. 18, 19.

2. *Because* thou *hast made* the Most High thy habitation.—*Because* he *hath set* his love upon me,

come nigh *thee*, Ps. xci. 7.

1. *My sheep (obedient believers) hear my voice, and I know (approve) them, and they follow me: And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my Father's hand, John x. 27, &c.*

Lord *your* God. But if ye *will not obey*, &c. then shall the hand of the Lord be against you. Only *serve* him in truth, with all your heart: For consider, how great things he has done for you. But if ye shall still *do wickedly*, ye shall be *consumed*, 1 Sam. xii. 14, 15, 24, 25. [Lest Samuel's testimony should be rejected as unevangelical, I produce that of Christ himself; hoping that Zelotes will allow our Lord to understand his own gospel.] Bear much fruit so shall ye be my disciples. As the Father hath loved me, so have I loved you: *Continue* in my love. *If ye keep* my commandments, ye shall *abide* in my love: even as I have kept my Father's commandments, and *abide* in his love, John xv. 1, &c.—Every branch in me that beareth not fruit, he taketh away,—and they are burned, John xv. 2, 6.

1. There shall arise false Christs, and shall shew great signs, inso-much that (*if it were possible*) they shall *deceive* *πλάνησαι* (*lead into error*) the *very elect*, Matt. xxiv. 24.

me, *therefore* will I deliver him, verses 6, 14.

2. The Lord preserveth the *faithful*, &c. Be of good courage, and he shall strengthen your heart, *all ye that hope in the Lord*, Ps. xxxi. 22, 24.—*If ye will fear* the Lord, and *obey* his voice, and *not rebel* against his commandment, then shall ye *continue* following the

2. They shall deceive many.—Take *heed* that no man *deceive* you, ver. 4, 5.—They (*that cause divisions*) by good words *deceive* the hearts of the simple, Rom. xvi. 18. (Query: Are all the simple believers whom party-

men *deceive*, very *reprobates*?)—I have espoused you to Christ, &c. But I fear, lest, by any means,

as the serpent *beguiled* Eve, so your minds should be *corrupted*, 2 Cor. xi. 2, 3.—They *have been deceived* (or *have erred*) *from the faith* (απεπλανηθησαν the very word used by our Lord, and strengthened by a preposition,) 1 Tim. vi. 10.—When Zelotes supposes that the clause (*if it were possible*) necessarily implies an *impossibility*, does he not make himself ridiculous before all those who know the scriptures? That expression, *if it were possible*, is used only on four other occasions; and in each of them it notes *great difficulty*, but by no means an *impossibility*. Take only two instances: “*If it were possible* ye would have plucked out your own eyes, and have given them to me, Gal. iv. 15.—Paul hastened to be at Jerusalem on the day of pentecost, *if it were possible* for him, Acts xx. 16.” Now is it not evident, either that Paul wanted common sense if he *hastened to do* what *could not* absolutely be done; or that the expression *if it were possible*, implies no impossibility? And is not this a proof, that Calvinism can now *deceive* Zelotes, as easily as the tempter formerly *deceived* Aaron, David, Solomon, Demas, and Judas in the matter of the golden calf, Uriah, Milcom, and Mammon?

1. I have prayed for thee, that thy faith *fail not*, Luke xxii. 32.

That Peter's faith failed for a time is evident from the following observations: 1. *Faith without works is dead*: much more faith with lying, cursing, and the repeated denial of Christ:—2. Our Saviour himself said to his disciples after a far less grievous fall, “How is it that you have *no faith?*” Mark iv. 40.—

3. His adding immediately,

2. I know thy works, &c. thou holdest fast my name, and hast *not denied* my *faith* [as Peter did]—Having damnation because they have *cast off* their first *faith*, Rev. ii. 13.—1 Tim. v. 12.—Which [a good conscience, the believer's most precious jewel next to Christ] some having put away, concerning *faith* have made *shipwreck*, 1 Tim. i. 19.—*Without faith* it is impossible to *please* God.—The just shall

ately, "When thou art converted, strengthen thy brethren," shews, that Peter would stand in need of *conversion*, and consequently of *living, converting faith*; for as by killing unbelief we depart from God, so by living faith we are *converted* to him. Hence it is evident that, if Christ

shall live by *faith*, but if he draw back [i. e. if he make shipwreck of faith] my soul shall have *no pleasure* in him, Heb. xi. 6 — x. 38.—If any [believer] provide not for his own, &c. he hath denied the *faith*, and is worse than an *infidel*, 1 Tim. v. 8.

prayed that Peter's faith might not fail *at all*, he prayed *conditionally*; and, that upon Peter's refusing to *watch and pray*, which was the condition particularly mentioned by our Lord, Christ's prayer was no more answered than that which he soon after put up, about his not drinking the bitter cup, and about the forgiveness of his revilers and murderers. But, if our Lord prayed (as seems most likely) that Peter's faith might not fail, or die like that of Judas, i. e. in such a manner as never to come to life again, then his prayer was perfectly answered: For the candle of Peter's faith, which a sudden blast of temptation (and not the extinguisher of malicious, final obstinacy) had put out. Peter's faith, I say, like the smoking flax, caught again the flame of truth and love, and shone to the enlightening of thousands on the day of pentecost, as well as to the *conversion* of his own soul that very night. However, from our Lord's prayer, Zelotes concludes, that true faith can never fail, in opposition to the scriptures, which fill the opposite scale; yea, and to reason, which pronounces that our Lord was too wise to spend his last moments in asking, that a thing *might not happen*, which, if ye believe Zelotes, *could not possibly happen*.

1. *God*, even our Father, who hath loved us, and given us *everlasting consolation*, &c. *stablish you*

2. *If ye will not believe*, ye shall not be *established*, Is. vii. 9. *God preserveth not the life of the*

you in every good word and work, 2 Thess. ii. 16. 17.—He who *establisheth us* with you in Christ, &c. is God, 2 Cor. i. 21.

line, and commandeth that they *return* from iniquity. *If they obey* and serve him, they will spend their days in prosperity, &c. But *if they obey not* they shall *perish*, &c. and die without knowledge, Job. xxxvi. 6—12.

1. Christ shall also *confirm* you *unto the end*, that ye may be blameless, &c. God is *faithful*, by whom ye were called *unto the fellowship* of his Son, 1 Cor. i. 8, 9.

for thee that one of thy members should *perish*, and not that thy whole body should be *cast into hell*, Matt. v. 29.—*Destroy* not him with thy meat, *for whom Christ died*.—For meat *destroy* not the *work of God* [in] thy brother, who stumbleth, or is offended, Rom. xiv. 15, 20, 21. The Lord having *saved* the people, &c. afterwards *destroyed them* that believed not, Jude 5.—They did *all* drink, &c. of that spiritual rock, which followed them: and that rock was Christ. But with *many of them*, God was not well-pleased; for they, &c. *were destroyed* of the destroyer, 1 Cor. x. 4, 5, 10. They were *broken off* because of unbelief, and thou standest by faith, &c. *continue* in his goodness, otherwise thou also shalt be *cut off*, Rom. xi. 20, 22.—Thro' thy knowledge shall thy weak brother *perish for whom Christ died*, &c. Wherefore if meat make my brother to offend [and so to *perish*] I will eat no flesh while the world standeth, 1 Cor. viii. 11, 13.—There shall be false teachers among you, &c. who denying the Lord that *bought them*, shall bring upon themselves swift

the *wicked*, &c. He withdraweth not his eyes from the *righteous*, &c. He sheweth them their *work*, and their transgressions, &c. He openeth also their ear to discip-

2. Know ye not that ye are the temple of God, &c. If any [of you] defile the temple of God, *him* will God *destroy*, ch. iii. 16, 17.—If thy right eye offend thee, *pluck* it out, for it is profitable

swift *destruction*.—These shall *utterly perish* in their own corruption, and shall receive the reward of unrighteousness, &c. cursed children, who have *forsaken the right way*, 2 Pet. ii. 1, 12, 15. See also the scriptures quoted in page 129.

1. He hath said, I will never leave thee, nor forsake thee: so that [in the way of duty] we may boldly say, The Lord is my helper, Heb. xiii. 5, 6.—[I add in the way of duty, because God made that promise originally to Joshua, who knew God's breach of promise, when Achan stepped out of the way of duty. Compare Josh. i. 5, with Josh. vii. 14, and Numb. xiv. 34.]

1. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the *Son (or child) of God*, cast thyself down; for it is written, He shall give his angels charge concerning thee, &c. [not only lest thou fall finally, but also] lest thou dash thy foot against a stone, Matt. iv. 5, 6. Ps. xci. 11, 12.

How wisely does the tempter quote scripture, when he wants to inculcate the *absolute* preservation

2. My people have committed two evils, they have *forsaken me*, &c.—I will even *forsake you*, saith the Lord, Jer. ii. 13. xxiii. 33.—The destruction of the transgressors and of the sinners shall be together, and *they* that *forsake* the Lord shall be *consumed*, &c. and they shall both burn together, and none shall quench them, Isa. i. 28, 31.

2. Jesus said, it is written again, Thou shalt not tempt the Lord thy God, Matt. iv. 7.—Neither let us tempt Christ, as some of them also tempted, and were *destroyed* of serpents, 1 Cor. x. 9.

(Who can tell how many have been destroyed by dangerous errors, which, after insinuating themselves into the bosom of the simple, by means of their smoothness and fine colours, drop there a mortal poison, that too often breaks out in virulent expressions, or in practices

vation of the saints! Can Zelotes find a fitter passage to support their *unconditional* perseverance! It is true however, that he never quotes it in favour of his doctrine; for who cares to plough with such an heifer? (*fœnum habet in cornu.*) Therefore, though she is as fit for the work, as most of those which he does it with; he never puts her to his plough, no not when he makes the most crooked furrows. Should it be asked, why the devil did not encourage Christ to throw himself down, by giving him some hints that a grievous fall would humble him, would make him sympathize with the fallen, would drive him nearer to God, would give him an opportunity to shout louder the praises of preserving grace, &c. I reply, that the tempter was too wise to shew so openly the cloven foot of *his* doctrine: too decent not to save appearances: too judicious to imitate Zelotes.

SECTION XVI.

What thoughts our Lord, St. John, St. Paul, and St. James entertained of fallen believers. A parallel between the backsliders delineated by St. Peter, and those who are described by St. Jude. A horrible destruction awaits them, for denying the Lord that bought them, and for turning the grace of God into lasciviousness.

IT is impossible to do the doctrine of *Perseverance* justice, without considering what Christ and the Apostles say of apostates. Even in their days the number of falling and fallen believers were so great, that a considerable part of the last Epistles seems to be nothing but a charge against apostates, an attempt to reclaim pharisaic and antinomian backsliders, and a warning to those who yet stood, not to “fall away after the same example of unbelief and conformity to this present world.”



Begin we by an extract from Christ's epistles to the churches of Asia. Though the Ephesians hated the *deeds* of the Nicolaitans, yet after St. Paul's death, they so far inclined to *lukewarmness*, that they brought upon themselves the following reproof; "I have somewhat against thee, because *thou hast left thy first love*. Remember therefore, whence *thou art fallen*, and repent, and do thy first works, *or else I will remove thy candlestick*.—The church at Pergamos was not in a better condition; witness the severe charge that follows: "Thou hast them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, &c. to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent, *or else I will fight against thee with the sword of my mouth*."—The contagion reached the faithful church of Thyatira, as appears from these words: "Thou sufferest that woman Jezebel to *seduce my servants* to commit fornication.—But unto, &c. as many as have not *this doctrine*, and have not known the *depths of Satan*, I will put upon you none other burthen."—In Sardis a few names (only) had not defiled their garments, the generality of Christians there had, it seems, a name to live and were dead.—But the fall of the Laodiceans was universal: Before they had suspected it, they had all, it seems, slidden back into the smooth, downward road that leads to hell. "I know thy works, says Christ, I would thou wert cold or hot. So then, because thou art lukewarm, I will spue thee out of my mouth."—Like those who stand complete merely in *notions* of imputed righteousness, thou sayest, I am rich, &c. and have need of nothing; and knowest not that thou art wretched, and poor, and blind, and naked," Rev. ii. iii.

Can we read this sad account of the declension, and falling away of the saints, without asking the following questions? 1. If backsliding and apostacy were the bane of the primitive church, according to our Lord's doctrine; and if he did not promise

wise to *any* of those backsliders, that victorious, almighty grace would *certainly* bring them back; what can we think of Zelotes's doctrine, which promises *infallible perseverance*, and ensures *finished salvation* to every backsliding, apostatizing believer? 2. If the primitive church, newly collected by the Spirit, and sprinkled by the blood of Christ, guided by apostolic Preachers, preserved by the salt of persecution, and guarded by miraculous powers, through which apostates could be given to Satan for the destruction of the flesh, witness the case of Ananias, Sapphira, and the incestuous Corinthian;—If the primitive church, I say, with all these advantages, was in such danger by the falling away of the saints, as to require all those reproofs and threatenings from Christ himself: Is it not astonishing, that whole bodies of Protestant believers should rise in our degenerate days to such a pitch of unscriptural assurance, as to promise themselves, and one another, absolute, infallible perseverance in the divine favour?—And 3. If the apostate Nicholas, once a man of good report, full of the Holy Ghost and wisdom, but afterwards (it seems) the ring-leader of the Nicolaitans: if Nicholas, I say, went about to lay a stumbling-block before Christians, by teaching them that *fornication* would never endanger their finished salvation; does Zelotes mend the matter when he insinuates withal, that fornication, yea, adultery, and, if need be, murder, will do Christians good, and even answer the most excellent ends for them?

Consider we next what were St. John's thoughts of Antinomian apostates. He had such a sight of the mischief, which their doctrine did, and would do in the church, that he declares, "This is love, that we *walk* after his commandments. This is the commandment that ye have heard from the beginning, ye should *walk* in it. For *many deceivers* are entered into the world, who confess not [practically] that Jesus Christ is come in the flesh" (to destroy the works of the Devil: who deny Christ in his holy doctrine: and, among other dangerous absurdities,



ditics, will even give you broad hints, that you may commit adultery and murder without ceasing to be God's dear children. But believe them not.) "Look to yourselves that we lose not those things which we have wrought. Whosoever *transgresseth*, and *abideth not* in the [practical] doctrine of Christ, hath not God, &c. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed," 2 John 6 to 10.—Again, "He that saith I know him, and keepeth not his commandments, is a liar and the truth is not in him—These things have I written unto you, concerning them that *seduce* you," 1 John ii. 4: 26—"Little children, let no man *deceive* you: He that *does* righteousness is righteous, &c. He that *committeth* sin is of the Devil, &c. In *this* the children of God are manifest, and the children of the Devil," 1 John iii. 7, &c.—"They [who held the contrary doctrine] went out from us, but [in general] they were not of us,*—they were not *all* of us," [the heart of most of them had already departed from God and from us] 1 John ii. 19.

What a fine opportunity had St. John of saying here, "If they are elect they will *infallibly* come back to us." But as he believed not the modern "doctrines of grace," he says nothing, either for Calvin's reprobation, or Dr. Crisp's election. Nor does he drop the least hint about a day of God's power, in which changeless love was *infallibly* to bring back *one* of all those backsliders, to make him sing louder the praises of free, sovereign, victorious grace. This passage of St. John therefore, which Zelotes quotes as a demonstration of Calvinian election, makes against it, rather than for it.

* That this is St. John's meaning appears from the absurdity of supposing, that *one and all* backsliders are *calvinistically reprobated*: For, if being *of us*, means being *calvinistically elected*; when the loving Apostle says, "if they had been *of us*, they would no doubt have continued *with us*:" it necessarily follows, that all who do not *continue with us*—all who start aside for any time, are *not of us*, i. e. upon the Calvinian plan, are *absolute reprobates, mere hypocrites*: A doctrine this, too shocking to be admitted even in mystical Geneva.

Although

Although I have frequently mentioned St. Paul's thoughts concerning fallen believers, I am persuaded, that the reader will not be sorry to see them balanced with St. James's sentiments on the same subject.

St. PAUL'S account of
Backsliders.

1. Alexander the coppersmith [who was once a zealous christian, see Acts xix. 33.] did me much evil; the Lord reward him according to his works.—*No man*; i. e. no believer] stood with me, but *all* forsook me: I pray God that it may not be laid to their charge, 2 Tim. iv. 14.—I fear lest when I come I shall not find you such as I would—lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults; and lest my God humble me among you, and that I shall bewail *many* which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed, 2

Cor. xii. 20, 21.—Not forsaking the assembling of ourselves together as the manner of some is, &c. for if we sin wilfully [as they do] there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries, &c. [especially him]

St. JAMES'S account of
unfaithful Believers.

2. My brethren, &c. if there come unto your assembly a man in goodly apparel, and also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, &c. are ye not partial? &c. But *ye have despised* the poor, &c. If ye have respect to persons ye commit sin, &c. for whosoever [of you] shall keep the whole law, and yet offend in one point, he is guilty of all.—From whence come wars among *you*? Come they not even of your lusts? &c. *Ye adulterers* and adulteresses, know ye not that, &c. whosoever will be a friend of the world, is the enemy of God? James ii. 1, &c. iv. 1. 4.

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 to the spirit of grace, Heb. x. 25, &c.—Many [fallen believers] walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ: whose end is destruction, whose god is their belly,—and who mind earthly things—For all [comparatively speaking] seek their own, and not the things which are Jesus Christ's, Phil. iii. 18. ii. 22.

The Epistle to the Hebrews is a treatise against *apostacy*, and of consequence against *Calvinian perseverance*. As a proof of it, I refer the reader to a convincing Discourse on Heb. ii. 3. which Mr. Olvers designs for the press. The whole Epistle of St. Jude, and the second of St. Peter, were particularly written to prevent the falling away of the saints, and to stop the rapid progress of apostacy. The Epistle of St. Jude, and 2 Pet. ii. agree so perfectly, that one would think the two apostles had compared notes; witness the following parallel.

St. PETER'S description of
Antinomian apostates.

1. They have forsaken the right way;—following the way of *Balaam*, who loved the wages of unrighteousness, 2 Pet. ii. 15.

1. *Spots* are they and blemishes, sporting themselves with their own deceivings, while they feast with you, ver. 13.

1. They walk after the flesh, in the lust of uncleanness, ver. 10.

1. They speak great swelling words of vanity—
—they

St. JUDE'S description of
Antinomian backsliders.

2. These be they, who separate themselves—They ran greedily after the error of *Balaam* for reward, Jude, verse 19. 24.

2. These are spots in your feasts of charity, when they feast with you; feeding themselves without fear, ver. 12.

2. *Filthy* dreamers—walking after their own lusts, ver. 8, 16.

2. Their mouth speaketh great swelling words:—
creeping

—they promise them (whom they allure) liberty, while they themselves are the servants of corruption, ver. 18, 19.

1. As natural brute beasts, &c. they *speaking evil* of the things that they understand not, [especially of the perfect law of liberty] and shall utterly perish in their *own corruption*, ver. 12.

1. Wells without water, clouds that are carried with a tempest—beguiling; *unstable souls*—to whom the mist of *darkness is reserved for ever*, ver. 14, 17. (How far was *St. Peter* from soothing *any* of those backsliders by the smooth doctrine of their *necessary, infallible* return !

1. (St. Peter indirectly compares them to) The *angel that sinned*, (whom) God spared not, but cast down to hell, and delivered into *chains of darkness* to be reserved unto *judgment*, ver. 4.

From this remarkable parallel it is evident, that the apostates described by St. Peter, and the backsliders painted by St. Jude, were one and the same kind of people: and by the following words it appears, that all those backsliders really fell from the *Grace of God*, and denied the Lord that *bought them*.

creeping in unawares, [i. e. insinuating themselves into rich widows' houses] having men's persons in admiration, ver. 4, 16.

2. These *speaking evil* of those things which they know not, [especially of Christ's law.] But what they know naturally, as brute beasts, in those things they *corrupt themselves*, ver. 10.

2. Clouds they are without water, *carried* about of winds; trees whose fruit withereth, &c. *Wandering stars*, to whom *is reserved* the blackness of *darkness for ever*, ver. 12, 13. (How far was *St. Jude* from rocking *any* of those apostates in the cradle of *infallible* perseverance !)

2. (St. Jude compares them to) The *angels* who *kept not* their first estate, left their own habitation, &c. reserved in everlasting *chains under darkness*, unto the *judgment* of the great day, ver. 6.

1. Even denying the Lord that bought them, and bring upon themselves swift destruction, &c. whose, &c. damnation slumbereth not, 2 Pet. ii. 1.

2. Ungodly men, turning the grace of our God into lasciviousness, and denying [in works at least] the only Lord God, and our Lord Jesus Christ, [as Lord, Lawgiver, or Judge,] Jude 4.

St. Peter more or less directly describes these backsliders in the same epistle, as people who have forgotten that they were purged from their own sins,—who do not give all diligence to add to their faith, virtue,—who do not make their calling and election sure,—who “after they have escaped the pollutions of the world through the knowledge of our Lord Jesus Christ, (i. e. through a true and living faith) are again entangled therein, and overcome; whose latter end is worse than the beginning.”—“who, after they have known the way of righteousness, turn from the holy commandment delivered unto them,” and verily the proverb, “the sow that was washed, is turned to her wallowing in the mire.”

Here is not the least hint about the certain return of any of those backsliders, or about the good that their grievous falls will do either to others or to themselves. On the contrary, he represents them all as people, that were in the high road to destruction. And far from giving us an Antinomian inuendo about the final perseverance of all blood-bought souls, i. e. of the whole number of the redeemed, he begins his epistle by declaring, that those self-destroyed backsliders “denied the Lord that bought them,” and concludes it by this seasonable caution: “There are in our beloved brother Paul’s Epistles things [it seems, about the election of grace, and about justification without the works of the law] which they that are unlearned [or rather ἀμαθεις unteachable] and unstable, wrest, &c. unto their own destruction: Ye therefore, beloved, seeing ye know these things before, [being thus fairly warned] beware lest ye also, being led away with the error of the

the

the wicked, fall from your own stedfastness: but grow in grace, and in the knowledge of our Lord Jesus Christ:" which is the best method not to fall from grace—the only way to inherit the blessing, with which God will crown the faithfulness and genuine perseverance of the saints.

I read the heart of Zelotes: And seeing the objection he is going to start, I oppose to it this quotation from Baxter. "To say that then their faith (which works by faithful love) *does more than Christ did, or God's grace, is a putrid cavil.* Their faith, &c. is no efficient cause at all of their pardon, or justification: it is but a necessary receptive qualification; he that shuts the window *causeth* darkness; but it is sottish to say, that he who opens it, *does more* than the sun to cause light, which he causeth not at all; but removeth the impediment of reception; and faith itself is God's gift:"—As all other talents are, whether we improve them or not.

I should lose time, and offer an insult to the reader's understanding, were I to comment upon the preceding scriptures; so great is their perspicuity and number. But, I hope, I shall not insult his candor by proposing to him the following queries. 1. Can Zelotes and Honestus be *judicious* Protestants, I mean *consistent* defenders of Bible-religion, if the one throws away the weights of the *second* scale, whilst the other overlooks those of the *first*?—2. Is it not evident, that, according to the scriptures, the *perseverance* of the saints has two causes: the *first*, free-grace and *divine* faithfulness: and the *second*, free-will and *human* faithfulness produced, excited, assisted and nourished, but *not necessitated* by free-grace?—3. With respect to the capital doctrine of *perseverance* also, does not the truth lie exactly between the extremes into which Zelotes and Honestus perpetually run?—And lastly: is it not clear, that if Candidus will hold the truth as it is in Jesus, he must stand upon the line of moderation, call back Zelotes from the *East*, Honestus from the *West*, and make

make them cordially embrace each other under the Scripture *meridian*. There the kind Father falls upon the neck of the returning prodigal, and the heavenly Bridegroom meets the wise virgins: There Free-grace mercifully embraces Free-will, while Free-will humbly stoops at the foot-stool of Free-grace: There the sun goes down no more by day, nor the moon by night: That is, the two-gospel-axioms, which are the great doctrinal lights of the church, without eclipsing each other, shine in perpetual conjunction, and yet in continual opposition: There their conjugal, mysterious, powerful influence, gladdens the New Jerusalem, fertilizes the garden of the Lord, promotes the spiritual vegetation of all the trees of righteousness which line the river of God, and gives a divine relish to the fruits of the Spirit which they constantly bear. There, as often as Free-grace smiles upon Free-will, it says, "Be faithful unto death, and I will give thee a crown of life:" And as often as Free-will sees that crown glitter at the end of the race, it shouts, "Grace! Free-grace, unto it!" a great part of our faithfulness consisting in ascribing to *grace* all the honour that becomes the *first cause* of all good—the *original* of all visible and invisible excellence.

Perseverance must close our race, if ever we receive the prize; let then the scriptural account of it close my scales. But before I lay them by, I must throw in two more grains of scriptural truth; lest the reader should think, that I have not made good weight. If I thought Zelotes is a *gross* Antinomian; and Honestus an *immoral* Moralist; and that they *maliciously* tear the oracles of God in pieces; I would make them full weight by the two following scriptures:

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|--|--|
| <p>1. The wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth</p> | <p>2. I testify, &c. that if any man shall take away from the words of the book of this prophecy [much more if he takes away</p> |
| [or | away |

[or a part of it] in un- | away from the words of
righteousness, Rom. i. | every book in the Old
18. | and New Testament] God
| shall take his part out of
the book of life, and out of the holy city, and from
the things, which are written in this book, Rev. xxii.
18, 19.

But, considering Zelotes and Honestus as two
good men, who sincerely fear and serve God in
their way; and being persuaded that an *injudicious*
fear of a gospel-axiom, and not a *wilful* aversion to
the truth, makes them cast a veil over one half of
the body of Bible-divinity; I dare not admit the
thought, that these severe scriptures are adapted to
their case. I shall therefore only ask, whether they
cannot find a suitable reproof in the following texts.

1. I am against the
prophets, saith the Lord,
that steal my word [con-
tained No. 2.] every one
from his neighbour, Jer.
xxiii. 30.

2. Ye have made the
word of God [contained
No. 1.] of none effect by
your tradition, Matt. xv.
6. [Equally dismember-
ing Christianity, ye still
help the adversaries of the

gospel to put in practice their pernicious maxim,
Divide and conquer. And who requires this at your
hands? Who will give you thanks for such service
as this?]

SECTION XVII.

A scriptural plan of reconciliation between Ze-
lotes and Honestus; being a *double declaration* to
guard equally the two gospel-axioms or the doc-
trines of *Free-grace* and *Free-obedience*. Bishop
Beveridge saw the need of guarding them both.
Gospel-ministers ought equally to defend them.—
An answer to Zelotes's objections against the de-
claration which guards the doctrine of free-obi-
dience.—An important distinction between a *pri-
mary* trust in *second* causes and means.—Some
observations

observations upon the importance of the second gospel-axiom.—Which extremes appeared greater to Mr. Baxter, that of Zelotes, or that of Honestus.—The Author's thought upon that delicate subject.

I HAVE hitherto pointed out the opposite errors of Zelotes and Honestus, and shewn that they consist in so maintaining *one* part of the truth as to reject *the other*; in so holding out the glory of *one* of the gospel-axioms as to eclipse *the other*. I now present the reader with what appears to me a fair, scriptural, and guarded plan of reconciliation between themselves, and between all good men, who disagree about the doctrine of Faith and Works,—of Free-grace and Obedience. The declaration which the Rev. Mr. Shirley desired the Rev. Mr. Wesley to sign at the Bristol Conference, gives me the idea of this plan: Nay, the *first* part of it is nothing but that declaration itself, guarded and strengthened by some additions in brackets.

IT IS PROPOSED:

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| <p>1. THAT the Preachers, who are supposed to countenance the <i>pharisaic</i> error of Honestus, shall sign the following <i>anti-pharisaic</i> declaration, which guards the doctrine of Faith and Free-grace, without bearing hard upon the doctrine of obedience and Free-will: and asserts the free, gratuitous justification of a <i>sinner</i> in the day of conversion, and afterwards, without denying the <i>gracious, remunerative</i> justification</p> | <p>2. THAT the Preachers, who are supposed to countenance the <i>Antinomian</i> error of Zelotes, shall sign the following <i>anti-solifidian</i> declaration, which guards the doctrine of Obedience and Free-will, without bearing hard upon the doctrine of Faith and Free-grace; and asserts the gracious remunerative justification of a <i>believer</i> in the day of trial and afterwards, without denying the <i>free, gratuitous</i></p> |
|---|---|

fiscation of a *believer*, who, in the day of trial and afterwards, keeps the faith that works by love.

1. Whereas the doctrinal points in the Minutes of a Conference, held in London, Aug. 7, 1770, have been understood to favour [the pharisaic] justification [of a sinner] by works: Now the Rev. John Wesley, and others assembled in Conference, do declare that we had no such meaning; and that we abhor the doctrine of [a sinner's] justification by works, as a most perilous and abominable doctrine; and as the said Minutes are not [or do not appear to some people] sufficiently guarded in the way they are expressed, we hereby solemnly declare in the sight of God, that [as *sinner*s—before God's throne,—according to the doctrine of *first* causes, —and with respect to the *first* covenant, or the law of *innocence*, which sentences *all sinners* to destruction] we have no trust or confidence but in the [mere mercy of God, through the sole righteousness

tous justification of a *sinner* in the day of conversion and afterwards.

2. Whereas the books published against the said Minutes, have been understood to favour the present, inadmissible, and eternal justification of all fallen believers before God, that is, of all those, who having made shipwreck of the faith that works by obedient love, live in Laodicean ease; and, if they please, in adultery, murder, or incest: Now the Rev. Mr. *** and others do declare, that we renounce such meaning, and that we abhor the doctrine of the Solifidians or Antinomians, as a most perilous and abominable doctrine: and as the said books are not [or do not appear to some people] sufficiently guarded, we hereby solemnly declare in the sight of God, that [as *penitent, obedient, and persevering believers*—before the *Mediator's* throne—according to the doctrine of *second* Causes,—and with respect to the *second* Covenant, or the law

ness and] alone merits of our Lord and Saviour Jesus Christ, for justification, or salvation, either in life, death, or the day of judgment: And tho' no one is a real Christian believer, and consequently, though no one can be saved [as a believer] who does not good works, where there is time and opportunity; yet our works have no part in [properly] meriting or purchasing our salvation from first to last, either in whole or in part; [the best of men, when they are considered as *sinner*s, being justified freely by God's grace, through the redemption that is in Jesus Christ, Rom. iii. 24.

and *obey*, as there is time, light, and opportunity. Nevertheless our works, that is, our repentance, faith, and obedience, have no part in *properly* meriting or purchasing our salvation from first to last, either in whole or in part; the *properly*-meritorious cause of our *eternal*, as well as *intermediate* and *initial* salvation, being *only* the merits, or the blood

law of *Christ*, which sentences all his impenitent, disobedient, apostatizing subjects to destruction] we have no trust, or confidence*, but in the truth of our repentance towards God, and in the sincerity of our faith in Christ for justification, or salvation, in the day of conversion and afterwards:—No trust nor confidence, but in our final perseverance in the obedience of faith, for justification or salvation in death, and in the day of judgment. *Because* no one is a *real* believer under any dispensation of gospel-grace, and of consequence no one can be saved, who does not good works, i. e. who does not *truly repent, believe,*

* I beg that the reader would pay a peculiar attention to what precedes, and follow this clause. I, myself, would condemn it, as subversive of the doctrine of grace and pharasaical, if I considered it as detached from the context, and not guarded or explained by the *words in Italics*, upon which the greatest stress is to be laid. If Zealotes has patience to read on, he will soon see how the *secondary* trust in the obedience of faith, which I here contend for, is reconcilable with our *primary* trust in Christ,

and righteousness of our Lord and Saviour Jesus Christ.

The preceding declaration, which defends the doctrine of *Free-grace*, and the *gratuitous* justification and salvation of a *sinner*, is founded on such scriptures as these :

1. If Abraham were justified by works, he hath *whereof to boast*.—To him that *worketh not*, but believeth on him that *justifieth the ungodly*, his faith is imputed, &c.—God imputeth righteousness *without works*.—*Not by works* of righteousness which we have done, *but of his mercy* he saved us.—By *grace* are ye saved, through faith: and that *not of yourselves*, it is the *gift* of God: *not of works*, lest any man should boast.—By the deeds of the law shall *no flesh be justified*, &c.

The preceding declaration, which defends the doctrine of *Free-obedience*, and the *remunerative* justification and salvation of a *believer*, is founded upon such scriptures as these :

2. Was not Abraham our father *justified by works*?—Ye see how *by works* a man is *justified*, and not by faith only.—We are *saved by hope*.—In *doing* this thou shalt *save thyself*.—He that *endureth* unto the end, the same shall be *saved*.—He became the Author of *eternal salvation* to them that *obey* him. *This* shall turn to my *salvation* through your prayer.—With the mouth confession is *made to salvation*.—By thy *words* thou shalt be *justified*.—The *doers* of the law [of Christ] shall be *justified*, &c.

And let none say, that this doctrine has not the sanction of good men. Of a hundred whom Zolotes himself considers as orthodox, I shall only mention the learned and pious Bishop Beveridge, who, though a rigid Calvinist in his youth, came in his riper years to the line of moderation, which I recommend, and stood upon it when he wrote what fol-

lows, in his *Thoughts upon our call and election*.
Third edit. page 297.

“What then should be the reason, that so many should be called and invited to the chiefest good, and the highest happiness their natures are capable of; yet so few of them should mind and prosecute it so as to be chosen, or admitted into the participation of it? What shall we ascribe it to? The will and pleasure of Almighty God, as if he delighted in the ruin of his creatures, and therefore although he calls them, he would not have them come unto him? No, that cannot be: For in his revealed will, which is the only rule that we are to walk by, he has told us the contrary in plain terms, and has confirmed it too with an oath; saying, “As I live, I have no pleasure in the death of the wicked, but that he should turn from his ways and live,” Ezek. xxxiii. 11. And elsewhere he assures us, that he “would have all men to be saved, and come to the knowledge of the truth,” 1. Tim. ii. 4. And therefore, if we believe what God says, nay, if we believe what he has *sworn*, we must needs acknowledge, that it is his will and pleasure, that as many as are called, should be all chosen and saved: And indeed if he had no mind we should come when we are called to him, why should he call us all to come? Why has he given us his word, his ministers, his ordinances; and all to invite and oblige us to repent and turn to him; if after all he has resolved not to accept of us, nor would have us come at all? Far be it from us that we should have such hard and unworthy thoughts of the great Creator and Governor of the world; especially considering that he has told us the contrary, as plainly as it was possible to express his mind to us.”

Then the Bishop mentions five reasons why *many are called, but few chosen*: and he closes them by these words (page 310.) “The last reason which our Saviour gives in this parable, is because of those who are called, and come too at the call, many come not aright, which he signifies by the man that came

came without the wedding-garment; where, altho' he mentions but one man, yet under that one is comprehended all of the same kind, even all such persons—who profess to believe in Christ, and to expect salvation from him, yet will not come up to the terms which he propounds in the gospel to them, even to “walk worthy of the vocation wherewith they are called,” Eph. iv. 1. And indeed this is the *great reason* of all, why of so many, who are called, there are so few chosen, because there are so few, who do all things which the gospel requires of them. Many, like Herod, will do many things; and are almost persuaded to be christians as Agrippa was, &c. Some are all for the duties of the first table without the second, others for the second without the first. Some” [like heated Honestus] “are altogether for obedience and good works without faith in Christ; others” [like heated Zelotes] “are as much for faith in Christ, without obedience and good works. Some” [like mere Moralists] “would do all themselves, as if Christ had done nothing for them: others” [like mere Solifidians] “fancy that Christ has so done all for them, that there is nothing left for themselves to do: And so betwixt both sorts of people,” [between the followers of Honestus, and those of Zelotes] “which are the far greater part of those who are called, either the *Merits* or else the *Laws* of Christ are slighted and contemned. But is this the way to be saved? No surely?”

Hence it is evident, that if Bishop Beveridge is right here, the saving truth lies exactly between the mistake of Zelotes and the error of Honestus. Now if this is the true state of the question, is it possible to propose a plan of reconciliation more scriptural than that, which so secures the *Merits* of Christ as not indirectly to overthrow his *Laws*, and so enforces his *Laws* as not indirectly to set aside his *Merits*? And is not this effectually done in the reconciling Declarations? Do they not equally guard the two gospel-axioms? Do they not with impar-

tiality defend Free-grace and Free-obedience? And might not peace be restored to the Church upon such a scriptural, rational, and moderate plan of doctrine?

I fear that a *lasting* Reconciliation upon any other plan is impossible: for the gospel must stand upon its legs (the two gospel-axioms) or it must fall. And if Satan, by transforming himself into an angel of light, prevails upon good, mistaken men, to cut off one of these legs, as if it were useless or mortified; some good men, who are not yet deceived, will rise up in its defence. So sure therefore as "the gates of hell shall never prevail against the church of the living God—the pillar and ground of the truth," there shall always be a succession of judicious, zealous men, disposed to hazard their life and reputation in the cause of gospel-truth, and ready to prevent the mystical ark from being overset on the right hand or on the left. If a pious Crisp, for example, pushes it into the Antinomian ditch, for fear of the pharisaic delusion; a pious Baxter will enter his protest against him: And if a Taylor throws it into the pharisaic ditch, for fear of the Antinomian error; God will raise up a Wesley to counter-work his design. Nay, a Wesley is a match for a benevolent Taylor, and a seraphic Hervey; and I hope, that should Mr. Sh——y ever desire him to sign an anti-pharisaic declaration, he will not forget to desire Mr. Sh——y to sign also an anti-solididian protest; every gospel-minister being an equal debtor to *both* axioms; nor can I conceive why Mr. Sh——y should have more right * solemnly to secure the *first* axiom, than Mr. Wesley has solemnly to guard the *second*.

But

* Mr. Wesley is too judicious a divine, to sign a paper, that leaves the second axiom quite unguarded: Accordingly we find that axiom guarded in these words of Mr. Sh——y's declaration, "No one is a believer, (and consequently cannot be saved) who doth not good works where there is time and opportunity." Nevertheless this clause does not by far-form so *solemn* a guard, as might have been demanded upon so remarkable an occasion. Mr. Sh——y, and the clergy

But leaving these two divines, I return to Zelotes, who seems very much offended at my saying, *We have no trust nor confidence*, that any thing will stand us instead of repentance, faith, and obedience: An assertion this, which implies that (with respect to the *second* causes, and *secondary* means) we place *secondary* trust and confidence in the graces which compose the Christian character. But I ask, wherein does the heresy of this doctrine consist? Do I renounce orthodoxy when I say, that with respect to *some* SECOND means, and *some* SECOND causes, I have *no trust nor confidence* but in my eyes to see, in my ears to hear, and in my throat to swallow? Should not I be fit for Bedlam, if I *trusted* to see without eyes, to hear without ears, and to swallow without a throat? If I have not a *trust*, that my shoes will answer the end of *shoes*, and my hat the end of a *hat*; may I not wisely put my shoes upon my head, and my hat on my feet? And, if I have not a *confidence*, that my horse will carry me better than a broom-stick, may I not as well get upon a

clergy that accompanied him, might with propriety have been desired to remove the fears of those who signed the declaration which he had drawn up, by signing at least the following memorandum.—For as much as Aaron, David, Solomon, Peter, and the incense-bearing Corinthian did not do good works, when they, or any of them, worshipped a golden calf, Milcom, and the abomination of the Zidonians,—denied Christ, or committed adultery, murder, or incest, we hereby solemnly declare in the sight of God, that we abhor the doctrine of the Solifidians, who say, that the above mentioned backsliders had justifying, saving faith, while they committed the above-mentioned crimes; such a doctrine being *perilous and abominable*; because it absolutely overturns the xiith Article of our Church, and encourages all Christians to make Christ the minister of sin, and to believe that they may commit the most atrocious crimes, without losing their faith, their justification, and their title to a throne of glory.

If Mr. Sh——y and his friends had refused to sign such a memorandum as this, the world would have had a public demonstration that Calvinism is the doctrine of *protestant indulgencies*, and that it establishes *speculative*, and consequently makes way for *practical* Antinomianism in its most flagrant immoralities, as well as in its most winning refinements.

broom-stick,

broom-stick, as on horse-back? What would Zealotes think of me, if I did not *trust* that bread would nourish me sooner than poison, and that fire will warm me better than ice? Is it not a branch of wisdom to *trust* every thing, just so far as it deserves to be trusted; and a piece of madness to do otherwise?

O ye admirers of Zealotes's gospel, come, and I will explain to you all my supposed error. I trust *only* and *solely* in God as the *first* and *capital* cause, and in Christ as the *first* and *capital* means, of my present and eternal *salvation*: But besides this *primary* trust, I have a thousand *inferior* trusts. Take a few instances. I have a *sure trust and confidence*, that the Bible will further me in the way to eternal salvation, more than the Alcoran:—baptism, more than circumcision; the Lord's supper, more than the Jewish passover:—the house of God, more than the playhouse: praying, more than cursing:—repentance, faith, hope, charity, and perseverance, more, far more than impenitency, unbelief, despair, uncharitableness, and apostacy.

If I am a heretic for saying that something besides Christ is conducive to *salvation*, and of consequence may, *in its place and degree*, be trusted in for salvation; is St. Paul orthodox, when he exhorts the Philippians to *work out* their own *salvation*, assures them that his afflictions shall turn to his *salvation thro'* their prayers, and writes to Titus, that in *doing* the work of an evangelist, he shall *save* himself, and them that hear him?

Again: Will *Christ stand* me in stead of *repentance*? Has he not said himself, "Except ye repent, ye shall perish?" Will *He* stand me in stead of *faith*? Did he not assert the contrary when he declared, that "he who *believeth not* shall be damned?" Will *He* stand me instead of *evangelical obedience*? Does he not maintain the opposite doctrine, where he declares, that he will bid them "depart from him, who call Lord, Lord, and *do not* the things which he saith?" Will *He* stand me in stead of *perseverance*?

Has he not said himself, that he will “deny them that deny him;” that he will finally own us as his “disciples, *if we continue* in his words;” and that “he, who *endureth to the end*, the same shall be *saved*?”—Zelotes finds it easier to raise difficulties, than to remove those which are thrown in his way. He comes therefore with his mouth full of objections against my second declaration. Let us lend him an ear, and give him an answer.

OBJ. I. “If with respect to the doctrine of *second causes*, and *second means* of eternal salvation, you have no trust or confidence to be saved *as a penitent, obedient, and persevering believer*, but by true Repentance, Faith, Obedience, and Perseverance; you cannot repose your *whole* trust upon God alone; nor can you give Christ *all* the glory of your salvation.”

ANS. To make God a *second Cause*, and Christ a *second Means of salvation*, is not to give them the glory: It is to pull them out of their throne, and make them stoop to an office unworthy of their matchless dignity. If the king gave you a purse of gold, could you not give him *all the glory* of his generosity, without supposing that he was the laborious digger of the golden ore, the ingenious coiner of the gold, and the diligent knitter of the purse? If you complimented him in *all* these respects, lest he should not have *all* the glory; would you not pour contempt upon his greatness? And do you not see, that, by a parity of reason, what you call “robbing God and Christ of their glory,” is only *refusing to dishonour them*, by ascribing to them a shameful office: I mean the office of a *second cause*, or of a *secondary means* of salvation? Can you not conceive, that to give a *General* the honour of a *Serjeant*, under the pretence of giving him *all* the honour, is to set him below an *Ensign*, and rank him with an *halbert-bearer*? Again: when you say, that in general, upon a journey, with respect to *second causes* and means, you have no trust or confidence, but in your money, in the goodness of your horses
and

and carriage, in a passable state of the roads, in the skill of your driver, &c. do you betray any *mistrust* of divine Providence. On the contrary, does not your distinction of *second* causes and *second* means shew, that you reserve your *primary* trust and confidence for *God*, who is the *first Cause* of your blessings; and for his *providential care* over you, which is the *first Means* of your preservation? And if a pretender to orthodoxy charged you with atheism or heresy for your assertion, would you give him your vote to be an officer of the Protestant inquisition; if the black tribunal which totters in Spain, should ever be set up in England?

OBJ. II. "Your first declaration indeed exalts Christ; but the second *uncrowns* him to *crown* our graces;—yea, to cown *ourselves* as possessed of such and such graces; which is the rankest popery, and the very quintessence of pharisaism."

ANS. How can my *crowning* repentance, faith, and obedience with a *scriptural coronet*, rob Christ of his *pecliar crown*? Are we not indebted to him, both for our graces and for the coronet, with which he rewards our acceptance and improvement of his favours? Would it be right in you to represent me as an enemy to the crown and King of England, for asserting, that Barons, Earls, and Dukes have received from him, or his predecessors, the right of wearing coronets, or secondary crowns? Is it not the glory of our Sovereign, to be at the head of a *crowned* Peerage? And would you really honour him, if on a coronation day you secured the glory of his *imperial* crown, by kicking the coronets off the heads of all the Peers, who came to pay him homage? Would he thank you for that ill-judged proof of your loyalty? Would he not reprove you for your unparalleled rashness? And think you that Christ will commend the Antinomian zeal, with which you set up the great image of *finished salvation* in the plain of mystical Geneva, upon a heap of the coronets wherewith he and his apostles have crowned the graces of believers? Can you

you search the sacred records without finding there the doctrine; which you represent as treasonable or heretical? Did you never read, "O woman, great is *thy* faith! *Thy* faith hath saved thee?" And what is this, but allowing believers to wear a *salvation coronet*,—a coronet this, which they will justly cast before the throne of the grace that gave it them, and offered it all the day long to those, who obstinately put it from them?—Did you never read, "We are saved by hope:—Be *faithful* unto death, and I will give thee the *crown* of life:—He is the author of *eternal salvation* to them that *obey* him:—He will give the *crown* of life to them that *love* him." &c. Is not this granting a salvation coronet to the hopeful, faithful, obedient, loving, believer? And if you throw my Scales away, and cry out, "Arminian Methodism turned out rank popery at last*," think you there are no Bibles left in the kingdom? No people able to read such Scriptures as these? "Let no man *beguile* you of your reward through voluntary humility,—fair speeches,—and deceiveableness of unrighteousness—Hold fast that which thou hast, that no man take *thy* crown" on any pretext whatever; No, not on the most plausible of all pretexts, "Pray, give me *thy* crown," for it is not consistent with that of the Redeemer."—Who could suggest to good men, so artful and dangerous a doctrine?—Who, but the deceitful adversary, that can as easily transform himself into an angel of light, to rob us of our crown of righteousness, as he formerly could transform himself into a serpent, to rob our first parents of their crown of innocence?

OBJ. III. "You may turn and wind as long as you please; but you will never be able to reconcile your doctrine with *the doctrines of grace*: for if you have the *least* trust and confidence in *your* graces, you do not trust *wholly* in the Lord; you trust *partly* in *an arm of flesh*, in direct opposition of the scrip-

* The title of a Calvinistic pamphlet published against the *Fourth*
Check.

ture, "cursed is the man, who trusteth in man, and maketh flesh his arm." Jer. xvii. 5."

ANS. I grant that our doctrine can never be reconciled to what *you* call "the doctrines of grace," because *your* partial doctrines of grace are irreconcilable with the holy, free, and equitable gospel of Christ: but, we can as easily reconcile the *primary* trust mentioned in our *first* declaration, with the *secondary* trust mentioned in the *second*, as you can reconcile my *second* Scale with the first. Our *secondary* confidence, which arises from the testimony of a good conscience, no more militates in our breast with our *primary* confidence, which arises from the love of Christ; than our regard for the Queen excludes our respect for the King. In mystic Geneva indeed they teach, to the honour of the King, that the royal spouse is all filthy; but in our Jerusalem we assert, that she is all glorious, and that the King greatly desires her beauty. To uncrown her therefore, and load her with infamy, can never be the way of honouring and pleasing our Melchisedec.

With respect to the passage which you produce from Jeremiah, the sense of it is fixed by what immediately follows, "And whose heart departeth from the Lord." These words shew, that the *trust* forbidden in that Scripture, is only *such* a *trust* in men and things, as makes our hearts depart from the Lord. Now this can never be the trust and confidence mentioned in our second declaration: For, in both declarations, we secure to God, as the *first* Cause; and to Christ, as the *first* Means, ALL the glory which is worthy of the first cause, and of the first means: And, I repeat it, if you ascribe to the Lord any other glory, you insult him as much as you would do a prince, if you gave him the glory which belongs to his consort or his cook:—I mean the glory of bearing fine children, and of making good sauces.

Again: There is no medium between *some* degree of *trust*, and the *utmost* degree of *distrust*

Now

Now if the Scripture which you produce, *absolutely* forbids *every degree* of inferior *trust* in man or things, it follows, that the more full we are of *distrust* and diabolical suspicions, the more godly we are. And thus, for fear of putting any degree of *secondary trust* in man or in things, we must *mistrust* all our wives as adulteresses, all our friends as traitors, all our neighbours as incendiaries, all our servants as murderers, and all our food as poison. But if this fair consequence of our doctrine stands, what becomes of charity, which thinketh no evil, and hopeth all things? And if the words of Jeremiah are to be understood in *your narrow* sense, what becomes of Christ himself, who reposed a degree of *trust in man*,—yea, in Judas, whilst he counted him faithful? That expression of Job therefore, “He [the Lord] putteth no trust [that is, no *absolute* trust] in his saints,” is to be understood so as not to contradict the words of St. Paul, “He [the Lord] counted me faithful, [i. e. trusted in me] putting me into the ministry;” or the prophetic words of David concerning Christ and Judas, “yea, mine own familiar friend *in whom I trusted*, who did eat of my [multiplied] bread, hath lift up his heel against me.”

To conclude: If England smiles yet at the imbecility of the king, who durst not venture over London-bridge, and wondered at those who *trusted* that fabric as a *solid bridge*; shall we admire Zelotes's wisdom, who wonders at our having a scriptural, inferior *trust* in the graces which form the christian character? And shall we not count it an honour to be suspected of heresy, for having a sure trust and confidence, that true repentance, and nothing else, will answer for us the end of *repentance*?—That true faith, and nothing else, will answer for us the end of *faith*?—That evangelical obedience, and not an imputed righteousness, will answer for us the end of evangelical obedience?—And that final perseverance, and not whims about “finished salvation,”

salvation," will answer for us the end of *final perseverance*.

Having thus answered Zelotes's objections against the declaration which guards the *second* gospel-axiom, I shall now present him with some observations upon the importance of that axiom.

1. The *FIRST* axiom, or the doctrine of *grace*, holds forth chiefly what *Christ* has done; and the *SECOND* axiom, or the doctrine of *obedience*, holds forth chiefly what *we* are to do; now, any unprejudiced person must own, that it is as important for us to know *our own* work, as to know the work of *another*—2. In the day of judgment we shall not be judged according to Christ's works and experiences, but according to our own—3. Thousands of righteous heathens, it is to be hoped, have been saved without knowing any thing of Christ's external work; but none of them were ever saved without knowing or doing their own work, that is, without working out their salvation with fear and trembling, according to their light.—4. Most of the Jews that have been saved, have gone to heaven without any *explicit, particular* acquaintance with Christ's merits: (See *Equal Check*, p. 34. Note.) but none of them was ever saved without fearing God and working righteousness.—5. To this day, those that are saved, three parts of the world over, are in the general saved by the gracious light that *directly* flows from the second gospel-axiom, thro' Christ's *merits*, altho' they never heard of his *name*. 6. England and Scotland, where the redeeming work of Christ is gloriously preached, swarm nevertheless with practical Antinomians; that is, with men who practically separate works from faith, and the decalogue from the creed. Now all these Gnostics follows the foolish virgins, and the unprofitable servant into hell, crying *Lord! Lord!* and forgetting to *do* what Christ commands.—7. We can never be too thankful for the light of both axioms; but were I obliged to separate them, I had much rather obey with Obadiah, Plato, and Cornelius; than to believe

lieve with Simon Magus, Nicholas, and “ Mr. Ful-
some.”

These, and the like observations appeared so weighty to judicious Mr. Baxter, that in the preface to his *Confession of faith*, page 29, he says, “ The great objection is; that I ascribe too much to works.—I shall now only say, &c. that I see many well-meaning, zealous men, dividing our religion;” [which is made up of the two gospel-axioms] “ and running into two *desperate extremes*. One sort” [at the head of whom is *Zelotes*] “ by the heat of opposition to popery do seem to have forgotten, that faith and Christ himself are but *means*, and a way for the revolting soul to come home to God by; and thereupon place all the essence of their religion in *bare believing*; so making that the *whole*, which is but the door or *means* to better, even to a conformity of the soul to the image and will of God. Others” [at the head of whom is *Honestus*] “ observing his error, fly so far from it as to make faith itself, and Christ; to be scarce necessary: So a man have God’s image, say they, upon his soul, what matter is it, which way he comes by it? whether by Christ or by other means? And so they take all the history of Christ to be a mere accident to our necessary belief, and the precepts only of holiness to be of absolute necessity. The former contemn *God*, under pretence of extolling Christ. The latter contemn *Christ*, under pretence of extolling God alone.—He that pretending to extol *Christ* or *Faith* degrades *godliness*, thereby so far rejects *God*; and he, that on pretence of extolling *Godliness*, degrades *Faith*, so far rejects *Christ*, &c. I therefore *detest both* these extremes:” [that of *Zelotes* and that of *Honestus*:]. “ But it being the *former* which I take to be the *greater*, and which too many men of better repute give too much countenance to, in their inconsiderate disputes against works in justification, I thought I had a call to speak in so great a cause.”

It appears from this excellent quotation, that judicious Mr. Baxter gave the preference to the *second* gospel-axiom, and thought the doctrine of Honestus less dangerous than that of Zelotes. For my part, though Zelotes thinks me partial, I keep my Scales even; and according to the weights of the sanctuary which I have produced, I find that Zelotes and Honestus are *equally* wanting. I thank them both for embracing *one* axiom; I check them both for neglecting *the other*: And if Zelotes deserves superior praise for maintaining the *first* axiom, I will cheerfully give him the *first* place in my esteem: I confess however, that I am still in doubt about it, for two reasons: 1. Zelotes preaches indeed the *first* gospel-axiom, for he preaches Christ and Free-grace: but after all, for whom does he preach them? For *every creature* according to the gospel-charter? No: but only for the little flock of the rewardable elect. If you believe his gospel, there was never a single dram of free, saving grace in the heart of God, or one single drop of precious atoning blood in the veins of Christ, for the immense herd of the reprobates. Before the beginning of the world, they were all personally appointed *necessarily* to sin and be damned. Thus, according to Zelotes's doctrine, free-grace, and the first gospel-axiom, are not only *mere chimeras* with respect to a majority of mankind; but *free-wrath* lords it with sovereign caprice over countless myriads of men, to whom Christ may with the greatest propriety be preached as a *reprobating damner*, rather than as a *gracious Redeemer*.—2. I could better bear with Zelotes's inconsistencies, if he were satisfied with *diminishing* the genuine cordial of *free-grace*, and *adulterating* it with his bitter tincture of *free-wrath*, and with his luscious syrup of *wanton free-grace*: But alas! he openly or secretly attacks the doctrine of *sincere obedience*: He calls them "poor creatures," who zealously plead for it: He unguardedly intimates, that they are out of the way of salvation: And (Oh! tell it not among the heathens) he sometimes

gives

gives you deadly hints about the excellence of disobedience: "Sin works for our good:—It keeps us humble:—It makes Christ more precious:—It endears the doctrine of sovereign, rich, distinguishing grace:—It will make us sing louder in heaven."

"You wrong me, (says Zelotes) you are a slanderer of God's people, and a calumniator of gospel-ministers. I, for one, frequently enforce the ten commandments upon believers." True, Sir; but how do you do this? It is by insinuating more or less, sooner or later, as your *moral* audience and your *pious* heart can bear it, that the decalogue is not now a rule to be judged by, but "a rule of life," the breach of which will answer all the above-mentioned excellent ends in believers? And what is this, but preaching Protestant *indulgencies*, as I said before? When you do this, do you not exceed the popish distinction between venial and mortal sins? Yea, do you not make *all the crimes* of every fallen believer, *venial*? Nay more, do you not indirectly represent their grievous falls as *profitable*? And to seal up the delusion, do you not persuade the simple wherever you go, that our works have nothing to do with our eternal justification before God? That our everlasting salvation is *finished* by Christ alone, and that whoever believes fallen believers will be condemned by their bad works, is an enemy to the gospel, an Arminian, a Pelagian, a Papist, an Heretic?

If this character of Zelotes is just, and if Honestus is a conscientious good man, who preaches Christ every sacrament day, and who enforces spiritual sincere obedience, (i. e. true repentance, true faith, true hope, and true love to God and man, in all their branches; and who does it with sincerity, assiduity, and warmth, I cannot but think as favourably of him as I do of his antagonist.

I must however do Zelotes the justice to say, that an appearance of truth betrays him into his favourite error. If he does not lay a scriptural stress upon the

the indispensableness of obedience, it is chiefly for fear of "legalizing the gospel," and robbing God's children of their comforts. See that fond mother, who prides herself in the tenderness she has for her children. She will not suffer the wind to blow upon them: the sun must never shine upon their delicate faces: no downy bed is soft enough, no sweet-meats are sweet enough for them: lest they should know weariness they must always ride in the easiest of carriages: their tutor must be turned out of doors, if he ventures to give them proper correction. All the day long they must be told what an immense estate they are born to; and how their father has put it out of his own power to cut off the entail. Above all, nobody must mention to them the *duty* they owe to him. *Duty*—that bad word *duty* must not abridge their privileges, and stamp their obedience with legal and servile *meanness*. In a word, by her injudicious, though well-meant kindness, she unnerves their constitutions, spoils their tender minds, and brings deadly disorders upon them. Her fondness for her children is the very picture of Zelotes's tender regard for believers. No duty must be *pressed* upon them as *duty*; no command *insisted* upon, no self-denial *ordered*, lest the dear people should lose the sweetness of their gospel liberty. And, if at any time "Mr. Fulsome's" humours call aloud for physic, it is given with so much honey, that the remedy sometimes feeds the mortal disease.

Honestus sees, and justly dreads the error of Zelotes: and to avoid it, he is so sparing of gospel-encouragements, that he deals chiefly (if not wholly) in severe precepts, and hard duties. You may compare him to a stern father, who, under pretence of making his children hardy, and keeping them in proper subjection, makes them carry as heavy burthens, as if they were drudging slaves, and threatens to disown them for every impropriety of behaviour.

Not so a gospel-minister, who reconciles both extremes. He knows how to use sweets and bitter, promises and threatenings, indulgence and severity. He is like a wise and kind father, who does not spare the rod when his children want it; but nevertheless wins them by love as much as possible;—who does not disinherit them for every fault, and yet does not put it out of his power to do it, if they take to a vicious course of life, and obstinately trample his paternal love under foot. Reader, who of the three is in the right, Zelotes, Honestus, or the Reconciler?

SECTION XVIII.

The doctrines of Free-grace and Free-will are farther maintained against Honestus and Zelotes by a variety of scripture arguments.

I flatter myself, that the harmonious opposition of the scriptures produced in the preceding sections, demonstrates the truth of the gospel-axioms. But lest prejudice should hinder Honestus and Zelotes from yielding to conviction, I present them with some scriptural arguments, which, like so many buttresses, will, I hope, support the doctrines of Free-grace and Free-will, and render them as firm as their solid basis, Reason and Revelation. I begin with the doctrine of Free-grace.

1. How gladly would Honestus stoop to, and triumph in Free-grace, if he considered the force of such Scriptures: “Without me you can do nothing:—What hast thou, which thou hast not received,” in a remote or immediate manner?—“We are not sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God.”—Who “hath first given HIM, and it shall be recompensed unto him again? For of him, &c. are all things.”

2. We cannot do the least good without faith and love: and the least degree of true faith and genuine love springs first from Free-grace: For “Faith is the

the gift of God, love is the fruit of his Spirit," and when the apostle wishes *charity* to his converts, he wishes it them "from God the Father, who is the Author of every good and perfect gift." Now if our every good thought, word, and work, spring from God, is it not evident, that he is the first cause of our genuine righteousness, as well as of our existence?

3. When God says, "Ask and ye shall have," does he not shew himself the *original* of all that we want for body and soul, for time and eternity? And if God owes us nothing—if "the help that is done upon earth, the Lord [originally] does it himself," is it not the height of ingratitude and pride to restrain from God, and arrogate to ourselves the glory due to him and his infinite perfections?

4. We are commanded in every thing to give thanks; and if grace is not the source of all the good we do, or receive; does it not follow, that, in some things, the *original* glory belongs to us, and therefore we deserve thanks before God himself? And is not this the horrid sin of Antichrist, who "sitteth as God in the temple of God," and there receives divine honours, "as if he were God?"

5. Does not reason dictate, that God will not give his glory to another, and that even "the *Man*, who is his fellow" must pay him homage? Is it not the Almighty's incommunicable glory to be the *first Cause* of all good, agreeably to those words of our Lord, "There is none good, (i. e. *self-good*, and truly *self-righteous* but God," from whom goodness and righteousness flow, as light and heat do from the sun? How dangerous then, how dreadful is the error of the self-righteous, who are above stooping to divine goodness, and giving it its due! If robbing a church of its ornaments is sacrilege, how sacriligious is the pride of a pharisee, who, by claiming original goodness, robs God's grace of its indisputable honours, and God himself of his incommunicable glory.

6. To shew Christians how ridiculous and satanic is the pride of the self-righteous, I need only remind them that Christ himself—*Christ the righteous*, (as the son of David) declined all *self-righteousness*. Did he not call his works, “The works that I do in my Father’s name,” or my Father’s grace? And did he not, as it were, annihilate himself, when he said, “Why callest thou me good” without any reference to the Godhead, of which I am the living temple? —“I can do nothing of myself.—I speak not of myself, but the Father that dwelleth in me, *he does* the works.—Learn of me to be *lowly in heart*?” What real Christian can read such Scriptures without learning to disclaim all self-righteousness, and to abhor pharisaic dotages? If Honestus is a *reasonable* Christian, I need say no more to reconcile him to *Free-grace*.

I know not which of the two extremes is the most abominable, that of the pharisee, who by slighting *Free-grace*, will not allow God to be the *first cause* of all our *good works*; or that of the Antinomian, who by exploding *Free-will*, indirectly represents the Parent of all good as the *first cause* of all our *wickedness*. This last error is that of Zelotes, to whom I recommend the following arguments.

1. All rationals (as such) are *necessarily* endued with *Free-will*, otherwise reason and conscience would be powers as absurdly bestowed upon them, as persuasiveness upon a carp, and a taste for music upon an oyster. What are reason and conscience but powers, by which we distinguish right from wrong, that we may chuse the one and refuse the other? And how do they reflect upon God’s wisdom, who suppose, that he gave and restored to man these powers, without giving him a capacity to use them? And what can this capacity be, if it is not *Free-will*? As surely then as *wings* and *legs* prove, that eagles have a power to fly, and hares to run; whether they fly, or run, *towards* the sportsman’s destructive weapon, or *from* it: so surely do *reason* and *conscience* demonstrate, that men
are

are endued with liberty, i. e. have a power to chuse, whether they make a *right* or a *wrong* choice. Again,

2. What is a human soul? You justly answer, It is a thinking, willing, accountable thing: And I reply, from the very *nature* of our soul then, it is evident, that we are, and ever shall be *Free-willing* creatures. For the moment souls have lost their power of thinking and willing *freely*, they are no longer *accountable*: moral laws are as improper for them as for raging billows. None but fools would attempt to rule delirious persons and madmen by penal laws. The reason is plain: people stark-mad, thinking freely no longer, are no longer *free-willers*; and being no more free-willers, they are no more considered as *moral* agents. So certain then, as man is a reasonable, accountable creature, he is endued with *Free-will*; for all rationals under God are accountable, and all accountable beings have more or less power over themselves and their actions. "He (the Lord) himself made man from the beginning, and left him in the hand of his counsel: If thou wilt, to keep the commandments, and to perform acceptable faithfulness. He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt. Before man is life and death, and whether him liketh, shall be given him," Eccl. xv. 14, &c. The tempter therefore may allure, but cannot force us to do evil; and God himself so wisely invites, and so gently draws us to obedience, as not to turn the scale for us in an *irresistible* manner.

3. O the absurdity of supposing, that "God has appointed a day, in which he will judge the world in righteousness," if the world is not capable of making a right and wrong choice; and if Christ, Adam, or the Devil, absolutely turn the scale of our morals for us! O the blot fixed upon God's *wisdom*, when he is represented as *rewarding* men with heavenly thrones, for having done the good, which they could no more avoid doing, than rivers

can prevent their flowing! O the dishonour done to his *justice*, when he is represented as sentencing men to everlasting burnings, for committing sin as *necessarily* as a leaden ball tends to the centre!

4. If Free-grace does all in believers without Free-will, why does David say, "The Lord is my *helper*?" Why does our church pray after the Psalmist, "Make haste to *help me*?" Why does St. Paul declare that "The Spirit itself * *helpeth* our infirmities?" Why did he not say, I can do absolutely nothing, instead of saying, "I can do all things through the Lord who strengtheneth me?" And when Christ had said, "Without me ye can do nothing," why did he not correct himself, and declare, that *we* can do nothing *with* him, and that *he alone* must do all? Nay, why does St. Paul apply to himself and others, when *they work with* God, the very same word that St. Mark applies to God, when *he works with* men? "We are *συνεργοί*, *workers together with* God," 1 Cor. iii. 9.—"The Lord, *συνεργωντος*, *working together with* them," Mark xvi. 20.

5. Do not all the *Promises*, the performance of which is suspended upon some terms to be performed by us through divine assistance, prove the concurrence of Free-grace with Free-will? When God says, "Seek, and you shall find.—Forgive, and you shall be forgiven.—Come unto me, and I will give you rest.—Return to me, and I will return to you," &c. When God, I say, speaks this language, who does not see Free-grace courting and alluring Free-will? Free-grace says, "Seek ye my face," and Free-will answers, "Thy face, Lord, will I

* The word in the original has a peculiar force, [συναντιλαμβανεται.] It expresses at once how God's Spirit does his part [συν] *with* us, and [αντι] *over against* us; like two persons that take up a burden together and carry it, the one at one end, and the other at the other end; or like a minister and a congregation, who join in prayer by alternately taking up the responses of the Church. Rom. viii. 26.

seek."

seek." On the other hand, unbelievers know, that so long as their Free-will refuses to submit to the terms fixed by Free-grace, the promise miscarries, and God himself declares, "Ye shall know my breach of promise," Numb. xiv. 34.

6. As the *Promises*, which Free-grace makes to submissive Free-will, prove the doctrine of the gospel-axioms; so do the *threatenings*, which anxious Free-grace denounces, lest it should be rejected by Free will: Take also two or three examples.—"I will cast them that commit adultery with her, into great tribulation, *except* they repent of their deeds." *Except* ye repent, ye shall all likewise perish.—He that believeth not shall be damned.—If we sin wilfully [i. e. obstinately, and to the last moment of our day of grace] after we have received the knowledge of the truth, there remaineth [for us,] &c. a fiery indignation, which shall devour the adversaries, &c. Who does not see here, that free-grace provoked by inflexible free-will, can, and will act the part of inflexible justice?

7. There is not one *reproof*, *encomium*, or *exhortation* in the Old and New Testament, that does not support the capital doctrines of Free-grace, or Free-will. When Christ says with a frown, "How is it that you have no faith? O perverse generation, *how* long shall I suffer you?—O generation of vipers, *bring forth fruit* meet for repentance.—Have ye your heart *yet* hardened?"—When he smiles and says, "Well done, good and faithful servant:"—When he marvels, and cries out, "Great is thy faith:"—Or when he gives such gracious exhortations, "Be not faithless, but believing:—Come to the marriage:—Be faithful unto death:—Only believe:"—When Christ, I say, speaks in this manner, is it not as if he expressed himself in such words as these? My free-grace tries every rational means to win your free-will. I reprove you for your sins, I commend you for your faith, I exhort you to repentance, I shame you into obedience: I leave no stone unturned, to shew myself the *rational* Saviour of my *rational, free* creatures.

8. I may proceed one step farther, and say: there is not one *commandment* in the law, nor one *direction* in the gospel, that does not demonstrate the truth of this doctrine. For all God's precepts and directions are for our good, therefore Free-grace gave them. Now if God is *wise* as well as gracious, it follows that he gave his precepts and directions to *free-agents*, that is, to *free-willing* creatures. Let a king who has lost his reason, make a code of moral laws for trees, or horses. let him send preachers into every mill in the kingdom, to give proper directions to cog-wheels, and to assure them, that if they turn fast and right they shall grind for the royal family, and if they stop or turn wrong, they shall be cut to pieces and ground to saw-dust: but let not the absurdity of a similar conduct be charged upon God.

9. Every humble confession of sin shews the various workings of free-grace and free-will. "I have sinned—I have done wickedly," &c. is the language of Free-will softened by Free grace. To suppose that these acknowledgments are the language of *free-grace* alone, is to suppose that free-grace *sins* and *does wickedly*. And when we heartily join in such petitions as these: "Turn us, and we shall be turned:—Draw me, and I will run after thee:—Bring my soul out of prison, that I may praise thy name;—Save, or I perish," &c. do we not feel our *free-will* endeavouring to apprehend *free-grace*? Is this heresy? Did not St. Paul maintain this doctrine in the face of the Church, and seal it with the account of his own experience, when he said, "I follow after, if that I *may apprehend* that for which also I *am apprehended* of God?"

10. To conclude: There is not a damned spirit in hell, that may not be produced, as a living witness of the double doctrine which I defend. Why is Lucifer loaded with chains of darkness? Is it because there was never any free-grace for him? and before he had personally deserved it? No; but because his free-will kept not the first estate of holi-



ness, into which God's free-grace had placed him. Why is Judas gone to his own place? Is it because the Holy Ghost spake an untruth when he said that (till the day of retribution comes) "God's mercy is over all his works?" No, but because Judas's free-will was so obstinately bent upon gaining the world, that, according to our Lord's declaration, *he lost his own soul*, became a son of perdition; and, by denying in works, the Lord that bought him, brought upon himself quick destruction. Now, if Judas himself cannot say, "God's *free-wrath* sent me to hell, and *not* my free-will; I am here in Adam's place, and not in my own, I never rejected against myself the counsel of a gracious God; for, with respect to *me*, the Father of mercies was always unmerciful,—the God of all grace had never any *saving grace*:"—If Judas, I say, cannot justly utter these blasphemies, surely none can; and if none can, then every sinner in hell demonstrates the truth of the gospel-axioms, and is a tremendous monument of the vengeance *justly* taken upon *free-will*, for doing obstinate, despite to the Spirit of *free-grace*.

11. But leaving Judas to experience the truth of this awful scripture, "The backslider in heart shall be filled with *his own ways*," let your soul soar upon the wings of faith and reason to the happy regions, where the spirits of just men made perfect shine like stars or suns in their Father's kingdom. Ask them, to whom, and to what do you ascribe your salvation? and you hear them all reply, "Salvation is of the Lord.—Not unto us, but to his name we ascribe glory.—Of his own mercy he saved us, to the praise of the glory of *his grace*." What a noble testimony is this to the doctrine of *free-grace*!

12. Nor does the Lord stand less for their *Free-will*, than they do for his *Free-grace*. Prostrate yourself before his everlasting throne, and with all becoming reverence ask the following question, that you may be able to vindicate God's righteous ways before unrighteous man: "Let not the Lord be an-

gry,

gry, and I will take upon me to speak unto the Lord: Didst thou not admit those happy spirits into thy kingdom, *entirely* out of partiality to their persons? If they are raised to glorious thrones, while damned spirits are cast into yonder burning lake, is it *merely* because absolute grace and absolute wrath made *originally* all the difference? In a word, is their salvation so of thy *Free-grace*, that their *Free-will* had absolutely no hand in the matter?"

Methinks that I hear the Judge of all the earth giving you the following answer, which appears to me perfectly agreeable to his sacred oracles.

"O injudicious man, how canst thou be so slow of heart to believe all that I, and my prophets have said! Am not I a *Judge* as well as *Saviour*? Can I shew myself a *righteous* Judge, and yet be partial in judgment? Nay, should I not be the most unjust of all judges, if from my righteous tribunal I distributed heavenly thrones and infernal racks out of distinguishing grace, and distinguishing wrath? Know that all souls are mine, and that in point of judgment there is no respect of persons with me. In the great day I judge, that is, I condemn or justify. I punish or reward, every man according to *his work*, and consequently according to *his free-will*: for if a *work* is not the work of a man's *free-will*, it is not *his* work, but the work of *him* that uses him as a tool, and works by his instrumentality. So certain then as the office of a *gracious Saviour* is compatible with that of a *righteous Judge*, my capital doctrines of *free-grace* and *free-will* are consistent with each other. If these, therefore, walk with me in white, know that it is because they are *worthy*: "For the righteous is *more excellent* than his neighbour."—Like good and faithful servants, they occupied till I came; and lo, "I came, and my reward was with me." They have kept the faith; and I have kept my promise. They have not finally forsaken me: and I have not finally forsaken them. "They have kept the word of my patience;



and I have kept them from the great tribulation.²⁴ They have made themselves ready (tho' some have done it only at the eleventh hour) and I have admitted them to the heavenly feast. They have done my commandments, and they are entered by the gates into the New Jerusalem. My free grace gave them their free-will : their free-will yielded to my free-grace : and now my free-grace crowns their faithfulness. They were " faithful unto death, and I have given them the crown of life." Thus my *free-grace* and *mercy*, which began the work of their salvation, concludes it in conjunction with my *truth* and *justice* : and my *free-willing* people shout *Grace ! Grace !* when they consider the *top-stone*, as well as when they behold the *foundation* of their salvation. My *free-grace* is *all* to them, and their *free-will* is so much to me, that I am not ashamed to call them brethren, and to acknowledge, that " as a bridegroom rejoiceth over the bride, so do I rejoice over them," because when they heard my voice, they knew the day of their visitation, and did not harden their hearts to the last.

If Honestus and Zelotes candidly weigh the preceding arguments in the balance of the Sanctuary, they will, I hope, drop their prejudices against Free-grace and Free-will, and consent to a speedy, lasting reconciliation. But Zelotes is ready to say, that there can be no reconciliation between Honestus and himself, because he cannot in conscience be reconciled even to *me*, who here act the part of a Mediator ; though I come nearer to the " doctrines of grace" than Honestus does. Consider we then the capital objections of Zelotes : and if we can answer them to his satisfaction, we shall probably move out of his way the strongest bars which the author of discord has fixed between him and Honestus.

SECTION XIX.

Zelotes produces his first objection to a reconciliation with Honestus. That objection is taken from God's *Fore-knowledge*, and turns upon a frivolous supposition, that the *certainly* of an event implies its *necessity*.—Our Lord is introduced as answering for himself, and shewing how his *Prescience* is consistent with our *Liberty*; and his goodness with the just destruction of those, who obstinately sin away the day of initial salvation.—A fine observation of Archbishop King upon the consistency of God's *Fore-knowledge* with our *Free-will*.—The absurdity of supposing, that GOD cannot *certainly* know future events, which depend upon the *Will* of *free* agents, because *we* cannot do it.

WHILST Honestus says, that he has no great objection to the doctrine of Free-grace, when it is stated in a rational and scriptural manner, Zelotes intimates that he is still averse to the doctrine of Free-will; and declares, that capital objections are in his way, and that, till they are answered, he thinks it his duty equally to oppose Honestus, and the Reconciler. Hear ye then his objections, and let us see if they are as answerable as he supposes them to be.

OBJ. 1. “Your want to frighten me from the doctrines of grace, and to drive me into the heresy of the Free-willers, by perpetually urging that the personal, unconditional, and eternal rejection of the non-elect is inconsistent with divine mercy, goodness, and justice: But you either deny, or grant God's *Fore-knowledge*. If you deny, you are an athiest: it being evident that an ignorant God is no God at all.—If you allow it, you must allow that, when God made such men as Cain and Judas, he foreknew that they would *certainly* deserve to be damned: and that when he made them upon that fore-knowledge, he made them that they might *necessarily* deserve to be damned. And is not this

granting all that we contend for, namely, that God does make, and of consequence has an indisputable right of making vessels of wrath, without any respect to works and free-will? Is it not far better to say, that we have no Free-will, than to rob God of his Prescience?"

ANS. We need neither rob *God* of his *prescience*, nor *man* of his *free-will*. I grant, God made angels and men, that *if they would not* be eternally saved, they might be damned. But what has this doctrine to do with yours, which supposes that he made some angels and men that they might *absolutely* and *necessarily* be damned. Is not our doctrine highly consistent with God's *goodness* and *justice*; while yours is the reverse of these divine perfections? Again.

Your argument, tho' ingenious, is inconclusive, because it is founded upon the common mistake of shifting the words upon which it chiefly turns. The flaw of it consists in substituting the clause *NECESSARILY deserved to be damned*, instead of the clause *CERTAINLY deserve to be damned*; just as if there was no difference between *certainty* and *necessity*. But a little attention will convince you of your error. It is *certain* that [I write this moment, but I am not *necessitated* to it. May I not drop my pen, and meditate, read or walk? The chasm, which in many cases, separates *absolute certainty* from *absolute necessity*, is as immense as that which stands between a *point* and *infinity*. Take notice of the little insect that buzzes about your ears: Does it not exist as *certainly* as God himself? But would it not be a kind of blasphemy to say that it exists as *necessarily*? Would it not at least be paying to a fly, an honour which is due to none but God, the only supreme and *absolute necessary* Being? And when you support your doctrines of grace by confounding *certainty* with *necessity*, do you not support them by confounding two things, which in a thousand cases, and especially in the present one, have no more connexion than the two poles? Have not judicious calvinists granted

granted, that altho' the prescience of God concerning Judas's destruction could not stand (*cum eventu contrario*) with his salvation; yet it stood perfectly well (*cum possibilitate ad eventum contrarium*) with the possibility of his salvation? And is not this granting, that altho' God clearly saw that Judas *would* not repent, he clearly saw also that Judas *might* have repented in the accepted time, which is all that I contend for. See Davenant's Animad. Cambridge Edition, 1641, page 38.

To be a little more explicit: Let me again intreat you to fall with me before the throne of grace, where the Redeemer teaches mortals to be *meek, lowly, and wise in heart*. Spread your doubts before him in such humble language as this, "Thou Light of the world, let not thy creature remain in darkness with respect to the most important question in the world. Am I appointed *necessarily* to sin on and be damned? Is my *damnation finished*? Hast thou *absolutely ordained* me to be a vessel of wrath, and irrevocably appointed my eternal rejection, without any respect to my *personal free will*? Does thy *foreknowledge necessitate* my actions, or may I chuse life or death, and through thy mercy, or justice, have either the one or the other, according to my *free, unnecessitated* choice—my choice equally opposed to *unwillingness* and to *necessity*? Speak, gracious Lord, that if I am a *necessary* agent I may without any further perplexity yield myself to be carried by the irresistible stream of thy free-grace, or of thy free-wrath, to the throne in heaven, or to the dungeon in hell, which thou hast appointed for me from all eternity, according to the doctrine of the heathen poet:

"Solvite mortales animos, curisque levate:
Fata regunt orbem, certa stant omnia lege."*

* O ye mortals, dismiss your cares, and unbend your minds. Predestination rules the world: All things happen according to a fixed decree. *Manilius*.

If Christ is the *Lagos*,—if he is *Reason*, and the *Word*;—the eternal *Wisdom*, and the uncreated *Word* of the Father, may we not get a satisfactory answer to the preceding question, by considering with humble prayer, his unerring *word*, and by diligently listening to the *reason* which he has given us? And shall I take an unbecoming liberty if I suppose, that He himself expostulates with Zelotes in such words as these?

“ Son of man, if thou chargest the *reprobation* of the damned, or their *predestination to eternal death*, upon my free-wrath, my sovereignty, or Adam’s sin, thou insultest my goodness and justice. *That* reprobation has no *properly-original* cause, but their own *personal free-will*. I would a thousand times have crushed thy primitive parents into atoms, when they forfeited my favour, rather than I would have spared them to propagate a race of creatures, most of whom, according to *thy* doctrines of grace, are under an *absolute necessity to sin on*, and be damned. Thou hast a wrong idea of my word and attributes. With the wisdom and equity of a tender-hearted Judge, I condemn the victims of my justice, and I do it *merely* for their *personal* and *obstinate* contempt of my free-grace. Be then no longer mistaken: My Decree of Reprobation is nothing but a fixed resolution of giving sinners over to the perverseness of their Free-will, if they resist the drawings of my Free-grace to the end of their day of initial salvation. And what can be more equitable than such a resolution? Is it not right that *free-agents*, who TO THE LAST despise *my goodness*, should become monuments of my *despised goodness*, which is but another name for my *vindictive justice*?”

“ I foresaw indeed, that by such a final contempt of my grace, many would bring destruction upon themselves; but, having wisely decreed to make a world of *probationers* and *free agents*, I could not *necessarilly* incline their will to obedience, without robbing them of *free agency*: nor could I rob them

of free-agency without foolishly defeating the counsel of my own mind, and absurdly spoiling the work of my own hands. Besides, from the beginning, my intention was not only to shew my power and goodness in *creating*, but also to display my wisdom and justice in *governing* accountable creatures, to whom without respect of persons, I should render according to their works—eternal life to them, who by patient continuance in well-doing seek for glory; but tribulation and anguish to them that are contentious and disobedient.”

“ I abhor extorted, forced, necessary submission in rationals: It suits the dastardly children of the devil, and not the free-born sons of God. I could not then in wisdom send upon this world such overpowering streams of light; or permit the tempter to spread such thick darkness upon it, as might invincibly, or necessarily turn the scale of man's will for loyalty or rebellion. So unadvised a step would immediately have taken them out of that probation in which I had placed them.”

“ Again: Had I directly or indirectly thrown into the scale a weight sufficient to turn it irresistibly, I should have acted a most unreasonable and detestable part: 1. A most *unreasonable* part; for if I alone *completely* work out the salvation of believers, according to what thou callest *finished salvation*, nothing can be more *absurd* than to appoint a day of judgment and rewards, to bestow upon the elect an eternal life of glory according to *their works*: 2. A most *detestable* part; for if I earnestly invited all the wicked to chuse life, after having absolutely chosen death for most of them, should I not shew myself the most hypocritical of all tyrants?”

“ But thou stumblest at my *fore-knowledge*, and askest why I bestow the blessings of initial salvation upon those whose free-agency will *certainly* abuse my goodness, and do despite to the Spirit of my saving grace. Thou thinkest “ It is wrong in me to give them that *will perish* the cup of *initial* sal-
vation,

vation, when I know they *will not* accept the cup of *eternal* salvation. Thou supposest it would be better to reprobate them at once, than to expose them to a greater damnation, by putting it in their power to reject the terms of *initial* salvation. But I shall silence thy objections by proposing some plain questions to thee, as I once did to my servant Job.

1. "Is it reasonable to suppose, that I should pervert *my* nature, and act in a manner contrary to my *perfections*, to prevent free-agents from perverting *their* nature, and acting in a manner contrary to *their* happiness? What wouldst thou have thought of my wisdom, if I had appointed Lucifer to hell, and Adam to the grave, from eternity; for fear they should deserve those punishments by wilfully falling from heaven, and from paradise? Is it not absurd to fancy that the Creator must bring *himself* in guilty of misconduct, lest his rational creatures should render *themselves* so?"

2. "If thou thinkest it right in me, to command that the gospel of my free-grace be preached to *every* creature; altho' thou knowest that the neglecters of it will, like the people of Capernaum, fall into a deeper hell, for their *final* contempt of that favour; why shouldst thou think it wrong in me to extend the virtue of my blood, and the strivings of my Spirit, to those who will *finally* reject my free-grace? When thou approvest the extensive tenor of my gospel-commission, dost thou well to be angry, or to fret, like Jonah, at the extensiveness of my mercy? Dost thou not see, that if I were absolutely merciless towards *some* men, my commission to preach the gospel to *every* man, would be utterly inconsistent with my veracity?"

3. "Have I not a right to create *Free-agents*, and to place them in a state of *Probation*, that I may *wisely* reward their obedience, or *justly* punish their rebellion? Who art thou that repliest against God? Shall the thing formed say to him that formed it, "Why hast thou made me a free-agent? a proba-

tioner for heavenly rewards, or infernal punishments?" May not I appoint that *free-willing* unbelievers, who do final despite to the Spirit of my free-grace, shall be vessels of wrath, self-fitted for destruction; and that *free-willing*, obedient believers shall be vessels of mercy, afore-prepared unto glory by my free-grace, with which their free-will has happily concurred?"

4. "In the nature of things, must not *Free-agents*, in a state of probation, be free to *fall*, as well as free to *stand*? When thou weighest gold, if thou hinderest one scale from turning, dost thou not effectually hinder the *free* motion of the other scale?"

5. Does it not become *me* to shew myself good and gracious, though *my creatures* prove wicked and ungrateful? Should I extinguish or restrain *my* light, because some people love darkness rather than light? If they will not do their duty to *me*, as obedient creatures, ought I not to behave to *them* as a gracious Creator, and to hold out the golden sceptre of my mercy, before I strike them with the iron rod of my vengeance? And should not the *honour* of my divine attributes be considered, more than the *additional* degree of misery, which ungrateful free-agents will *obstinately* bring upon themselves?"

6. "When I had decreed to create a world of *free-agents*, and to try their loyalty; in order to *reward* the obedient, and punish the rebellious, could I execute my wise, just, and gracious plan, without suffering sin to enter into the world, if *free-agents* would commit it? Is permitting the *possibility* of sin, any more than permitting that *free-will* might, or *might not* concur with my *free-grace*? And could I ever have judged the world in righteousness, if I had not permitted such a possibility?"

7. "If I had given the casting vote for Peter's *obedience*, and for Judas's *disobedience*, should I not have fixed an eternal blot upon my impartiality? Thinkest thou that I could be so unwise, and unjust,



as to hold universal assizes, to judge angels and men, according to what they have done thro' *mere necessity*? Shall irresistible *free-grace*, and omnipotent *free-wrath*, commit spiritual rapes upon the human will? And shall I reward or punish overpowered mankind according to such rapes? Far be the thought from me! Far be the iniquity from me! I judge the world in righteousness, and not in madness; according to *their own* works, and not according to *mine*."

8. "When I foresaw that sin would enter into the world, could I have been just, if I had not decreed to punish sinners? Could I with justice sentence moral agents either to non-existence, or to a wretched existence, *before* they had done wickedly? — *After* they had sinned, and I had graciously promised them a Saviour, could I, without shewing myself full of *dissimulation*, *partiality*, and *falsehood*, condemn those that perish, *before* I had afforded them the means of recovery, by which many of their fellow-sinners, *under the same circumstances*, attain eternal salvation? Must not, in the nature of things, those, who work out their damnation, be doubly guilty, or I be notoriously partial? Must *they* not *appear* without excuse before all; or *I*, without mercy, long-suffering, and truth, towards *them*?"

9. Dost thou not see, that altho' the ministration of righteousness and rewards, *exceed in glory*, yet the ministration of condemnation and punishment, *is glorious*? Besides, are they not closely connected together? Has not the fear of hell, as well as the hope of heaven, kept thousands of martyrs from drawing back to perdition, when the snares of death compassed them about? Nay, is not the spirit of bondage unto fear, the beginning of wisdom, and of most conversions? And shall I act a deceitful part for thousands of years together, working upon my people by a lie, and making them believe that they shall *have damnation* if they disbelieve, or if they cast off their first faith, when yet (upon
thy

thy scheme) there is nothing but *finished salvation* for them?

10. "Will not the damnation of obstinate sinners answer as important ends in the world of rationals, as prisoners and places of execution do in the kingdoms of this world? If incorrigible, free-willing rebels, sin to all eternity, will it not be just in me, to make the line of their punishment run parallel to the line of their wickedness? Does not thy reason dictate, that an unceasing contempt of my holy law, and a perpetual rebellion against creating, redeeming, and sanctifying grace, will call aloud for a perpetual out-pouring of my righteous indignation? And does it not follow, that the eternal damnation of rebels eternally obstinate,—of rebels, who have *wantonly* trampled under foot the blessings of *initial salvation*, is as consistent with my despised *goodness*, as with my provoked *justice*?"

11. "As I could not justly condemn *necessary* agents to infernal misery, so I could not delight in, and reward the obedience of *such* agents. And as thou hast more pleasure in the *free*, loving motions of one of thy friends, than in the *necessary* motions of ten thousand pieces of clock-work, let them move ever so regularly; so do I put more value upon the free, voluntary obedience of one of my people, than upon all the *necessary* revolutions of all the planetary worlds. Why then wilt thou, by the doctrine of *bound-will*, rob me of what I value most in the universe—the *free* obedience of my faithful servants, the *unforced, spontaneous* love of my mystical body, my spouse; my church?"

12. "With respect to my *fore-knowledge* of sin, it had absolutely no influence on the commission of it. Thou thinkest the contrary, because thou canst not, in general, *certainly* foresee what thy neighbours will do, unless they are absolutely *directed* and *influenced* by thee: but the consequence does not hold. Short-sighted as thou art, dost thou not sometimes with a degree of certainty *foresee* things,

which thou art so far from *appointing*, that thou wouldst gladly prevent them, if thou didst not consider, that such a step would be inconsistent with *thy wisdom*, and the *liberty of others*?"

13. "Again, may not my *fore-knowledge* of a future event imply the *certainty* of that event with respect to *me*, without implying its *necessity* with respect to the *free-agent*, who *spontaneously* brings it about? Suppose thou wert perfectly acquainted with the art of navigation, the force of every wind, the situation of every rock and sand-bank, the strength and burden of every ship, the disposition and design of every mariner, &c.—Suppose again, thou sawest a ship going full sail against a dangerous rock, notwithstanding thy repeated signals and loud warnings to the pilot; mightest thou not foresee the certain loss of the ship, without laying the least *necessity* upon the pilot to steer her upon the fatal spot, where she goes to pieces? And shall not I, from whom no secrets are hid, and before whom things *past* and *to come* meet in one immoveable everlasting *now*:—Shall not I who inhabit eternity, where he that *was*, and *is*, and *is to come*, shews himself the unchangeable I AM,—shall not I, I say, foresee the motions and actions of all my *free-agent* creatures, as certainly as a wise artist foresees the motions of the watch which he has made? Imperfect as the illustration is, it is adapted to thy imperfect understanding. For though thou canst not comprehend how I know future contingencies, thou canst easily conceive, that as no one but a watch-maker can perfectly foresee what may accelerate, stop, or alter the motion of a watch; so none but the Creator of a free-agent, can perfectly foresee the future motions of a free-agent. If hell is naked, and destruction hath no covering before me; is it not absurd to suppose that the human heart can be hid from my all-piercing eye? And if thou, who livest but in a point of time, and in a point of space;—if thou, whose faculties are so shallow, and whose powers are so circumscribed;—if thou, I say, in that point of

of time and space which thou fillest, can see what is before thee; why should not I, an all-wise, and superlatively-perfect Spirit, who fill all times, and all places, through an *infinite* NOW, and a *boundless* HERE, see also what is before me? Perceivest thou not the absurdity of measuring me with thy span? Try to weigh the mountains in a balance, and to measure the seas in the hollow of thy hand; and if thou findest thyself confounded at the bare thought of a task so easy to my omnipotence, fall in the dust, and confess, that thou hast acted an unbecoming part, in attempting to put the very same bounds to *my Omniscience*, which I have put to *thy fore-knowledge*. To conclude:

14. "Thou art ready to think hard of my wisdom, goodness, or foresight, for giving a talent of saving grace to a man, who, by burying it to the last, enhances his own destruction: To solve this imaginary difficulty, thou ascribest to me a dreadful sovereignty,—a horrible right of making vessels to dishonour, and filling them with wrath, *merely* to shew my *absolute power*. But let me expostulate a moment with thee:—I foresaw indeed, that the slothful, unfaithful man, to whom I gave one talent, would bury it to the last; but if I had kept it from him, if I had afforded him no opportunity of shewing his faithfulness, or his unfaithfulness, what could I have done with him? Had I sent him to hell upon unforeseen disobedience, I should have acted the absurd and cruel part of a judge, who hangs an honest man to-day, under pretence that he foresees that honest man will turn thief to-morrow.—Had I taken him to heaven, I should have rewarded foreseen unfaithfulness with heavenly glory.—And had I refused to let him come into existence, my refusal would have been attended with a glaring absurdity, and with two great inconveniences. 1. With a *glaring absurdity*: For if I foresee that a man will *certainly* bury his talent; and if, upon this foresight, I refuse that man, ex-

istence, it follows, I foresaw, that a thing which shall *never* come to pass, shall *certainly* come to pass. And what can be more unworthy of me, and more absurd, than such a foresight? 2. The notion that my fore-knowledge of the man's burying his talent, should have made me suppress his existence, is big with two great inconveniences. For first, I should have defeated my own purpose, which was to shew my distributive justice, by rewarding him, *if he would be FAITHFUL*; or by punishing him, *if he would continue in his UNFAITHFULNESS*. And secondly, I should have broken, almost without interruption, the laws of the natural world, and nipped the man's *righteous* posterity in the bud. Had I, for instance, prevented the wickedness of all the ancestors of the Virgin Mary, by forbidding their existence, ten times over I might have suppressed her useful being, and my own important humanity. Nay, at this rate, I might have destroyed all mankind twenty times over. Drop then thy prejudices: Be not wise above what is written for thy instruction: under pretence of exalting *free-grace*, do not pour contempt upon *free-will*, which is my master-piece in man, as man himself is my master-piece in this world. Remember, that hell is the just wages, which abused *free-grace* gives to *free-willing*, incorrigible sinners: and that heaven is the *gracious reward*, with which my *free-grace*, when it is submitted to, crowns the obedience of corrigible, persevering believers. Nor forget, that, if thou opposest the doctrine of *Free-grace*, thou underminest my cross, and insultest me as a *Saviour*: And if thou decryest the doctrine of *Free-will*, thou sappest the foundation of my tribunal, and affrontest me as a *Judge*."

To the arguments contained in the preceding plea, I add an extract from a Discourse, written, I think, by Archbishop King, with a design to reconcile the *Predestinarians* and the *Free-willers*.

“ *Foreknowledge*

“ *Foreknowledge* and *Decrees*, says that judicious Writer, are only assigned to God, to give us a notion of the *steadiness* and *certainty* of the divine actions ; and if so, for us to conclude that what is represented by them is consistent with the *contingency* of events, or *free-will*, &c. is the same absurdity as to conclude, that China is no bigger than a sheet of paper, because the map that represents it is contained in that compass.”

The same ingenious author proposes the “ argument, that has so puzzled mankind, and done so much mischief in the world.” It runs thus : “ If God *foresee*, &c. that I shall be saved, I shall *infallibly* be so ; and if he *foresee*, &c. that I shall be damned, it is *unavoidable*. And therefore it is no matter what I do ; or how I behave myself in this life.”—If *God's* foreknowledge were exactly conformable to *ours*, the consequence would seem just : But, &c. it does not follow (because *OUR* foresight of events, if we suppose it *infallible*, must pre-suppose a *necessity* in them) that therefore the *divine* prescience must require the *same necessity* in order to its being *certain*. It is true, we call *God's* foreknowledge, and our own, by the same name ; but this is not from the real likeness in the nature of the faculties, but from some proportion observable in the effects of them ; both having this advantage, that they prevent any surprize on the person endowed with them. Now as it is true, that no contingency, or freedom in the creatures, can any way deceive or surprise God, put him to a loss, or oblige him to alter his measures : So, on the other hand, it is likewise true, that the *divine prescience* does not hinder freedom : And a thing may either *be, or not be*, notwithstanding *that foresight* of it, which we ascribe to God. When therefore it is alledged, that if God foresees I shall be saved, my salvation is *infallible* ; this does not follow : Because the foreknowledge of *God* is not like *man's*, which requires *necessity* in the event, in order to its being *certain* ; but of another nature consistent

with *contingency*: and our inability to comprehend this, arises from ignorance of the true nature of what we call *foreknowledge* in God, &c. Only of this we are sure, that in this it differs from ours, that it may consist either with the *being*, or *not being* of what is said to be *foreseen*, &c. Thus St. Paul was a *chosen* vessel, and he reckons himself in the number of the *predestinated*, Eph. 1. 5. And yet, he supposes it possible for him to miss of salvation: and therefore he looked upon himself as obliged to use mortification, and to exercise all other graces, in order to make his calling and election sure; lest, as he tells us, that by any means, when I have preached to others, I myself should be a cast-away, or a reprobate, as the word is translated in other places.”

This author's important observation concerning the difference between *God's* foreknowledge and *ours*, may be illustrated by the following remark. *Hearing* and *sight* are attributed to God, as well as *foreknowledge* and *foresight* —“ He that planted the ear, says David, shall he not *hear*? And he that formed the eye, shall he not *see*?” Now is it not absurd to measure God's *perfect* manner of foreseeing and foreknowing, by our *imperfect* foresight and foreknowledge, as to measure his *perfect* manner of seeing and hearing, to our *imperfect* manner of doing it? If Zelotes said, I cannot see the inhabitants of the planets:—I cannot see the antipodes:—I cannot see through that wall:—I can see nothing of solids but their surface, &c. therefore God cannot see the inhabitants of planets, the antipodes, &c. would not this argument appear to you inconclusive? Nevertheless, it is full as strong as the following, on which Zelotes's objection is founded: I cannot *certainly foresee* the *free* thoughts and *contingent* intentions of the human heart, therefore *God cannot* do it: I am not *omniscient*, therefore *God is not* so. If I argued in this manner, would you not say, O injudicious man, how long

long wilt thou measure God's powers by thine? See, if thou canst, what *now* passes in *my* breast? Nay, see thy own back:—See the fibres which compose the flesh of thy hands, or the vapour that exhales out of thy pores. And if these *near*,—these *present*,—these *material* objects, are out of the reach of *thy* SIGHT, what wonder is it, if *future contingencies* are out of the reach of *thy* FORESIGHT? Cease then to confine *God's* foreknowledge within the narrow limits of *thine*, and own that an omnipresent, omniscient, and everlasting Spirit, who *is over all, through all, and in all*, and whose permanent existence, and boundless immensity comprehend all times and places, as the atmosphere contains all clouds and vapours:—Own, I say, that such a Spirit can, at one glance, see from his *eternity* all the revolutions of *time*, far more clearly than thou canst see the characters, which thine eyes are now fixed upon. And confess, that it is the highest absurdity to suppose, that an *omnipresent, omnipotent, spiritual, and eternal* EYE, which is *before, behind, and in* all things, times, and places, can ever be at a loss to know or foreknow any thing? And what is God but *such* an Eye? And what are divine *knowledge* and *foreknowledge*, but the *sight* of such a *spiritual, eternal, and omnipresent* Eye?

I do not know whether this Vindication of our *Free-agency*, of God's *Foreknowledge*, and of the *consistency* of both, will please my readers: But I flatter myself that it will satisfy Candidus. Should it soften the prejudices of Zelotes, without hardening those of Honestus, it will promote the Reconciliation which I endeavoured to bring about, and answer the end which I proposed, when I took up the pen, to throw some light upon this deep and awful part of my subject.

SECTION XX.

Zelotes's Second Objection to a Reconciliation. That objection is taken from President Edwards and Mr. Voltaire's doctrine about *Necessity*.—The danger of that doctrine. The truth lies between the extremes of rigid *Bound-willers* and rigid *Free-willers*.—We have *Liberty*, but it is incomplete, and much confined.—The doctrines of *Power*, *Liberty*, and *Necessity*, are cleared up by plain descriptions, and important distinctions.—The ground of Mr. Edward's mistake about *Necessity* is discovered ; and his capital objection against *Free-will* is answered.

ZELOTES has another specious objection to a Reconciliation with Honēstus : It runs thus :

OBJ. II. " Honestus is for *Free-will*, and I am against it. How can you expect to reconcile us ? Can you find a medium between *free-will* and *necessity* ? Now that we are not *free-willing* creatures, may be demonstrated from reason and experience. 1. From *Reason* : Does not every attentive mind see, that a man *cannot help* following the last dictates of his understanding : that such a dictate is the *necessary* result of the *light* in which he sees things ; that this light likewise is the *necessary* result of the *circumstances* in which he is placed, and of the *objects*, which he is surrounded with ;—and of consequence, that all is *necessary* : one event being as *necessarily* linked to, and brought on by another, as the second link of a chain in motion, is *necessarily* connected with, and drawn by the first link. Thus, for example, the *accidental*, not to say the *providential* sight of Bathsheba, *necessarily* raised unchaste desires in David's mind : these desires *necessarily* produced adultery : and adultery, by a chain of *necessary* consequences, *necessarily* brought on murder. All these events were decreed, and depend as much upon each other, as the loss of a ship

ship depends upon a storm, and a storm upon a strong rarefaction or condensation of the air.—2. *Experience* shews, that we are not at liberty to act otherwise than we do. Did you never hear passionate people complain, that they *could not* moderate their anger? How often have persons in love declared, that their affections were irresistibly drawn to, and fixed upon such and such objects? You may as soon bid an impetuous river to stop, as bid a drunkard to be sober, and a thief to be honest, till sovereign, almighty, victorious grace make them so. “The way of man is not in himself: it is not in man that walketh to direct his steps,”* Jer. x. 23.

ANS. I grant, that the way of man is not in himself to make his escape when the hour of vengeance is come, and when God surrounds him with his judgments: And that this was Jeremiah's meaning, in the verse which you quote to rob man of his moral agency, is evident from the words that immediately precede. “The pastors are *become brutish*: therefore they shall not prosper, and all their flock shall be scattered; behold the noise of the bruit [the hour of vengeance] is come, and a great commotion out of the north country, to make

* This very passage was urged to a friend of mine by the obdurate highway man who was hanged last year at Shrewsbury, he cited it on the morning of his execution, to excuse his crimes, and to comfort himself. He had drank so deep into the doctrine of *necessity*, *bound-will*, and *fatalism*, that he was entirely inaccessible to repentance. - What pity is it, that Zelotes should countenance so horrid a misapplication of the Scriptures! Heated Austin is my Zelotes in this respect. Bi-hop Davenant saith of him, that, “he did not abhor fate;” and to prove his assertion, he quotes the following words of that father. “If any one attributes human affairs” [which take in all the *bad* thoughts, words, and actions of men] “to *fate*, because he calls the *will* and the *power* of God by the name of *fate*, let him hold his sentiment and alter his language. *Sententiam teneat, linguam corrigat.* Aug. *De grat. Lib. 5. c. 1.*”—Is not this granting Mr. Voltaire as much *fatalism* as he contends for? and guilding the *fatal* pill so piously, as to make it go down glib with all the rigid bound-willers in Christendom?



the cities of Judah desolate, and a den of dragons." Then come the misapplied words, "O Lord, I know that the way of a man [to make his escape] is not in himself, &c. Correct me, but with judgment, &c. lest thou bring me to nothing." See verses 21, 22, 24.—With respect to David, he had probably resisted as strong temptations to impurity, as that by which he fell: and he might no doubt have stood, if he had not been wanting to himself, both before, and at the time of his temptation.—With regard to what you say about a storm; two ships of equal strength may be tossed by the same tempest, and without *necessity* one of them may be lost by the negligence, and the other saved by the skill of the pilot. And if we believe St. Paul, the lives which God had given him, would have been lost, if the sailors had not stayed in the ship to manage her to the last, Acts xxvii. 31, 34.—You appeal to *experience*: but it is as much against you, as against Honestus. Experience shews that we have *liberty*, and thus experience is against *you*. Again, experience convinces us, that our liberty has many *bounds*, and thus experience is against Honestus.—As to your scheme of the concatenation of *forcible* circumstances and events, it bears hard upon all the divine perfections. God is too *wise*, too *good*, and *holy*, to give us a conscience and a law, which forbid us to sin; and to place us in the midst of such *forcible* circumstances, as lay a majority of mankind under an *absolute necessity* of sinning to the last, and being damned for ever.—We are therefore endued with a *degree* of free-will. Thro' him who tasted death for every man, and through the free-gift which came upon all men, we may chuse life in the day of initial salvation: we may by grace (by the saving grace which has appeared to all men) pursue the things that make for our peace; or we may by nature (by our own natural powers) follow after the things that make for our misery, just as we have a mind. We cannot do all, says one, therefore we can do nothing: we can do something, says another, therefore

fore we can do *all*. Both consequences are equally false. The truth stands between the two extremes. Besides :

The doctrine of *bound-will* draws after it a variety of bad consequences. It is subversive of the *moral* difference which subsists between virtue and vice. It takes away all the *demerit* of unbelief. It leaves no room for the *rewardableness* of works. It strikes at the propriety of a *day of judgment*. It represents truth and error like two *almighty charms*, which *irresistibly* work upon the elect and the reprobates, to bring about God's absolute decrees without our good or bad works, our finished salvation, or finished damnation. In a word it fastens upon us the grossest errors of *pharisaic fatalists*, and the wildest delusions of *antinomian gossellers*.

Having thus given a general answer to the objections proposed, I remind the reader, that Mr. Edwards, president of New Jersey College, is exactly of Zelotes's sentiments with respect to necessity or bound-will. They agree to maintain, that *necessary* circumstances *necessarily* turn the scale of our judgment, that our judgment *necessarily* turns the scale of our will, and that the freedom of our will consists merely in chusing with willingness, what we may chuse by necessity. Mr. Voltaire also at the head of the fatalists abroad, and one of my opponents at the head of the Calvinists in England, give us, after Mr. Edwards, this false idea of liberty.

To shew their mistake, I need only to produce the words of Mr. Locke. "Liberty cannot be where there is no *thought*, no *volition*, no *will*, &c. So a man striking himself or his friend, by a convulsive motion of his arm, which is not in his power by volition or the direction of his mind, to stop or forbear; nobody thinks he has liberty in this; every one pities him, as acting by *necessity* and *constraint*. Again, there may be *thought*, there may be *will*, there may be *volition*, where there is no *liberty*. Suppose a man be carried, whilst fast asleep,

asleep, into a room, where is a person he longs to see, and be there locked fast in beyond his power to get out; he awakes, and is glad to see himself in so desirable company, which he stays *willingly* in; that is, he prefers his staying to going away. Is not this staying *voluntary*? I think nobody will doubt it, and yet being locked fast in, he is NOT *at liberty* to stay, he has NOT *freedom* to be gone. So that *liberty* is not an idea belonging to *volition* or *preferring*; but to the person having the *power* of doing, or forbearing to do, according as the mind shall chuse or direct." *Essay on Hum. Und.* Chap. 21.

This excellent quotation encourages me to make a fuller enquiry into the mistakes of the rigid predestinarians, and rigid free-willers, who equally start from the truth that lies between them both. It is greatly to be wished, that the bounds of necessity and liberty were drawn consistently with reason, scripture, and experience. I shall attempt to do it; and if I am so happy as to succeed, I shall reach the centre of the difficulty, and point out the very spring of the waters of strife: *Honestus* will be convinced, that he has too high thoughts of our *liberty*: *Zelotes* will see, that his views of it are too much contracted: and *Candidus* will learn to avoid their contrary mistakes. I begin by a definition of necessity, and of liberty.

Moral philosophers observe that *necessity* is that *constraint* upon, or *confinement* of the soul, whereby we cannot do a thing otherwise than we do it. Hence it appears, that, *strictly speaking*, there is no such thing as *moral necessity*. For, could we be *constrained* to do *unavoidable* good or evil, that good were not moral good, that evil were not moral evil. Could we be *necessarily confined* in the channel of virtue or of vice, as a river is confined in its bed, without any power to retard or accelerate our virtuous or vicious motions as we see fit; our tempers and actions would lose their morality and their immorality. To speak with propriety, necessity has

no place but in the natural world: Strictly speaking, it is excluded from the *moral* world: For what we *may* and *must regulate* or *alter*, cannot possibly be *necessary* or *unalterable*. Nevertheless I shall by and by venture upon the *improper* expression of *moral necessity*, to convey the idea of a *strong*, moral propensity or habit, and to point out with greater ease Mr. Edwards's mistake.

This ingenious author asserts, that by the law of our nature, we chuse what we *suppose* to be, upon the whole, most eligible. I grant it is so in *most* cases; nevertheless I deny *necessity*, because there is no necessity imposed upon us to *suppose*, that, upon the whole a thing is most eligible, which at first sight appears to be so to the eye of prejudice or passion; our liberty being chiefly a limited *power* to mind either the dictates of reason and conscience, or those of prejudice or passion:—To follow either the motions of the tempter, or those of divine grace. I say a *limited power*, because our power is *incomplete*, as will appear by considering the particulars of which our liberty does, and does not consist. And,

1. It does not consist, in general*, in a power to chuse evil and misery as such. *Seldom* do men, who are yet in a state of probation,—men, who are not degenerated into *mere* fiends, chuse evil only as evil. When we pursue some evil, it is then *generally* under the appearance of some good; or, as leading

* I use these *limited* expressions, because upon second thoughts, I do not absolutely assent to Mr. Edwards's doctrine, that the will always necessarily follows the last dictate of the understanding. I now think, that in this respect Calvin's judgment deserves our close attention, "Sic interdum flagitii turpitudine conscientiam urget, ut non sibi imponens sub falsa boni imagine, sed sciens et volens, in malum ruat. Ex quo affectu prodeunt istæ voces, *Video meliora proboque, Deteriora sequor.*" Inst. Lib. 2, Cap. 2, Sec 23.—"Sometimes the horrid nature of vice so urges the conscience, that the sinner, no longer imposing upon himself by the false appearances of good, knowingly and willingly rushes upon evil. Hence flow these words, *I see and approve what is good, but follow what is bad.*"

leading to some good; which will sooner or later make us ample amends for the present evil. For God having made us for the supreme good, which is the knowledge and enjoyment of himself, he has placed in our souls an unquenchable thirst after happiness; that we may ardently seek him, the fountain of true happiness. It can hardly be said therefore, that probationers are at liberty with respect to the capital enquiry, "Who will shew us any good?" We naturally desire *good*, just as a hungry man desires *food*: Although he may say, I do not chuse to be hungry, yet he is so, whether he will or not.

2. But altho' a hungry man is *necessarily hungry*, yet he does not eat *necessarily*, for he may *fast* if he pleases; and when he chuses to eat, he may prefer bad to wholesome food; he may take more or less of either; he may take it now or by and by—with deliberation or with greediness, as he pleases. Apply this observation to our *necessary* hunger or thirst after happiness. All probationers *necessarily* ask: "Who will shew us any good?" But altho' they *necessarily* aim at happiness, yet they are not *necessitated* to aim at it *in this* or *that* way;—altho' they cannot but chuse *that* end, yet they are not *irresistibly* obliged to chuse any one particular means to attain it.

Here then room is left for *free-will* or *liberty*. We may chuse to go to happiness, our mark; by saying, "What shall we eat? What shall we drink? Wherewith shall we be clothed?" Who will give us corn and wine, silver and gold, worldly honours and sensual gratifications?—Or we may

Since these sheets went to the press, I have seen Mr Wesley's Thoughts upon Necessity. He strongly sides with Calvin against Mr. Edwards. For after asserting, that sometimes our *first*, sometimes our *last* judgment is according to the impressions we have received;—that in some cases we may, or may not receive those impressions; and that in most, we may vary them greatly; he denies that the will *necessarily* obeys the *last* judgment, and affirms, "The mind has an intrinsic power of cutting off the connexion between the judgment and the will."

say,

say, Who will give us pardon and peace, grace and glory? "Lord, lift up the light of thy countenance upon us?"—In a word, though we are *not* properly *at liberty* to chuse happiness in general; that choice being morally *necessary* to us; yet, *in the day of initial salvation*, we may chuse to seek happiness in ourselves, in our fellow-creatures, or in our Creator: We may chuse a way that will lead us to imaginary, and fading bliss, or to real and eternal happiness: Or, to speak as the oracles of God, we may chuse death or life.

This being premised, I observe that our liberty consists, 1. In our being under NO NATURAL *necessity* with regard to our choice of the means, by which we pursue happiness, and, of consequence, with regard to our schemes and actions. I repeat it, by *natural necessity* I mean, an absolute want of power to do the reverse of what is done. Thus by *natural necessity* an ounce is out-weighed by a pound: it can no ways help it; and a man, whose eyes are quite put out *cannot absolutely* see the light, should he desire and endeavour it ever so much. Hence it appears, that when Peter denied his Master, he was not under the *natural necessity* so to do; for he might have confessed him if he had pleased: When the martyrs confessed Christ, they might have denied him with oaths, if they had been so minded: And when David went to Uriah's bed, he might have gone to his own. There was no shadow of *natural necessity* in the case. We may then, or we may not admit the *truth* or the *lie*, that is laid before us as a principle of action. Thus the Eunuch, *without necessity*, admitted the truth delivered to him by Philip; and Eve, *without necessity* entertained the lie, which was told her by the serpent.

2. Our liberty consists in a power carefully to consider, whether what is presented to us as a principle of action, is a *truth* or a *lie*; lest we should judge according to *deceitful appearances*. Our blessed Lord, by steadily using this power, steadily

baffled the tempter; and Adam by not making a proper use of it, was shamefully overcome.

3. It consists in a power natural to all moral agents, to do acts of sin if they please, and in a supernatural or gracious power, (bestowed for Christ's sake upon fallen man) to forbear with some degree of ease, doing sinful acts, at least when we have not yet fully thrown ourselves down the declivity of temptation and passion; and when we have not yet, by that means, contracted such strong habits, as make virtue or vice *morally necessary* to us.*

4. It consists in a gracious power to make diligent enquiry, and to apply in doubtful cases to the Father of Lights for wisdom, before we *practically* decide, that such a doctrine is true, or that such an action is right. Had Eve and David used that power, the one would not have been deceived by a flattering serpent; nor the other by an impure desire.

But, 5. The highest degree of our liberty consists in a power to suspend a course of life entered upon; to re-examine our principle, and to admit a new one, if it appear more suitable; especially when we are particularly assisted by divine grace, or strongly wrought upon by temptation adapted to our weakness. Thus by their *gracious* free-agency, Manasseh and the prodigal son suspended their *bad* course

* I make these exceptions for two reasons: 1. Because I am sensible of the justness of Ovid's advice to persons in love.

Principiis obsta, sero medicina paratur.

For if love, and indeed any other violent passion, is not resisted at its first appearance, it soon gets to such a height, that it can hardly be mastered, till it has had its course. 2. Because a habit strongly rooted is a second nature. It is far easier to refrain from the first acts, than to break off inveterate habits of virtue or of vice. In such cases, powerful, uncommon impulses of disgrace or of temptation are peculiarly necessary to throw us out of our beaten track. Hence the strong comparison of the Prophet, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also, that are *accustomed* to do evil, do good,"—without a more than common assistance of divine grace.

of life, weighed the case a second time for the better, admitted the truth which they once rejected, and from that new principle wrought righteousness; while on the other hand, Solomon, Judas, and Demas, by their *natural* free-agency, suspended their *good* course of life, weighed the case a second time for the worse, admitting the lie which they once detested, and from that new principle wrought damnable iniquity. Is not this account of our *real*, tho' *limited liberty*, more agreeable to scripture, reason, conscience, and experience, than the *necessity* maintained by *Calvinistic* bound-willers, and *deistical* fatalists?

I have already observed, (Equal Check, Part I.) that the seemingly contrary systems of those gentlemen, like the two opposite half-diameters of a circle, meet in *natural necessity*, a central point which is common to both; Mr. Voltaire, who is the apostle of the deistical world, and Mr. Edwards, who is the oracle of Calvinistic metaphysicians, exactly agreeing to represent man as a *mere*, though *willing* slave to the circumstances in which he finds himself, and to load him from head to foot, and from the cradle to the grave, with the chains of absolute *necessity*, one link of which he can no more break, than he can make a world. Their error, if I mistake not, springs chiefly from their overlooking the important difference there is between *natural* necessity, and what the barrenness of language obliges me to call *moral* necessity. Hence it is, that they perpetually confound *real* liberty, which is always of an *active* nature, with that kind of *necessity* in disguise, which I beg leave to call *passive* liberty. Clear definitions, illustrated by plain examples, will make this intelligible; will unravel the mystery of fatalism, and rescue the capital doctrine of Liberty from its confinement in mystical Babel.

1. A thing is done by *NATURAL necessity*, when it *unavoidably* takes place, according to the fixed laws of *nature*. Thus, by *natural* necessity, a serpent begets a serpent, and not a dove; a fallow man



begets a fallen child, and not an angel; a deaf man cannot hear, and a cripple cannot be a swift racer.

2. A thing is done by MORAL necessity (if I may use that improper expression) when it is done by a free-agent with a peculiar degree of readiness, resolution, and determination;—from strong motives, powerful arguments, confirmed habits: and when it might nevertheless be done just the reverse, if the free-agent pleased. Thus, by a low degree of moral necessity, chaste, conscientious Joseph struggled out of the arms of his master's wife, and cried out, "How can I do this great wickedness, and sin against God?" And, by a high degree of it, Satan hates holiness, God abhors sin, and Christ refused to fall down, and worship the devil.

3. I have observed in the Second Check, that Mr. Edwards's celebrated treatise upon Free-will, turns in a great degree upon a comparison between *balances* and the *will*. To shew more clearly the flaw of his performance, I beg leave to venture upon the *improper*, and in on sense *contradictory* expression of PASSIVE liberty. By *passive* liberty, (which might also be called MECHANICAL liberty,) I mean the readiness with which just scales turn upon the least weight thrown into either of them. Now it is certain that *this* liberty (so called) is mere necessity. For two even scales necessarily balance each other, and the heavier scale necessarily outweighs the lighter. According to the fixed laws of nature, it cannot be otherwise. It is evident therefore, that when Mr. Edwards avails himself of such popular, improper expressions as these, "Good scales are free to turn either way,—just balances are at liberty to rise or fall by the least weight," he absurdly imposes upon the moral world a mechanical freedom or liberty, which is mere necessity. His mistake is set in a still clearer light by the following definition.

4. Active Liberty is that of living creatures, endued with a degree of power to use their powers in

VARIOUS *manners*: Their prerogative is to have in general the weight that turns them in a great degree *at their own disposal*. Experience confirms this observation: How many stubborn beasts, for example have died under the repeated strokes of their drivers, rather than move at their command? And how many thousand Jews chose to be destroyed rather than be saved by him, who said, "How often *would* I have gathered you, &c. and YE WOULD NOT?" Hence it appears, that *active* liberty subdivides itself into *brutal* liberty, and *rational*, or *moral* liberty.

5. *Brutal* liberty belongs to beasts, and a *rational* or *moral* liberty belongs to men, angels, and God. By *brutal* liberty understand the power that beasts have to use their *animal* powers various ways, according to their instinct, and at their pleasure. By *rational* liberty understand the power that *God*, *angels*, and *men* have to use their *divine*, *angelic*, or *human* powers in various manners, according to their wisdom, and at their pleasure. Thus while an *oak* is tied fast by the root, to the spot where it feeds and grows, a *horse* carries his own root along with him; ranging without necessity, and feeding as he pleases, all over his pasture. While a horse is thus employed, a *man* may either make a saddle for his back, a spur for his side, a collar for his shoulder, a stable for his conveniency, or a carriage for him to draw:—Or, leaving these mechanical businesses to others, he may think of the scourge that tore his Saviour's back, call to mind the spear that pierced his side, reflect upon the cross that galled his shoulder, the stable where he was born, and the bright carriage in which he went to heaven: Or he may, by degrees, so inure himself to infidelity, as to call the gospel a fable, and Christ an impostor.

According to these definitions it appears, that our sphere of *liberty* increases with our *powers*. The more powers animals have, and the more ways they can use those powers, the more *brutal* liberty they have also: Thus, those creatures, that can, when they



they please, walk upon the earth, fly through the air, or swim in the water, as some sorts of fowls, have a more extensive liberty than a worm, which has the freedom of one of those elements only, and that too in a very imperfect degree.

As by the help of a good horse a rider increases his power to move swiftly, and to go far; so by the help of science and application, a philosopher can penetrate into the secrets of nature, and an Archytas or a Newton can

Aeris tentare domos animoque rotandum

Transmigrare polum.*

Such geniuses have undoubtedly more *liberty of thought* than those sots, whose minds are fettered by ignorance and excess, and whose imagination can just make shift to flutter from the tavern to the play-house and back again. By a parity of reason, they who enjoy the glorious liberty of the children of God, who can in a moment recollect their thoughts, fix them upon the noblest objects, and raise them, not only to the stars like Archytas; but to the throne of God, like St. Paul;—they who can become all things to all men, be content in every station, and even sing at midnight in a dungeon, regardless of their empty stomachs, their scourged backs, and their feet made fast in the stocks; they who can command their passions and appetites, are free from sin, and find “God’s service perfect freedom.”—these happy people, I say, enjoy far more *liberty of heart* than the brutish men, who are so enslaved to their appetites and passions that they have just liberty enough left them, not to ravish the women they set their eyes upon, and not to murder the men they are angry with. But altho’ the liberty of God’s children is *glorious* now, it will be far more so, when their regenerate souls shall be matched in the great day with bodies blooming as youth, beautiful as angels, radiant as the sun, powerful as light-

* Soar to the stars, and with his mind travel round the universe-

ning, immortal as God, and capable of keeping pace with the Lamb, when he shall lead them to new fountains of bliss, and run with them the endless round of celestial delights.

To return : innumerable are the degrees of liberty peculiar to various orders of creatures : but no animals are accountable to their owners for the use of their powers, but they which have a peculiar degree of knowledge. Nor are they accountable, but in proportion to the degree of their knowledge and liberty. Your horse, for instance, has power to walk, trot, and gallop ; you want him to do it alternately, and if he does not obey you when you have intimated your will to him in a manner suitable to his capacity, you may without folly and cruelty, spur or whip him into a reasonable use of his liberty and powers ; for inferior creatures are in subjection to their possessors in the Lord. But if his feet were tied, or his legs broken, and you spurred him to make him gallop ; or if you whipped a hen to make her swim, and an ox to make him fly, you would exercise a foolish and tyrannical dominion over them. This cruel absurdity however, or tantamount, is charged upon Christ by those, who pretend to “ exalt him,” most. Thus they dishonour him, as often as they insinuate that the children of men have no more power to believe than hens to swim, or oxen to fly ; and that the Father of mercies will damn a majority of them, for not using a power, which he determined they should never have.

Some people assert, that man has a little liberty in *natural*, but none in *spiritual* things. I dissent from them for the following reasons. 1. All men (monsters not excepted) having a degree of the *human form*, they probably have also a degree of the *human capacity*—a measure of those *mental* powers, by which we receive the knowledge of God : A knowledge this, which no horse can have, and which is certainly of a *spiritual* nature.—2. The same Apostle who informs us, that the the *natural man* (so
(called))

called) the man, who quenches the Spirit of grace under his dispensation, cannot know the things of the Spirit of God, because they are discerned only by the light of the Spirit, which he quenches or resists—the same Apostle, I say, declares, that “What may be *known* of God is manifest in them [the most abandoned heathens] for God hath shewed unto them—so that they are without excuse: because when they *knew* God [in some degree] they glorified him not as God,” according to the degree of that knowledge: but became brutish, besotted persons; or, to speak St. Paul’s language, “They became vain in their imaginations,—they became fools,—their foolish heart was darkened,—wherefore God gave them up to a reprobate mind,” and they were left in the deplorable condition of the christian apostates described by St. Jude, “sensual, having not the Spirit:” In short they became PSYCHICHE,* *mere animal men*, the full reverse of *spiritual men*, 1 Cor. ii. 14. Far from being the wiser for “the light, that [graciously] enlightens every man that cometh into the world,” they became inexcusable by “changing the truth of God into a lie,” and turning their light to darkness, through the wrong use which they made of their liberty.

When the advocates for *necessity* deny man the talent of *spiritual liberty*, which divine wisdom and grace have bestowed upon him, they fondly exculpate themselves and rashly charge God with Calvinistic reprobation. For who can think that an oyster is culpable for not flying as an eagle? And who can help shuddering at the cruelty of a tyrant,

* PSYCHIC is sometimes taken only for the principle of *animal life*. Thus Rev. viii. 9. “The third part of the sea became blood, and the third part of the creatures which were in the sea, and had PSYCHAS (not a nature, but) ANIMAL LIFE, died.” Hence Calvin himself renders the word *psychicos*, ANIMAL MAN, though our translators render it NATURAL Man, as if the Greek word were *physicos*. And upon their mistake, a vast majority of mankind are rashly represented as being *absolutely* destitute of all capacity to receive the *saving* truths of religion,

who, to shew his sovereignty, bids all the ideots in his kingdom solve Euclid's problems; if they will not be cast into a fiery furnace? Nor will it avail to say, as Elisha Coles and his admirers do, that though man has lost his power to obey, God has not lost his power to command, upon pain of eternal death: For, this is pouring poison into the wound, which the doctrine of *natural necessity* gives to the divine attributes. Your slave runs a sportive race, falls, dislocates both his arms, and by that accident loses his power of liberty to serve you: In such circumstances you may indeed find fault with him, for bringing this misfortune upon himself; but you shew a great degree of folly and injustice, if you blame him for not digging with his arm out of joint: And when you refuse him a surgeon, and insist upon his threshing, if he will not doubly feel the weight of your vindictive hand, you betray an uncommon want of good nature. But, in how much more unfavourable light would your conduct appear, if this misfortune had been entailed upon him by one of his ancestors, who lost a race near six thousand years ago; and if you had given him a bond stamped with your own blood, to assure him that "your ways are equal," that you, "are not an austere man," that "your mercy is over all your household," and that punishing is your "strange work?"

God is not such a Master as the Calvinian doctrines of grace make him. For Christ's sake he is always well pleased with the *right* use we make of our *present* degree of liberty, be that degree ever so *little*. For unconverted sinners themselves have *some* liberty. Fast tied and bound as they are with the chain of their sins, like chained dogs, they may move a little. If they have a mind, they may, to a certain degree, come out of Satan's kennel. When they are pinched with hunger and trouble, like the prodigal son, they may go a little way towards the bread and the cordial that came down from heaven; and when their chains gall their minds, they may
give



give the Father of mercies to understand, that they want “the pitifulness of his great mercy to loose them.” Happy the souls who thus meet God with their little degree of power! Thrice happy they, who go to him as far as their chain allows, and then groan with David, “My belly cleaveth to the dust. Bring my soul out of prison, that I may praise thy name!” When this is the case, “the captive exile hasteth that they may be loosed:” They that are thus “faithful over a few things,” will soon be “set over many things;” they will soon experience an enlargement, and say with the Psalmist: “Thou hast enlarged my steps under me.” My liberty is increased. “I will run the way of thy commandments.”

The defenders of necessity are chiefly led into this error by considering the *imperfections* of our *liberty*, and the *narrow limits* of our *powers*: But they reason inconclusively who say, “Our liberty is imperfect: therefore we have none. “Without Christ we can do nothing;” therefore we have absolutely no power to do any thing.”—As some observations upon this part of my subject, may reconcile the judicious and candid on both sides of the question; I venture upon making the following remarks.

All power, and therefore all liberty, has its bounds. The *King* of England can make war or peace when he pleases, and with whom he pleases; and yet he cannot lay the most trifling tax without his parliament.—The power of *Satan* is circumscribed by God’s power.—God’s own power is circumscribed by his other perfections: He *cannot* sin, because he is holy; he *cannot* cause two and two to make six, because he is true; nor can he create and annihilate a thing in the same instant, because he is wise.—Our *Lord’s* power is circumscribed also. “Jesus said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do.”



If a *degree of confinement* is consistent with the *liberty* of Omnipotence itself, how much more can a *degree of restraint* be consistent with our *natural, civil, moral, and spiritual liberty*? Take an instance of it: 1. With regard to *natural liberty*. Altho' you cannot fly you may walk—but not upon the sea, as Peter did; nor thirty miles at once, as some people do:—not one mile when you are quite spent:—nor five yards when you have a broken leg. 2. With respect to *civil liberty*. You are a *free-born* Englishman; nevertheless you are not *free* from taxes: and probably you have not the *freedom* of two cities in all the kingdom. On the other hand, St. Paul is Nero's prisoner bound with a chain, and yet he swims to shore, he gets dry sticks, makes a fire, and preaches two years in his own hired house, no body forbidding him.—3. With respect to *moral liberty*. When Nabal is in company with his fellows, has good wine before him, and is already heated by drinking, he cannot resist himself, he must get drunk: But might not he have done violence to his inclination before his blood was inflamed? Conscious of his weakness, might he not at least have avoided the dangerous company he is in, and the sight of the sparkling liquor, in which all his good resolutions are drowned?

Take one instance more of the *imperfect liberty* I plead for. Is not what I have said of *civil*, applicable to *devotional liberty*? You are not the power to love God with *all* your heart; but may you not *fear* him a little? You cannot wrap yourself for *one hour* in the sublime contemplation of his glory; but may you not meditate for *two minutes* on death and judgment? St. Paul's *burning zeal* is far above your sphere; but is not the *timorous inquisitiveness* of Nicodemus within your reach? You cannot attain the elevations of him who has *ten talents* of piety; but might not you so use your *one talent* of consideration, as to gain two—four—eight—and so on, till the unsearchable riches of Christ are all yours? And, if I may allude to the emblematic

pictures of the four evangelists, may you not ruminate upon earth with the *ox* of St. Luke, till you can look up to heaven with St. Matthew's *human face*, fight against sin with the courage of St. Mark's *lion*, and soar up towards the Sun of Righteousness with the strong wings of St. John's *eagle*? Did not our Lord expect as much from the pharisees, when he said to them, "Ye hypocrites, how is it that ye do not discern this [accepted] time? Yea, and why even *of yourselves* judge ye not what is *right*?" Alas! how frequently do we complain of the want of power, when we have ten times more than we make use of? How many *slothfully* bury their talent, and *peevishly* charge God with giving them none? And how common is it to hear people, who are sincerely invited to the gospel-feast, say, "I *cannot* come," who might roundly say, if they had Thomas's honesty, "I *will not* believe?" The former of these pleas is indeed more decent than the latter: but is it not shamefully evasive? And does it not amount to the following excuse: "I *cannot* come without taking up my cross; and as I *will not* do it, my coming is morally impossible?"—A lame excuse this, which will pull down aggravated vengeance upon those, who, by making it, trifle with truth, and their own souls, and with God himself.

From the whole I conclude, that our *liberty as free-agents* consists in a *limited ability* to use our bodily and spiritual powers right or wrong at our option; and that to deny mankind such an ability is as absurd as to say, that a man cannot work, or beg, or steal, as he pleases;—bend the knee to God, or to Ashtaroth;—go to the house of prayer, or to the playhouse;—turn a careless or an attentive ear to a divine message; refuse or give credit to an awful report;—slight or consider a matter of fact;—and act in a reasonable or unreasonable manner at his option.

Is not this doctrine agreeable to the dictates of conscience, as well as to plain Scripture? And when

when we maintain, that, as often as our free-will inclines to vital godlines since the fall, it is *touched*, though not *necessarily impelled* by free-grace: When we assert in the words of our Xth Article, that “we have no power to do *good* works acceptable to God, *without* the grace of God, by Christ, *preventing*” (not forcing) “us that we may have a *good* will;” do we not sufficiently secure the honour of *free-grace*? Say we not as much as David does in this passage, “Thy people (obedient believers) shall or will be willing (to execute thy judgments upon thy * enemies) in the day of thy power,”—i. e. in the day of thy powerful wrath? Or as we have it in the common prayers, “In the day of thy power shall the people offer free-will (not bound-will) offerings?”—Do we not grant all that St. Paul affirms, when he says to the Philippians, “Work out your own salvation with fear, &c. for it is God that worketh in you both to *will* and to *do*? i. e. God of his own good pleasure gives you a gracious talent of *will* and *power*: bury it not: use it with fear: lay it out with trembling: lest God take it from you, and give you up to a reprobate mind?—And is it not evident, that those two passages, on which the rigid bound-willers chiefly rest their mistake, are perfectly agreeable to the doctrine of the moderate free-willers which runs through all the scriptures, as the preceding pages demonstrate?

THE THIRD OBJECTION OF ZELOTES.

Rational and scriptural as the doctrine of *liberty* is, President Edwards will root it up: and to succeed in his attempt, he fetches ingenious arguments from heaven and hell.

* That this is the true meaning of Psalm cx. 3, is evident from the context. Read the *whole* Psalm: compare it with Ps cxlix. 6—Mal. iv. 1, 2, 3 and Rev. xix. 19. and you will see, that the day of God's *power*, or the day of God's *army*, is the day of his wrath against his enemies: A day this, which is expressly mentioned two verses after, and described in the rest of the psalm.



Superos, Acherontia movendo.—He musters up all the subtleties of logic and metaphysics, with all the refinements of Calvinism, to defend his favourite doctrine of *necessity*. To the best of my remembrance, a considerable part of his book may be summed up in the following paragraph, which contains the most ingenious objections of the Calvinists.

The Arminians say, first if we act *necessarily* we are neither punishable nor rewardable; because we are neither worthy of blame nor of praise. But the *Devil*, who is *punished*, and who therefore is blame-worthy, is *necessarily wicked*; he has no liberty to be good. And God, who deserves ten thousand times more praises than we can give, is *necessarily good*; he has no liberty to be wicked. Hence it appears, that the reprobates may be *necessarily* wicked like the devil, and yet may be *justly* punishable like him; and that the elect may be *necessarily* good like God and his angels, and yet, that they may be in their degree *praise-worthy* like God, and *rewardable* like his angels. Therefore the doctrine of the Calvinists is rational, as only supposing what is undeniable, namely, that *necessary* sins may *justly* be punished in the reprobates; and that necessary obedience may *wisely* be rewarded in the elect. And, on the other hand, the doctrine of the Arminians, who make so much ado about Reason and Piety, is both *absurd* and *impious*:—*Absurd*, as it supposes, that the *Devil* is not *worthy of blame*, because he sins *necessarily*; and *impious*, as it insinuates that GOD does not *deserve praise*, because his goodness is *necessary*.

This argument is plausible, and an answer to it shall conclude this dissertation. 1. God is enthroned in goodness far above the region of evil; neither can he be tempted of evil; the excellence, unchangeableness, and self-sufficiency of his nature being every way infinite. He does not then exercise his liberty, in choosing moral good or evil; but, 1. In choosing the various manners of enjoying him-
self

self according to all the combinations that may result from his unity in trinity, and from his trinity in unity;—2. In regulating the infinite variety of his eternal productions:—3. In appointing the boundless diversity of rewards and punishments, with which he crowns the obedience or disobedience of his rational creatures:—4. In finding out different methods of over-ruling the free-agency of men and angels; and of suspending the laws, by which he governs the material world:—And 5. in stamping different classes of beings, with different signatures of his eternal power and Godhead; and in indulging with multifarious discoveries of himself, the innumerable inhabitants of the worlds which he has created, or may yet condescend to create.

On the other hand, the *Devil* is sunk far below the region of virtue and bliss; neither can he be tempted of *good*, on account of his consummate wickedness, and fixed aversion to all holiness. His liberty of choice is not then exercised about *moral* good and evil; but about various ways of doing mischief, procuring himself some ease, and trying to avoid the *natural* evils, which he feels or fears.

This is not the case of man, who inhabits, if I may use the expression, a middle region between heaven and hell:—A region, where light and darkness, virtue and vice, good and evil, blessing and cursing, are yet before him, and where he is in a state of probation, that he may be rewarded with heaven, or punished with hell, according to his good or bad works. It is then as absurd in President Edwards to confound our liberty with that of God, and of the devil; as it would be in a geographer, to confound the equinoxial line with the two poles.

A comparison may illustrate this conclusion. As the *mechanical* liberty of a pair of just scales consists in a power gradually to ascend as high, or to descend as low, as the play of the beam permits: so the *moral* liberty of rationals in a state of probation, consists in a *gracious* power gradually to as-

ascend in goodness quite to their *zenith* in heaven, and in a *natural* power to descend in wickedness quite to their *nadir* in hell; so immensely great is the play of the *moral* scales! God's will, by the perfection of his nature, being immoveably fixed in the *height* of all goodness cannot stoop to an inferior good, much less to evil: And the Devil being sunk in the *depth* of all wickedness, and daily confirming himself in his iniquity, can no more rise in pursuit of goodness. Thus the presence of all wickedness keeps the scale of the prince of darkness *fixedly sunk* in the nethermost hell; while the absence of all unrighteousness keeps the scale of the Father of lights *fixedly raised* to the highest pitch of heavenly excellence. God is then quite *above*, and Satan quite *below* a state of probation. The one is good, and the other evil, in the highest degree of *moral necessity*. Not so man, who hovers yet between the world of light and the world of darkness—man, who has life and death, salvation and damnation placed within his reach, and who is called to stretch forth his hand to that which he will have, that the reward of his hands may be given him.

Nor does it follow from this doctrine, that God's goodness is not praise-worthy, and that Satan's wickedness is not worthy of blame; for, although God is *fixedly* good, and Satan *fixedly* wicked, yet the goodness of God, and the wickedness of the Devil, are still of a *moral* nature; and therefore commendable and discommendable. I mean, 1. That God's goodness consists in the perfect rectitude of his eternal *Will*, and not in a want of power to do an act of injustice: And, 2. That the Devil's wickedness consists in the complete *perverseness* of his obstinate *will*, and not in a complete want of power to do what is right. Examples will explain this.

A rock cannot do an act of justice or an act of injustice, because *reason* and *free-agency* do not belong to a stone: therefore, the praise of justice, or
the

the dispraise of injustice can never be wisely bestowed upon a rock. If a rock falls upon the man who is going to murder you, and crushes him to death, you cannot seriously return it thanks, because it fell without any good intention towards you; nor could it possibly help falling just then. Not so the Rock of Ages, the Parent of rationals and free-agents: He does justice with the highest *certainty*, and yet with the highest *liberty*; I say with the highest *liberty*, because, if he *would*, he *could* with the greatest ease, do what appears to me inconsistent with the scriptural description of his attributes? Could he not, for example, to please Zélotes, make "efficacious decrees" of absolute reprobation, that he might secure the sin and damnation of his unborn creatures? Could he not protest again and again, that "he willeth not (primarily) the death of sinners, but rather that they would turn and live;" when, nevertheless, he has *primarily*, yea *absolutely* appointed that *most* of them shall never turn and live? Could he not openly "command *all men every where* to repent" upon pain of eternal death; and yet keep *most men every where* from repenting; by giving them up to a reprobate mind from their mother's womb, as he is supposed to have done by the myriads of "poor creatures" for whom, if we believe the advocates of Calvinistic *grace*, Christ never procured one single grain of penitential *grace*? Could he not invite "all the ends of the earth to look unto him and be saved," and call himself "the Saviour of the world, and the Saviour of all men, though especially of them that believe," (of all men, by *initial* salvation; and of them that believe and obey, by *eternal* salvation) when yet he determined from all eternity, that there shall be neither *Saviour* nor *initial* salvation, but only a *damner* and *finished damnation*, for the majority of mankind? Could he not have caused his only begotten Son to assume a human form, and to weep, yea bleed over obstinate sinners; protesting, "that he "came to save the world, and to gather them as a hen gathers her brood under

under her wings;" when yet from all eternity he had absolutely ordained * their wickedness and damnation to illustrate his glory: in a word, could he not prevaricate from morning till night, like the God extolled by Zelotes:—a God this, who is represented as sending his ministers to "preach the gospel (i. e. to offer "finished and eternal salvation") to every creature," when this unconditional, efficacious decree of reprobation, and the partiality of Christ's atonement, leave to multiplied millions no other prospect, but that of *finished and eternal damnation*?—Could not God, I say, do all this, *if he would*? Do not even some good men indirectly represent him as having acted, and continuing to act in that manner? Now, if he does it not, when he has full power to do it; if he is determined not to sully his veracity by such shuffling, his goodness by such barbarity, his justice by such unrighteousness; or, to use Abraham's bold expression, if "the Judge of all the earth does right," when, if he would, he *could* do wrong, to set off his "sovereignty," before a Calvinistic world; is not his goodness *praise-worthy*? Is it not of the *moral* kind?

* When Calvin speaks of the absolute destruction of so many nations, which ("una cum liberis eorum infantibus") together with their little children, are involved *without remedy* in eternal death by the fall, he says that "God foreknew their end before he made man;" and he accounts for this foreknowledge thus: "He foreknew because he had ordained it by his decree:"—A decree this, which three lines above he calls "*horribly awful*;" "Et ideo prescivit, quia decreto suo sic ordinavit."—"Decretum quidem *horribile*, fateor." And in the next chapter he observes, that, "Forasmuch as the reprobates do not obey the word of God, we may well charge their disobedience upon the *wickedness* of their hearts; provided we add at the same time, that they were devoted to *this wickedness*, because, by the just and unsearchable judgment of God, they were raised up to illustrate his glory by their *damnation*."—"Modo simul adjiciatur, ideo in hanc praviratem addictos, quia justo, et inscrutabili Dei judicio suscitati sunt, ad gloriam ejus sua damnatione illustrandum." This Calvinism unmasked may be seen in *Calvin's Institutions*, Third Book, Chap. 23. Sect. 7,—and Chap. 24. Sect. 14.

The same might be said of the devil's wickedness. Though he is confined in it, is it not still of a *moral* nature? Is there any other restraint laid upon his repenting, but that which he first lays upon himself? Could he not confess his rebellion, and suspend some acts of it, *if he would*? Could he not of two sins, which he has an opportunity to commit, chuse the least, *if he were so minded*? But, granting that he has lost all his *moral* free-agency, granting that he sins *necessarily*, or that he could do nothing better *if he would*; I ask, who brought this *absolute necessity* of sinning upon him? Was it another devil who rebelled 5000 years before him? You say, No: he brought it upon *himself*, by his *wilful, personal, unnecessary* sin: And I reply, Then he is blame-worthy for wilfully, *personally*, and unnecessarily bringing that horrible misfortune upon himself: And therefore his case has nothing to do with the case of the children of men, who have the depravity of another entailed upon them, without any *personal* choice of their own. Thus, if I mistake not, the doctrine of *liberty*, like the bespattered swan of the fable, by diving a moment in the lympid streams of truth, emerges fairer, and appears purer, for the aspersions cast upon it by rigid Bound-willers and Fatalists, headed by Mr. Edwards and Voltaire.

SECTION XXI.

The Fourth Objection of Zelotes to a Reconciliation with Honestus. In answer to it the Reconciler proves by a variety of quotations from the writings of the Fathers, and of some eminent Divines, and by the tenth Article of our Church, that the doctrines of *Free-grace* and *Free-will*, as they are laid down in the Scripture-Scales, are the very doctrines of the *Primitive Church*, and of the *Church of England*. These doctrines widely differ from the tenets of the Pelagians and ancient Semi-pelagians.

OBJECTION

OBJECTION IV. “ You have done your best to vindicate the doctrine of *moderate free-willers*, and to point out a middle way between the sentiments of *Honestus* and *mine*; or to speak your own language, between *rigid free-willers* and *rigid bound-willers*: But you have not yet gained your end. For if you have Pelagius and Mr. Wesley on *your* side, the primitive Church, and the Church of England are for *us*: Nor are we afraid to err in so good company.”

ANSWER. I have already observed, that like true Protestants, we rest our cause upon *right Reason*, and *plain Scriptures*: And that both are for us, the preceding Sections, I hope, abundantly prove. Nevertheless to shew you, that the two gospel-axioms can be defended upon any ground, I shall, *first*, call in the Greek and Latin Fathers, that you may hear from their own mouth, how greatly they dissent from you. *Secondly*; to corroborate their testimony, I shall shew, that Augustine himself, and judicious Calvinists, in their right moments, have granted all that we contend for concerning *free-will*, and the *conditionality* of *eternal* salvation. And *thirdly*, I shall confirm the sentiments of the Fathers by our Articles of Religion, one of which particularly guards the doctrine of *Free-will*, evangelically connected with, and subordinate to *Free-grace*.

I. I grant, that when Augustine was heated by his controversy with Pelagius, he leaned too much towards the doctrine of *Fate*; meaning by it, the over-ruling, efficacious will and power of the Deity; whereby he *some-times* rashly hinted that all things happen: But in his best moments he, happily dissented from himself, and agreed with the other Fathers. Take some proofs of their aversion to fatalism and bound-will, and of their attachment to our supposed, “ *heresy*.”

1. *Justin Martyr*, who flourished in the second century, says: “ Si fato fieret ut esset aut improbus

aut bonus, nec alii quidem probi essent, nec alii mali :” Apol. 2. That is, “ If it happen by *fate* (or *necessity*) that men are either good or wicked ; the good were not good, nor should the wicked be wicked.”

2. *Tertullian*, his co-temporary, is of the same sentiment: “ Cæterum nec boni nec mali merces *jure* pensaretur ei, qui aut bonus, aut malus *necessitate* fuit inventus, non voluntate.” Tert. lib. 2. contra Marc.—That is: “ No reward can be *justly* bestowed, no punishment justly inflicted upon him, who is good or bad by *necessity*, and not by his own *choice*.” In the fifth chapter of the same book he asserts, that God has granted man liberty of choice, “ ut *sui dominus* constanter occurreret, et bono *sponte* servando, et malo *sponte* vitando ; quoniam et alias positum hominem sub *judicio Dei*, oportebat *justum* illud efficere de *arbitrii sui meritis*.”—“ That he might constantly *be master* of his own conduct by *voluntarily* doing good, and by *voluntarily* avoiding evil : Because, man being appointed for God’s *judgment*, it was necessary to the justice of God’s sentence, that man should be judged according to (*meritis*) the deserts of his free-will.”

3. *Irenæus* Bishop of Lyons, who flourished also in the 2d century, bears thus his testimony against *bound-will* Homo vero *rationabilis*, et secundum hoc similis *Deo*, *ibre arbitrio* factus, et *sua potestatis*, *ipse sibi causa* est ut aliquando quidem frumentum, aliquando autem palea fiat ; quapropter et *juste* condemnabitur.” Lib. iv. adv. Hæret. cap. 9.—i. e. “ Man, a reasonable being, and in that respect like God, is made *free in his will* ; and being endued with *power to conduct himself*, he is a *cause* of his becoming sometimes wheat, and sometimes chaff ;* therefore will he be *justly* condemned.”—Again, “ Dedit ergo Deus bonum, &c. et qui operantur quidem illud, *gloriam*

* According to the doctrine maintained in these pages, God is the *First Cause* of our conversion, or of our “ becoming wheat.” But man is the *first cause* of his own perversion, or of his “ becoming chaff.”

et honorem percipient, quoniam operati sunt bonum, cum possent non operari illud. Hi autem qui illud non operantur, judicium Dei nostri recipient, quoniam non sunt operati bonum cum possent operari illud.”—“God gives goodness, and they who do good shall obtain honour and glory, because they have done good *when they could* forbear doing it. And they who do it not, shall receive the just judgment of our God, because they have not done good *when they could* do it.” Once more: “Non tantum in operibus, sed etiam in fide, *liberum*, et *sue potestatis arbitrium* servavit homini Deus.” Ibid. Lib. 4. Cap. 62.—“God has left man’s will *free*, and at *his own disposal*, not only with regard to works, but also with regard to faith.” Nor did Irenæus say here more than Augustine does in this well-known sentence, “Posse credere est omnium, credere vero fidelium:” “To have a power to believe is the prerogative of all men, but actually to believe is the prerogative of the faithful.”

4. *Grigen* nobly contends for liberty: He grants rather too much than too little of it: He continually recommends καλήν προαίρεσιν, a good choice, which he fitly and rightly calls την ῥοπὴν τοῦ αὐτιζήσεως, “the inclination of the powerful principle whereby we are masters, of our own conduct.” He observes that we are not at liberty to see, but (το κρῖναι—το χεῖρσαιδαι την ῥοπὴν, την εὐδοκίαν;) “to judge—to use our power of choice, and our approbation.” And in the solution of some scriptures, which seem to contradict one another, he refutes the sentiment of those who reject the doctrine of our co-operating with divine grace, and who think, ἐκ ἡμετέρου ἔργου εἶναι το κατ’ ἀοείτην βίαν, ἀλλὰ πάντα θεῶν χάρις—“That it is *not our own work* to lead a virtuous life, but that it is *entirely* the work of divine grace.”

5. *Cyprian* and *Lactantius* speak the same language, as the learned reader may see by turning to the seventh book of *Vossius’s* History of Pelagianism. Nor did *Basil* dissent from them, if we may judge of his sentiments by the following passage, which

which is extracted from his 37th Homily where he proves that God is not the author of evil. "What is forced is not pleasing to God, but what is done from a truly virtuous motive: And virtue comes from the *will*, not from *necessity*." (Hence it appears, that in this Father's account, *necessity* is a kind of *compulsion* contrary to the *freedom* of the will.) "For, adds he, the will depends on what is *within us*, and within us is *free-will*."

6. *Gregorius Nissenus* is of one mind with his brother Basil. For speaking of *faith*, he says, that it is placed "within the reach of our *free election*."— And again, "We say of faith what the Gospel contains, namely, that he, who is begotten by spiritual regeneration, knows of whom he is begotten, and what kind of a living creature he becomes. For spiritual regeneration is the only kind of generation, which puts it in our power to become what we chuse to be." Greg. Catec. Disc. chap. 36, and chap. 6.

7. *Chrysostom* is so noted an advocate for Free-will, that Calvin complains first of him. Part of Calvin's complaint runs thus: "Habet Chrysostomus alicubi, &c. Inst. Lib. 2. Cap. 2. Sect. 4.— That is, "St. Chrysostom says somewhere, forasmuch as God has put good and evil in our own power, (*electionis liberum donavit arbitrium* he has given us a free power to chuse the one or the other; and, as he does not retain us against our will, so he embraces us when we are willing." Again, "often a wicked man, if he will, is changed into a good man, and a good man, through sloth, falls away and becomes wicked,* because God has

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* I have advanced several arguments to prove that Judas was sincere, when Christ chose him to the apostleship: I beg leave to confirm them by the judgment of two of the Fathers. Chrysostom in his 52d Discourse says, "Judas was at first a child of the kingdom, and heard it said to him with the disciples, *You shall sit upon twelve thrones*:" but at last he became a child of hell." And Ambrose, upon Rom. ix. 13, has these remarkable words: There is no respect of persons in God's foreknowledge: for prescience is that whereby

endued us with free-agency : Nor does he make us do things necessarily, but he places proper remedies before us, and suffers all to be done *according to the will* of the patient, &c." From these words of Chrysostom Calvin draws this conclusion : " Porro Græci præ aliis atque inter eos singulariter Chrysostomus, in extollenda humanæ voluntatis facultate modum excesserunt."—That is, The Greek Fathers above others, and among them especially Chrysostom, have exceeded the bounds in extolling the power of the human will.—Hence it appears, that, Calvin himself being judge, the Fathers, but more particularly the Greek Fathers, and among them Chrysostom, strongly opposed *bound-will* and *necessity*.

8. *Ambrose*, a Latin Father, was also a strenuous defender of the second gospel-axiom, which stands or falls with the doctrine of *free-will*. Take two proofs of it " Ideo omnibus opera sanitatis detulit, ut quicumque periret mortis, suæ causas *sibi* adscribat; qui curari *noluit* cum remedium haberet quo *posset* evadere." Amb. Lib. de Cain et Abel. cap. 13.—That is : " God affords to all the means of recovery, that whoever perishes may impute his own destruction to *himself* : forasmuch as he *would not* be cured, when *he had a remedy*, whereby *he might have escaped*."—Again, commenting upon these words of Christ, " It is not mine to give, &c. he says : " non est meum qui *justitiam* servo, non gratiam. Denique ad patrem referens addidit, *Quibus paratum est*, ut ostendat Patrem quoque non petiti-

whereby he knows assuredly how the will of every man will be, in which he will continue, and by which he shall be damned or crowned, &c. They who, as God knows, also will persevere in goodness, are frequently bad before ; and they who, as he knows, also will be found evil at last, are sometimes good before, &c. For both Saul and Judas were once good." Hence it is, that he says, in another place, " Sometimes they are at first good, who afterwards become and continue evil ; and in this respect they are said to be written in the Book of Life, and blotted out of it."

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onibus deferre solere, sed *meritis*: quia Deus personarum acceptor non est. Unde et apostolus ait, "Quos præscivit prædestinavit." Non enim ante prædestinavit quam præscuit, quorum præmia prædestinavit." Amb. De Fide. cap, 4.—That is, "It is not mine" [to give the next seat to my person] "in point of *justice*, for I do not speak in point of *favour*: And referring the matter to his Father, he adds, "To them for whom it is prepared," to shew that the Father also [in point of reward] "is not wont to yield to prayer, but [*meritis*] to worthiness: because God" (when he acts as judge and rewarder] "is no respecter of persons. Hence it is that the Apostle says, "Those whom God foreknew he predestinated." For he did not predestinate to reward them, before he fore-knew them" [as persons fit to be rewarded.] From this excellent quotation, it appears, that Ambrose maintained the two gospel axioms, or the doctrines of Grace and Justice,—of Favour and Worthiness; on which hang the *election of distinguishing Grace*, and the *election of remunerative Justice*, which the Calvinists perpetually confound, and which I have explained, Section xii.

9. *Jerom* warm as he was against *Pelagius*, "is evidently of the same mind with the other Fathers: where he says, "Liberi arbitrii nos condidit Deus: nec ad virtutes, nec ad vitia necessitate trahimur: alioquin ubi necessitas est nec damnatio nec corona est."—That is, "God has endued us with *free-will*. We are not *necessarily* drawn either to virtue or to vice. For where *necessity* rules, there is no room left either for damnation, or for the crown." Again, in his 3d book against the *Pelagians*, he says, "Etiam his qui mali futuri sunt, dari potestatem conversionis et penitentiae."—That is, "Even to those who shall be wicked, God *gives power* to repent and turn to him." Again, upon *Isaiah* i. "Liberum servat arbitrium, ut in utramque partem, non ex præjudicio Dei, sed ex *meritis* singulorum, vel pœna, vel præmium sit." i. e. "Our will is kept *free* to

turn either way, that God may dispense his rewards and punishments, not according to *his own prejudice*, but according to the merits [that is, according to the *works*] of every one." Once more, he says to Ctesiphon, "Frustra blasphemias, et ignorantium auribus ingeris, nos *liberum arbitrium* condemnare. Damnetur ille qui damnat." i. e. "You speak evil of us without ground; you tell the ignorant that we condemn *free-will*; but let the man who condemns it be condemned."

When I read these explicit testimonies of Jerom in favour of *Free-will*; I no more wonder that Calvin should find fault with him, as well as with Chrysostom. Take Calvin's own words, [Inst. lib. 2. cap. 2. sec. 4,] "Ait Hieronimus (*Dial. 3. contra Pelag. &c.*) Nostrum (*est*) offerre quod possumus: Illius (*Dei*) implere quod non possumus."—i. e. "Jerom says (in his third Dialogue against Pelagianism,) It is our part to offer what we can. It is God's part to fill up what we cannot.—You see clearly by these quotations (adds Calvin that they (these Fathers, upon the Calvinian plan,) attributed to man too much power to be virtuous." Such a conclusion naturally becomes Calvin. But what I cannot help wondering at, is that Zelotes should indifferently call all the advocates for *free-will* Pelagians, when Jerom, who next to Augustine, distinguished himself by his opposition to Pelagianism, is so strenuous a defender of the doctrine of *Free-will*, in the books which he wrote against Pelagius.

10. *Epiphanius* confirms this doctrine, where he says, "Sane quidem justius a tellis, quæ *necessitatem* pariunt, pœnæ repetantur, quam ab eo qui quod agit *necessitate* adactus aggreditur." *Epiph. advers. Hær. lib. 1. i. e.* "It would be more just to punish the stars, which make a wicked action *necessary*; than to punish the man who does that wicked action *by necessity*."—He expresses himself still more strongly in the same book; speaking of the pharisees, who were rigid predestinarians, he says, Est illud vero extremæ cujusdam imperitiæ, ne dicam amentix,

amentia, cum resurrectionem mortuorum esse fate-
 are, ac justissimum cujusque facti *judicium* consti-
 tutum, *fatum* nihilominus esse ullum asserere. Qui
 enim duo ista convenire possunt, *Judicium* atque
Fatum."—That is, "It is extreme ignorance, not
 to say madness, to allow the resurrection of the
 dead, and a day of most righteous *judgment* for
 every action; and at the same time to assert that
 there is a *destiny*: For how can these two agree
 together, a *Judgment*, and a *Destiny* (or *Neces-
 sity*?)")

11. *Bernard* grants rather more liberty than I
 contend for, where he says, "Sola voluntas, quo-
 niam pro *ingenita libertate* aut dissentire sibi, aut
 præter se in aliquo consentire nulla vi, nulla cogi-
 tur necessitate, non immerito justum vel injustum,
 beatitudine seu miseria dignam ac capacem creatu-
 ram constituit, prout scilicet justitiæ injustitiæ ve
 consenserit." *Bern. de Grat. et lib. arb. i. e.*
 "The will alone can make a man *deservedly* just or
 unjust, and can *deservedly* render him fit for bliss or
 misery, as it consents either to righteousness or to
 iniquity: Forasmuch as the *will* according to its *in-
 nate liberty*, cannot be forced to will or nill any
 thing against its own dictates."

12. *Cyrillus Alexandrinus* upon John, Book vi.
 chap. 21, vindicating God's goodness against the
 horrid hints of those who make him the author of
 sin, as all *rigid* predestinarians do, says with great
 truth, "The visible sun rises above our horizon,
 that it may communicate the gift of its brightness to
all, and make its light shine upon *all*; but if any
 one shuts his eyes, or *willingly* turns himself from
 the sun, *refusing* the benefit of its light, he wants
 its illumination, and remains in darkness; not thro'
 the fault of the sun, but *through his own fault*.
 Thus the true Sun, who came to enlighten those
 that sit in darkness, visited the earth, that in differ-
 ent manners and degrees he might impart to *all* the
 gift of knowledge and grace, and illuminate the in-
 ward eyes of *all*, &c. But many reject the gift of
 this



this heavenly light *freely given to them*, and have closed the eyes of their minds, lest so excellent an irradiation of the eternal Light should shine upon them. It is not thro' the defect of the true Sun, but only through *their own iniquity*," i. e. through their own perverse *free-will*.—And Book i. chap. 11. the same Father speaking on the same subject says, "Let not the world accuse the word of God and his eternal light; but its own wickedness; for the Sun enlightens, but man *rejects the grace that is given him*, blunts the edge of his understanding granted him, &c. and, as a prodigal, turns his sight to the creatures, neglecting to go forward, and thro' laziness and negligence [not thro' *necessity* and *predestination*] buries the illumination, and despises this grace."

13. *Clemens Alexandrinus* is exactly of the same sentiment: For, calling the divine Word what Cyril calls divine Light, he says: "The divine Word has cried; calling *all*, knowing well those that *will not obey*; and yet, because *it is in our power either to obey or not to obey*, that none may plead ignorance, it has made a righteous call, and requireth but that which is according to the *ability* and *strength of every one*." Clem. Alexand. Strom. Book ii.

14. The Father who wrote the book *De Vocatione Gentium*, says, "As they that have believed, are *helped* to abide in the faith; so they that have not yet believed are *helped* to believe: And as the former have it *in their power* to go out, so the latter have it *in their power* to come in."

15. *Arnobius* produces this objection of a heathen, "If the Saviour of mankind is come, as you say, why does he not save all?" And he answers it thus: "The fountain of life is open to all, nor is any one deprived of the right of drinking. But if thy pride be so great, that thou refusest the offered gift and benefit, &c. why doest thou blame him [Christ] who invites thee,—*cujus solæ sunt hæ partes, ut sub tui juris arbitrio fructum suæ benignitatis exponat?*

exponat?—i. e. “Whose full part it is to submit the fruit of his bounty to a choice that depends upon thyself?” Arn. Contra Gentes. lib. 2.

16. *Prosper*, although he was Augustin’s disciple, does justice to the truth which I maintain, for, speaking of some that fall away from holiness to uncleanness, he says, “Non ex eo necessitatem pereundi habuerunt quia prædestinati non sunt; sed ideo prædestinatio non sunt, quia tales futuri ex voluntaria prævaricatione præsciti sunt.” i. e. “They did not lie under a necessity of perishing, because they were not elected” [to a crown of life:] “but they were not elected” [to that reward] “because they were foreknown to be such as they are by their voluntary iniquity.” Prosp. ad. obj. 3. Gall. The same Father allows that it is absurd to believe a day of Judgment and to deny *Free-will*.—“Judicium futurum (says he) omnino non esset si homines Dei voluntate peccarent.” That is, “By no means would there be a day of Judgment, if men sinned by the will or decree of God.” Prosp. ad. obj. 10. Vinc. The reason is plain; if we sinned through any necessity laid on us by the will of God, or by predestinating fate, we might say, like the heathen poet, “It is the fault of Fate: Necessity excuses any one.”

17. *Fulgentius*, although he was also Augustin’s disciple, cuts the doctrine of *bound-will* by the root, where he says: “Justice could not be said to be just, if it did not find, but made a man an offender. And the injustice would be still greater, if God, after having predestinated a man to ruin when he stood, inflicted punishment upon him after his fall.” Fulg. l. 1. ad Mon. cap. 22.

18. If any of the Father’s is a rigid *bound-willer*, it is *heated Augustine*: nevertheless, in his cool moments, he granted as much *free-will* as I contend for. Hear him. “We place no man’s nativity under the fatal power of the stars, that we may assert the liberty of the will, whereby our actions are rendered either moral or immoral, and keep it free from every

every bond of necessity, on account of the righteous judgment of God." Aug. l. 2. contr. Faust. cap. 5. Again: "No body can help what comes into his mind; but to *consent* to, or dissent from involuntary suggestions, is the prerogative of our own will." * Aug. De litera et Spiritu. cap. 34. Once more: "The beginning of our salvation flows from the merciful God; but it is in our power to consent to his saving inspiration." De dogmatibus ecclesiasticis, cap. 21.—And what he means by having a thing in our power, he explains in these words: "Every one has that *in his own power*, which he does *if he will*, and which he can forbear doing, *if he will not do it*." Aug. De Spiritu et litera cap. 31.

Agreeable to this is that rational observation, which, I think, is Augustin's also. Si non est liberum arbitrium, non est quod salvetur. Si non est gratia non est unde salvetur." i. e. "If there is no *free-will*, there is nothing to be saved: If there is no *free-grace*, there is nothing whereby we may be saved." A golden saying this, which is as weighty as my motto. "If you take away *free-grace*, how does God *save* the world?—And if you take away *free-will*, how does he *judge* the world?"

So great is the force of truth, that the same prejudiced Father, commenting upon this text, "Every

* Dr. Tucker judiciously unfolds Augustin's thought, where he says. "There is a sense, in which it may be allowed on the Semi-chalagian," [Semi-augustinian] "or Arminian plan, that grace is irresistible: But it is a sense that can do no manner of service to the cause of Calvinism. Grace, for instance, especially *preventive*, or *preventing* grace, may be considered as a precious gift, or universal endowment, like the common gifts of health, strength, &c. In which case the recipient must necessarily receive them; for he has not power to refuse. But after he has received them, he may chuse whether he will apply them to any good or salutary purposes, or not, and on this *freedom of choice* rests the proper distinction between good and evil, virtue and vice, morality and immorality. Grace therefore must be received; but after it is received, it may be abused: the talent may be hid in a napkin, and the Spirit may be quenched, or have a despite done to it."

man that hath this hope in him *purifieth himself*,"
 2 John iii. 3. does not scruple to say: "Behold, after what manner he has *not* taken away free-will, that the apostle should say, keepeth *himself* pure. Who keepeth us pure except God? But God keepeth thee not so *against thy will*. Therefore inasmuch as *thou joinest thy will* to God, *thou* keepest *thyself* pure. Thou keepest thyself pure, not of thyself, but by him, who comes to dwell in thee. Yet because in this thou *dost something* of thine own will, therefore is *something* also *attributed to thee*. Yet so it is ascribed *to thee*, that still thou mayest say with the Psalmist, "Lord, be thou my *helper*." If thou sayest, be thou my *helper*, thou *dost something*: for if thou *dost nothing*, how does he HELP?" Happy would it have been for the Church, if Augustine had always done justice in this manner to the *second*, as well as to the *first* gospel-axiom! He would not have paved the way for Free-wrath, and Antinomian Free-grace. Nor could Mr Wesley do more justice to both gospel-axioms than Augustine does in the following words. "They that came [to Christ] ought not to impute it to themselves, because, they came being called: and they that would not come, ought not to impute it to another, but only to themselves, because, when they were called, it was in the power of their *free-will to come*." "Deus non deserit nisi desertus;" "God forsakes no man, unless he be first forsaken." Aug. lib. 83. Quæstionem. Quæst 68. Here is a right dividing of the word of truth! A giving God the glory of our salvation, without charging him with our destruction!

Nay, Jerom and Augustine, notwithstanding their warmth against Pelagius, have not only at times, strongly maintained our *remunerative election*; but, by not immediately securing the election of *distinguishing grace*, they have really granted him far more than I, in conscience, can do. Take the following instances of it.

Jerom

Jerom upon Gal. i. says, "It is owing to God's prescience that he loves those whom he foresees will become just, before they came out of their mother's womb." Again upon Mal. i. he says, "God's love and hatred spring from his foreknowledge of future events, or from our works." Nay, in his very dispute with the Pelagians, Book iii. he declares, that God "eligit quem bonum cernit,— chooses him whom he sees good." Which is entirely agreeable to this unguarded assertion of Augustine: "Nemo eligitur nisi jam distans ab illo qui rejicitur. Unde quo dictum est, quia eligit nos Deus ante mundi constitutionem, non video quomodo sit dictum, nisi de præscientia fidei et operum pietatis." Aug. Quæst. 2. ad Simplicianum.—i. e. "Nobody is chosen but as he already differs from him that is rejected. Nor do I see how it can be said, That God has chosen us before the beginning of the world, unless this be said, with respect to God's foreknowledge of our faith and works of piety."

I call these assertions of Jerom and Augustine *unguarded*, because they so maintain the election of *remunerative justice*, as to leave no room for the election of *distinguishing grace*, which I have maintained in my exposition of Rom. ix. and Eph. i.—An election this, which the Pelagians overlook, and which St. Paul secures when he says that God chose Jacob to the privileges of the covenant of peculiarity, "before he had done any good, that the purpose of God, according to the election [of superior grace] might stand, *not of works*, but of [the superior] kindness of] him that calleth."—An important election this, inconsistently given up by Augustin, when speaking of Jacob he says in the above-quoted treatise, "non electus est ut fieret bonus, sed bonus factus eligi potuit:" i. e. "He was not chosen that he might become good, but being made good, he could be chosen."

I shall close these quotations from the Fathers, with *one more* from Ireneus, who was Polycarp's disciple

disciple, and flourished immediately after the apostolic age. Forasmuch as all men are of the same nature, *having power* to hold and to do that which is good, and *having power* again to lose it, and to do what is not right; before men of sense, and how much more before God! Some are *justly* praised, and receive a worthy testimony, for making a *good choice* and persevering therein: while others are *justly* accused, and receive a condign punishment, because they *refused* what is just and right." Iren. adv. Hæ. lib. iv. cap. 7.

If I am not mistaken, the preceding quotations prove: 1. That the Fathers in general pleaded for as much free-will as we contend for:—2. That the two champions of the doctrines of grace, Prosper and Fulgentius, and their Predestinarian leader Augustine, when they considered ("justum Dei iudicium") *the righteous judgment of God*, have (*at times* at least) maintained the doctrine of *liberty* as strongly as the rest of the Fathers: And 3. That Augustine himself was so carried away *once* by the force of the arguments, and scriptures, which support the remunerative election of *impartial justice*, as rashly to give up the gratuitous election of *distinguishing grace*.

Should any of the above-mentioned Fathers have contradicted himself, (as Augustine has done for one) I hope I shall not be charged with "gross misrepresentations," for quoting them when they speak as the oracles of God. If at any time they deviated from that blessed rule, let them defend their deviations if they can; or let Zelotes and Honestus (who follow them when they go out of the way) do it for them. I repeat it, like a true Protestant, I rest the cause upon right reason and plain scripture; and if I produce the sentiments of the Fathers, it is merely to undeceive Zelotes, who thinks that all *moderate free-willers* are Pelagian heretics, and that the Fathers were as rigid *bound-willers* as himself.



II. Proceed we to confirm the preceding quotations by the testimony of some modern Divines.

1. *Calvin* says :—“ The Latin Fathers have always retained the word *Free-will*, as if man stood yet upright. As for the Greek Fathers, they have not been ashamed to make use of a much more arrogant expression ; calling man *αυτεζουσιον*,” [*Free-agent, or Self-manager* :] “ just as if man had a power to govern himself.” Inst. lib. 2. cap. 2. sect. 4. This concession of Calvin decides the question. I need only observe that Calvin wrongs the Fathers, when he insinuates, that they ascribed liberty to man, “ as if man yet stood upright.” No : they attributed to man a *natural* liberty to *evil*, and a *gracious*, blood-bought liberty to *good* : Thus, like our Reformers, they maintained man’s free-agency, without derogating from God’s grace.

2. *Bishop Andrews*, a moderate Calvinist, says : “ I dare not condemn the Fathers, who *almost all* assert, that we are elected and predestinated according to faith foreseen : that the *necessity* of damnation is hypothetical, not absolute, &c. That God is ready and at hand to bestow and communicate his grace, &c. It is the fault of men themselves, that what is offered is not actually conferred : for grace is not wanting to us, but we are wanting to that.” And this he confirms by this passage from Augustine. “ All men may turn themselves from the love of visible and temporal things to keep God’s commands, *if they will* ; because that light [Christ] is the light of all mankind.”

3. The doctrine of *free-will* stands or falls with the *conditionality* of the covenant of grace. Hence it is, that all rigid bound willers abhor the word *condition* : Nevertheless Mr. *Robert*, a judicious Calvinist, sees the tide of the contrary doctrine so strong, that he says in his *Mystery of the Bible*, “ Sound writers, godly and learned, ancient and modern, foreign and domestic, do unanimously subscribe to the *conditionality* of the covenant of grace, in the sense before stated :”—A sense this, which Bishop Davenant



nant clearly expresses in these words: "Peter, notwithstanding his predestination, might have been damned, *if he had voluntarily* continued in his impenitency; and Judas, notwithstanding his reprobation might have been saved, *if he had not voluntarily* continued in his impenitency." *Animadversions*, page 241.

4. Dr. *Tucker* observes, that although *Vossius* and *Norris* (who have each written a history of Pelagianism) differ in some points; yet they "agree that *Augustin's* [Calvinian] positions were allowed by his warmest defenders at that very time, to be little better than *novelties*, if compared with the writings of the most ancient Fathers, especially of the Greek church." Let. to Dr. *Kippis*, p. 79.

5. *Episcopus* in his answer to *Capellus*, Part 1. says, "Augustine, Prosper, and all the other divines of that age [quinet priorum omnium seculorum patres] and the Fathers of all the preceding ages, have not represented the grace of regeneration so special, as to take away *free-will*. On the contrary, they unanimously agree, that the *full* effect of regenerating grace depends in some degree on man's free-will; insomuch, that, his grace being imparted, the *consent* or *dissent* of the human will may follow: I say the *consent* or *dissent*, lest some people should think, that I understand by *free-will* nothing but a certain *willingness*." The same learned Author says in his answer to *Camero*, chap. vi. "What is plainer than that the ancient divines, for three hundred years after Christ, those at least who flourished before Augustine, maintained the liberty of our will, or an indifference to contrary things, free from all internal or external necessity, &c. Almost all the reformed divines confess it, when they are pressed by the authority of the Fathers. Thus *Malancthon*, on Rom. ix. says, "All the ancient Authors, except Augustine, allow that the cause of our election [to an eternal life,] depends, in some degree, on ourselves."

7. *Vossius*, a divine perfectly acquainted with all the Christian writers, says in the sixth book of his Pelagian history, “the Greek Fathers *always*, and all the Latin Fathers, who lived before Augustine, are wont to say, that those men are predestinated to life,” [eternal glory] “whom God foresaw would live piously and well; or as some others speak, whom God foresaw would believe and persevere, &c. Which they so interpret, that predestination unto glory is made according to God’s foreknowledge of *faith* and *perseverance*. But they did not mean the foreknowledge of such things, which a man was to do by the power of nature, *but by the strength of prevenient and subsequent grace*. Therefore this consent of antiquity is of no service to the Pelagians or Semi-pelagians who both hold, that a reason of Predestination in all its effects, may be assigned for something in us. Whereas the * orthodox fathers acknowledge, that the “*First Grace*” [i. e. *initial Salvation*] “is not conferred of merit, [or works] but freely. So that they thought no reason *from any thing in us*, could be given of predestination to *prevenient grace*.”

7. Dr. *Davenant*, Bishop of Salisbury, and one of the English divines, who were sent to the Synod of Dort, (in his *Animadversions upon a treatise, entitled “God’s love to mankind,”* Cambridge edition, 1641. page 48.) sets his seal to the preceding quotations in these words: “*The Fathers*, when they consider that the wills of men non-elected, do commit all their evil acts *freely*, usually say, that *they had a power to have done the contrary*.” And he himself espouses their sentiment: for speaking of Cain’s murder, Absalom’s incest, and Judas’s treason, he says, page 253. “All these sinful actions, and the like, are

* I desire the Reader to take notice, that this doctrine of the absolute freedom of *prevenient grace*, or *initial salvation*, is all along maintained in my *first Scale*; and that if *Vossius’s* account of the *Semi-pelagians* is exact, *Zelotes* cannot justly charge us with *semi-pelagianism*; and we have as much right to be called *orthodox* as the Fathers themselves.

committed by reprobates, out of their *own free election, having a power* whereby they *might* have abstained from committing them." Again, page 198, he says, "They [God's decrees] leave the *wills of men* to as much *liberty*, as the divine prescience * does. And this is the *general opinion* of divines, though they differ about the manner of according man's liberty with God's predestination." Once more, page 326, &c. "the decree of preterition, neither taketh away any *power of doing well*, wherewith persons non-elected are endued, &c. Neither is it a decree binding God's hands from giving them *sufficient grace* to do many good acts, which they *wilfully* refuse to do, &c. The non-elect *have a power* or possibility, *to believe or repent* at the preaching of the gospel; *which power might be reduced into act*, if the voluntary frowardness and restiveness of their own hearts were not the only hindering cause. Page 72, the learned Bishop grants again all that we contend for, in these words: "In bad and wicked actions of the reprobate, their *freedom of will* is not vain; because thereby their consciences are convicted of their guiltiness and misdeserts, and God's *justice is cleared in their damnation*. Neither is there any indeclinable or insuperable necessity domineering over *free-will*, more than in the *opinion of the Remonstrants*." Once more, page 117, "Predestination (says he) did not compel nor necessitate Judas to betray and sell his Master, &c. The like may be said of all other sinners, who commit such sins upon deliberation, and so proceed to election;" (i. e. to chuse evil;) "having in themselves a natural power of understanding, whereby they were able otherwise to have deliberated, and thereupon *otherwise* to have chosen. And we see by experience, that traitors and adulterers fully bent

* This would be true if it were spoken of the Predestination which I contend for: but it is a great mistake, when it is said of the doctrine of *efficacious, absolute* Predestination, maintained by Zelotes.



to commit such wicked acts, can, and often times do refrain putting them in practice upon better deliberation. This is a demonstration, that they can chuse the doing or the forbearing to do such wicked acts."

From these quotations it appears, that when judicious and candid Calvinists have to do with judicious and learned Remonstrants, they are obliged to turn moderate free-willers, or fly in the face of the sacred writers, the Fathers, and the best divines of their own persuasion.

III. Zelotes endeavours to hide his error under the wings of the Church of England, as well as behind the authority of the Fathers, but with as little success. I design to shew his mistake in this respect, in an Essay on the 17th Article: In the mean time I shall observe, that a few years before Archbishop Cranmer drew up our Articles of Religion, he helped the other Reformers to compose a book called, *The necessary Doctrine of a Christian Man*, and added to it a Section upon *Free-will*, in which free-will is defined "A power of the will joined with reason, whereby a reasonable creature without constraint, in things of reason, discerneth and wil-eth good and evil; but chuseth good by the assistance of God's grace, and evil of itself." "Wherefore," adds Cranmer, "men be to be warned that they do not impute to God their vice or their damnation, but to themselves, which by *free-will* have abused the grace and benefits of God.—All men be also to be admonished, and chiefly Preachers, that in this high matter, they, looking on both sides," (i. e. regarding both gospel axioms) "so attemper and moderate themselves, that neither they so preach the grace of God" (with Zelotes) "that they take away thereby *free-will*; nor, on the other side, so extol *free-will*" (with Honestus) "that injury be done to *the grace of God*."

I grant that in the book, from which this quotation

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tion is taken,* there are some errors, which Cranmer afterwards renounced, as he had done *absolute* Predestination before. But that he never varied from the doctrine of Free-will laid down in the above-mentioned passage, is evident from the tenor of our Articles of Religion, which he penned, and which contain exactly the doctrine of the above-quoted lines.

Hear him and the Church of England, publicly maintaining Free-grace and Free-will. In the tenth

* Burnet's Hist. of the Reform. 2 Ed. part. i. p. 291. and pamphlet intituled, *A dissertation on the 17th Article, &c.* furnish me with these important quotations. The last seems greatly to embarrass Mr. Hill. He attempts to set it aside by urging: 1. That in *The necessary Erudition of a Christian Man*, "the doctrines of the mass, transubstantiation, &c. are particularly taught as necessary to salvation."—2. That "Bonner and Gardiner, as well as Cranmer, gave their imprimatur to it;" and 3. That "even in this book the doctrine of Predestination is not denied, but the thing itself clearly admitted; only it is laid down in such a manner as not to, &c. supersede the necessity of personal holiness." To this I answer, 1. That Cranmer expressly recanted the errors which Mr. Hill mentions, but instead of recanting the doctrines of *free-grace* and *free-will*, he proceeded upon that very plan in drawing up our Articles, and Liturgy, as I shall prove just now.—2. That Bonner and Gardiner gave their imprimatur to this quotation; no more proves that it contains false doctrine than their subscribing to the 39 Articles some years after shews, that our Articles are heretical.—3. We thank Mr. Hill for informing the public that the Book called *The Erudition of a Christian Man*, "clearly admits of predestination, only in such a manner as not to supersede the necessity of holiness." This is just the manner in which we admit it after Cranmer in our 17th Article. And we argue thus: If the doctrine of *free-grace* and *free-will* admirably well balanced by Cranmer in *The Erudition of a Christian Man*, is a false doctrine, because the book contains some papistical errors: does it not follow, that the doctrine of a Predestination consistent with personal holiness, is a false doctrine, since (Mr. Hill himself being judge) such a doctrine is *clearly admitted* in that very book?—If Mr. Hill gives himself time to weigh this short answer to his Pamphlet intituled, "Cranmer vindicated from the charge of (what he is pleased to call) Pelagianism, by the author of Goliath slain; I make no doubt but he will see, that Goliath, (if that word means *our doctrine*) far from being *slain*, is not so much as *wounded*."

Article, of *Free-will*, they assert, that “ We have no power to do good works pleasant and acceptable to God, *without the grace of God*, by Christ *preventing* [i. e. first visiting] us, that we may have a good will, and *working with us* when we have that good will.” Hence it evidently follows that *we have a power to do good*, &c. *with the grace of God* by Christ *preventing* (i. e. first visiting) us, that we may have a good will. Let the Article be thrown into the Scales, and the judicious reader will easily see that it directly or indirectly guards the very doctrine which the Fathers maintained, and which we defend, No. 1. against Honestus, and No. 2. against Zelotes.

1. “ The condition of man after the Fall of Adam is such, that he *cannot* turn and prepare himself *by his own natural strength*, &c. to faith and calling upon God.”

1. “ Wherefore we have no power to do good works, &c. *without the grace of God* by Christ preventing us, i. e. visiting us first, that we may have a good will, and *working with*, not *without us*, when we have that good will.”

2. The condition of man after the Fall of Adam [and the promise made to him] is such, that he *can* turn and prepare himself to faith and calling upon God, altho’ *not by his own natural strength*.

2. Wherefore we have a power to do good works, &c. *through the grace of God* by Christ preventing us, i. e. visiting us first, that we may have a good will, and *working with*, not *without us*, when we have that good will.

Who does not see, that there is not the least disagreement between these balanced propositions? And, that when Zelotes produces the xth Article of our Church * to prove us heretics, he acts as unreasonable

* Mr. Toplady makes much ado in his *Historic Proof of the Calvinism of our Church*, about some dissenters, whom he calls *free-willers*, and represents as the *first separatists* from the Church of England.

sonable a part as if he produced John xv. 5, to shew that St. Paul was not orthodox when he wrote Phil. v. 13.

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| 1. <i>Without me</i> [Christ] ye can do nothing, John xv. 5. | | 2. I [Paul] can do all things <i>thro' Christ</i> , Phil. iv. 13. |
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This supposed "heresy" runs through our Common Prayer Book. Take one or two instances of it. In her Catechism she teaches every child whom she nurses, to "thank God for calling him to this state of salvation:—i. e. to a state of initial salvation according to the Christian covenant. She informs him that "his duty is to love God with all his heart, and his neighbour as himself," &c. and then she adds: "My good child, know this, that thou art not able to do these things *of thyself*, nor to walk in the commandments of God, *without his special grace*, which thou must learn at all times to call for by diligent prayer, &c." Now every child whose mind is not yet tainted with Calvinism, understands the language of our holy mother according to the doctrine of the Scales, thus.

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| 1. <i>Of myself</i> I am not able to love God with all my heart, &c. | | 2. By God's special grace I <i>am able</i> to love him with all my heart, &c. |
| 1. I am | | 2. I am |

land. But they were rigid Pelagian-*Free-willers* and not moderate, Bible-*Free-willers*, such as Cranmer was, and all unprejudiced churchmen are. This is evident from the account which Toplady himself gives us of their tenets, pa. 54. Some of which are as, follows: "That children were not born in original sin:—That lust after evil was not sin, if the act were not committed, &c. Honestus does not run into such an extreme: much less we, who stand with Crammer on the line of moderation, at an equal distance from Calvinian rigid bound-willers, and from Pelagian, rigid free-willers. I hope this hint is sufficient to shew, that though the simple may be frightened by the words *free-willers* and *separatists*, no judicious Church of England man will think that he separates from our Church, when he stands to the harmonizing doctrine of Free-grace and Free-will, which is maintained in our xth Article, and in these pages.

1. I am not able to walk in the commandments of God *without his special grace*.

1. I am in a state of *initial grace*, and I heartily thank our heavenly Father, that he has called me to this state of salvation.

2. I am able to walk in the commandments of God *with his special grace*, "and, by God's *grace* so I *will*."

2. To have God's *special grace* I must learn at all times to call for it by diligent prayer; according to the help afforded me in my state of initial salvation.

This doctrine of Free-grace and Free-will runs also through the collects of our Church. Read one of those which Zelotes admires most. "Grant to us, Lord, we beseech thee, the spirit [i. e. the special grace] to think and to do always such things as be rightful; that we, who *cannot do* any thing that is good *without thee*, may *by thee be enabled* to live according to thy will, through Jesus Christ our Lord." 9th Sund. after Trinity. Divide the doctrine of this collect according to the two gospel-axioms, and you will have the following balanced propositions.

1. We cannot do any thing that is good *without thee, or thy Spirit*.

1. We cannot, but by thee, live according to thy will, &c.

2. *By thee*, or thy Spirit, we can think and do always such things as be rightful.

2. By thee we can live according to thy will, &c.

To bring more proofs that this is the doctrine of the church of England, would be to offer an insult to the attention of her children. Nor can her sentiments on Free-will be more clearly expressed than they are in these words of the martyred prelate who drew up her Articles: "It pleaseth the high wisdom of God, that man prevented [i. e. first visited] by his grace, which being offered, man may, *if he will*, refuse or receive, be also a worker *by his free consent* and obedience to the same, &c. and by God's *grace*



grace and help shall walk in such works as be requisite to his" [*continued * and final*] "justification." *Necess. Doct.*

However, lest Zelotes should object to my quoting the "Necessary Doctrines of a Christian Man," I substitute for the preceding quotation one, to which he has indirectly subscribed in subscribing to the 35th Article of our Church. "Cast we of all malice, and *all evil will*; for this Spirit will never enter into an *evil-willing* soul [to bring there his *special grace.*] Let us cast away all the whole lump of sin that standeth about us, for he will never dwell in a body that is subdued to sin, &c. *If we do our endeavour*, we shall not need to fear, we shall be able to overcome all our enemies, &c. *Only let us apply ourselves* to accept the grace that is offered us. Of Almighty God *we have comfort by his goodness*; of our Saviour Christ's mediation *we may be sure*: And this Holy Spirit *will suggest* unto us that which shall be wholesome, and comfort us in all things." Homily for Rogation week, Part iii.—How strongly are the doctrines of free-grace and free-will guarded in these lines! And who does not see, that our Articles, Liturgy, and Homilies, agree to maintain the gospel-marriage of free-grace and free-will, as well as Mr. Wesley, Mr. Sellon, and myself?

The preceding quotations and remarks will, I hope, convince the impartial reader, that (some few unguarded expressions being excepted) Zelotes might as well screen his doctrines of narrow grace, bound-will, and free-wrath, behind the Scripture Scales; as defend them by the authority of the primitive Church and the Church of England.

* I add the words *continued and final*, to guard the unconditional freeness of *initial* justification and salvation: Because *this* justification is previous to all works on our part, and because all good works are but the voluntary [Zelotes would say, the *necessary*] fruits of the *free gift*, which *is come upon all men to justification*, Rom. v. 18.

IV. Should Zelotes think to answer the contents of this Section by saying that my doctrine is “*rank Pelagianism* :” I reply, 1. That Vossius, who wrote the history of Pelagianism, entirely clears our doctrine of the charge of both *Pelagianism* and *Semi-pelagianism*, as appears by the passage which I have already quoted from him: And in this cause, the name of Vossius is *Legion*.

2. Prosper, in his letter to Augustine, gives us this account of the principles of the Pelagians. “Man’s obedience is before-hand with God’s grace.—The beginning of salvation is from him that is saved, and not from him that saves.” These two propositions are grossly pharisaic and detestable: They set aside the *first* gospel-axiom; and far from recommending them, I every where oppose to them the weight of my *first* Scale. It would not then be more ridiculous to charge me with *Crispianity*, than it is, to accuse me of *Pelagianism*.

3. Bishop Davenant in his *Animadversions*, page 14 and 15, calls Faustus Rhegiensis one of the *ancient Semi-pelagians*, and lays down his doctrine in the five following anti-calvinistic propositions, in which reigns a confusion equal to that of Calvinism.

1. “Man’s salvation is not placed in the *election* of the Creator, but in the action of the worker.”—This is absolutely false with respect to the election of distinguishing grace. What had the Ephesians wrought to deserve to be elected and called to share the blessings of the gospel of Christ, which St. Paul calls *so great salvation*? Who can make appear that they merited so great a favour better than the Hottentots?—2. “God shews no special grace and favours to believers.”—This is absolutely false also, with respect to all Jewish and Christian believers, to whom he gives that grace, and those talents, which he does not bestow upon the heathens who fear God and work righteousness. 3. “Election belongs to justice.” This is *absolutely* false, if it is understood of the election of distinguishing grace, whereby a man receives one, two, or five talents to

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trade with, before he has done any thing. And it is *partly* false, if it is understood of our election to receive rewards of grace and glory: For that election belongs to *rich mercy* as well as to distributive justice; it being God's mercy in Christ, which engaged him to promise penitent, obedient believers rewards of grace and glory.—4. “Predestination appoints us nothing, unless prescience has seen a cause for the appointment.”—This is false also, if this *cause* is supposed to be always *in us*. What foreseen excellence made God predestinate the posterity of Jacob to the old covenant of peculiarity, rather than the offspring of Esau? And what reason can Honestus assign for his being called to read the Bible in a church, and not the Alcoran in a mosque?—5. “Justice will be in danger, if an undeserving person is chosen without any worthiness.” This is true with regard to the *remunerative election* of obedient believers to crowns of glory in the church triumphant. Therefore, when Christ speaks of *that* election, he says, “They shall walk with him in white, *for they are worthy*.” But it is absolutely false, with respect to the election of distinguishing grace, whereby the English and Scotch are chosen to the blessings of Christianity, rather than the Turks and Cannibals. I may therefore conclude, that, according to the accounts which Vossius, Prosper, and Bishop Davenant give us of Pelagianism and ancient Semi-pelagianism, our doctrine is just as far from those erroneous systems, as it is from Fatalism and Calvinism.

SECTION XXII.

The Fifth Objection of Zelotes against a Reconciliation with Honestus. In answer to it the Reconciler shews, that the earliest Fathers held the doctrine of the Scripture Scales, and that the Rev. Mr. Toplady's *Historic Proof* of their Calvinism is quite *anti-historical*.

THE preceding Section seems to embarrass Zetes almost as much as my Second Scale; but soon recovering his usual positiveness, he endeavours to set all the preceding quotations aside by the following objections.

OBJ. V. "I make no great account of the Fathers, except those who may be called *apostolic*, as having lived in, or immediately after, the *apostolic* age. Therefore, if *Barnabas*, who was St. Paul's fellow-apostle;—if *Clement*, who was Bishop of the uncorrupted Church at Rome;—*Clement*, whom the apostle mentions not only as his fellow-labourer, but also as one, "whose name was written in the book of life," Phil. iv. 3.—If *Polycarp* and *Ignatius*, who were both disciples of the apostle St. John, who filled the episcopal sees at Smyrna and Antioch, and who nobly laid down their lives for Christ, the one in the flames, and the other in the jaws of hungry lions:—If *these* early Fathers, I say, these undaunted martyrs are for us, as well as Augustine; we may, without endangering the truth, allow you, that the generality of the other Fathers countenanced too much the doctrine of your Scales. And that these Fathers were for us, is abundantly demonstrated in Toplady's Historic Proof of Calvinism.

ANS. It is true, that when Toplady promises us "The judgment of the earliest Fathers" concerning Calvinism, he says (Hist. Proof, p. 121.) "I must repeat my question, which seems to have given Mr. Sellon and his fraternity so much disquiet; Where was *not* the doctrine of *Predestination* before Pelagius?" But nothing can be more frivolous than this question: since I myself, who oppose Calvinian predestination as much as Mr. Toplady does the second Scripture Scales, would put the question to a Pelagian, i. e. to a *rigid* free-willer. To do the subject justice, and not to mislead his unwary readers into unscriptural tenets by the lure of a scripture word, Mr. Toplady should have said, "Where was *not* before *Pelagius*, the *Calvinian* doctrine

doctrine of the *absolute* predestination of *some* men to *unavoidable eternal life*, and of *all the rest* of mankind to *unavoidable eternal death*, without any respect to their *voluntary* faith and works?" For neither Mr. Sellon, nor any of his fraternity, ever denied the predestination which St. Paul mentions. Nay, we strongly contend for it: see Section XIV.—All we insist upon is, that the predestination, election, and reprobation taught by St Paul, by the earliest Fathers, and by us, are as different from the predestination, &c. taught by Calvin, Zanchy, and Toplady, as the Scripture Scales are different from the Historic Proof. See our *Genuine Creed*, Art. vii.

We grant also that Mr. Toplady has filled a Section with *proofs*, that the early Fathers were sound Calvinists. But what weight have these proofs? Are they not founded, 1. Upon the words *our*, *we*, *us*, and *elect*, which he fondly supposes to mean *us*, who are *calvinistically elected*, in opposition to our neighbours, who; from all eternity were *unconditionally* and *absolutely* reprobated from eternal life? 2. Upon some phrases, where those Fathers mention the *particular*, *applicatory redemption*, or the *particular election* and *calling* of those, to whom the gospel of Christ is preached; a redemption of believers, an election and a calling these, for which I, myself, who am no Calvinist, have strongly contended in my answer to Mr. Hill's *Creed for the Arminians*?—3. Upon some sentences which being torn from the context; *seem* to speak in the Calvinian strain.—4. Upon the harmless words *will*,—*purpose*,—*requisite*,—*decree*, &c. which are fondly supposed to demonstrate the truth of Calvinian necessity, and Calvinian decrees.—5. Upon the word, *Brethren*,—*the Church of Saints*,—*the new people*,—*my people*, which (such is the force of prejudice!) Mr. Toplady imagines *must* mean his *calvinistically elected* brethren, &c. Just as if people could not be brethren, form a Christian Church, be God's peculiar, *new christian* people, in opposition to his *old* people the Jews, or to those who in every nation fear

God and work righteousness, or even in opposition to unconverted people ; without the *chimerical election*, which drags after it the *necessary damnation* of all the world besides !

The truth is, that the Fathers mentioned in Zolotes's objection, followed the very same plan of doctrine which is laid down in these pages, altho' they did not always balance the two gospel axioms with that scrupulous caution and nicety, which the vain jangling of captious, contentious, and over-doing divines obliges me to use. Mr. Toplady himself will hardly deny, that the early Fathers held the doctrine of our *first Scale*. And that they held the doctrine of the *second*, I prove by the following * extracts from their excellent epistles.

Barnabas says in his *Catholic Epistle*, " Let us give heed unto the last days, for all the time of *our life and faith shall profit us nothing, if we do not endure unjust things, and future temptations.*—Let us, being spiritual, be made a *perfect temple to God, as much as in us lies.* Let us meditate upon the *fear of God*, and endeavour to keep his commandments, *that we may rejoice in his judgments*: The Lord accepting *no man's person*, judgeth the world: Every man shall receive according to *his deeds.* If he be good, *his goodness goeth before him*: if wicked, the ways of his wickedness follow after him. *Take heed lest, at any time, being called, and at ease, we do not fall asleep in our sins, and the wicked one getting power over us, &c. exclude us from the kingdom of the Lord.* Understand a little more; having seen the great signs and wonders among the people of *the Jews*, and that *the Lord does so leave them*: Therefore let us *take heed, lest haply we be found, as it is written, Many called,*

* Not having the original, I extract what follows of St. Clement's, from Mr. Wesley's Christian Library, Vol. I. The quotations from the Epistles of Barnabas, Polycarp, and Ignatius, are taken from the translation of Thomas Elborowe, Vicar of Chiswick. It is to be met with in his book, called *A Prospect of primitive Christianity, as it was left by Christ and his Apostles*; printed in the Savoy, 1698.

few chosen. That man shall *justly perish*, who hath *knowledge* of the way of truth, and yet will not refrain himself from the dark way." Page 6, 7, 8.

I grant to Mr. Toplady that Barnabas says, page 28, "Thou shalt not command thy maid or manservant *with bitterness*, especially those who hope in him, *lest thou be found destitute of the fear of God*, who is over both: for he came not to call men to [the blessings of Christianity] by their persons [that is, according to the context, he came not to call *masters only*] but those whom his Spirit prepared:" [whether they be servants or masters: For God called to christian liberty the devout soldiers and servants of Cornelius, as well as Cornelius himself: giving them equally the Spirit of adoption, because they were equally prepared for it by the Spirit of conviction and bondage, which they had not received in vain.]—From the last words of this quotation Mr. Toplady fondly infers the Calvinism of Barnabas; whereas from the words, which I have produced in italics, it is evident that this apostle was as far from Calvinism as St. James himself: For they shew that Barnabas thought, a believer could *be found destitute of the fear of God*, i. e. could so fall away into a graceless state, as to make shipwreck even of *the fear of God*, only by *commanding a servant with bitterness*.

This *historic proof* of Barnabas's Calvinism is so much the more surprising, as he says a few lines below, "Meditate to *save a soul* by the word. And thou shalt *labour for the redemption of thy sins*.—Give to every one that asketh of thee; but *know withal* who is the *good Recompencer of the reward*, &c. It is therefore an excellent thing for him who learns the righteous commands of the Lord, &c. to *walk in them*: For he who *does them*, shall be *glorified* in the kingdom of God: But he who *chuseth* the other things, shall *perish* with his works.—Therefore there is a resurrection and a *retribution*.—The Lord is at hand, and his *reward*. I intreat you again and again, that ye be good *lawgivers to yourselves*,



selves.—Be ye taught of God, seeking out what the Lord *requireth from you, and do, that ye may be saved in the day of judgment.*” I see no Calvinism in all this ; but only the doctrine of the *second* Scripture Scale, which all Calvinists would abhor, as they do Mr. Wesley’s Minutes, if consistency belonged to their system.

Nor was *Clement* more averse to that Scale than *Barnabas*: For, although, in the excellent Epistle which he wrote to re-convert the wrangling Corinthians, he maintains the Protestant doctrine of *faith*, as clearly as our Church does in the xith Article ; yet he as strongly inculcates the doctrine of *works*, as she does in the twelfth. Nay, he so closely connects *faith* and its *works*, that what St. Paul calls *faith* he does not scruple to call *obedience*. “ By *obedience* [says he] he [Abraham] went out of his own land.”—And again: “ By *faith* and *hospitality* was *Rahab* saved.”—Hence it is, that he guards the doctrine of obedient Free-will, as strongly as that of prevenient Free-grace. “ Let us remember [says he] the words of our Lord, Forgive and ye shall be forgiven.—Let them [children] learn, how great power *humility* has with God ; how much holy *love* *avails* with him ; how the fear of him is good and great, and *saveth* all those who, with a pure mind, turn to him in holiness.—Let us *agonize* to be found in the number of them that wait for him, [God] that we may partake thereof: i. e. of the things which are prepared for them that wait for him.”

His description of *Love* is so highly anti-calvinistic, that it amounts even to Christian *Perfection*. “ By *love* were all the elect of God *made perfect*: No words can declare its *perfection*.—All the generations from Adam to this day, are passed away ; but those, who were *made perfect in love*, are in the region of the just, and shall appear in glory.—*Love* * *covereth*

* By comparing these two sentences, it is evident, St. Clement believed and taught, that our charity not only causes us to cover the

covereth a multitude of sins—Happy then are we, beloved, if we fulfil the commandments of God in the unity of love, that thro' love our sins may be forgiven us.—Following the commandments of God, they sin not."

So far was he from Calvinian narrowness and reprobation, that when he exhorts the Corinthians to repentance, he does it in these words, "Let us fix our eyes on the blood of Christ, and see how precious it is before God, which being shed for our salvation brought the grace of repentance to all the world. Let us look diligently to all ages, and learn that our Lord has always given place for repentance to all who desired to turn to him. Noah preached repentance, and they who hearkened to him, were saved. Jonah denounced destruction upon the Ni-

sins of others; but, in a secondary sense, causes also God's covering of our own sins; the first cause of pardon being always his free grace in Jesus Christ. Mr Baxter exactly expresses Clement's sentiment in his comment upon these words of St. Peter, "Above all things have fervent charity among yourselves; for charity shall cover the multitude of sins." "It is but partiality (says he) and jealousy of the cause of justification against the papists, which makes some excellent expositors distort this text, so as to exclude from its sense God's covering of our sins; because they consider not aright—1. That pardon as continued, and as renewed, has more for the condition of it required in us, than the first pardon and begun justification has. The first act of sound faith serveth for the beginning, but the continuance of it, [of sound faith] with its necessary fruits, [love, &c.] is necessary to the continuance of pardon—2. That the faith, which is required to justification and pardon, is giving up ourselves to God the Father, Son, and Holy Ghost, in the baptismal covenant: That is, our Christianity, which is not put in opposition to that love, or repentance, which is still implied as part of the same covenant-consent, or as its necessary fruit; but as to the works of the law of Moses, or of works, or to any works that are set in competition with Christ and free grace. If prejudice hindered not men, the reading the angel's words to Cornelius, and of Christ's (*forgive and ye shall be forgiven*) and the parable of the pardoned debtor, cast into prison for not pardoning his fellow-servant, with James ii Matt. xv. would end all this controversy."—O Clement! O Baxter! what have ye said? Are ye not as Heterodox, as the Author of the *Ministers and their vindicator*?

nevites: yet they, *repenting of their sins, appeased God by their prayers, and received salvation, although they were strangers to the covenant of God.*—Wherefore let us, &c. turn ourselves to his mercy.”

In all this I see no more Calvinism, than I do in Mr. Wesley's Minutes. However Toplady's Historic Proof is gone forth: And it is now demonstrated, that Clement was an orthodox, and a sound Calvinist; while the Author of the Minutes is a Heretic, and almost every thing that is bad! O Solifidianism! Is thy influence over these who drink of thy enchanting cup so great, that they can *prove, believe, and make people believe almost any thing?*

By the same frivolous arguments Toplady attempts to evince the Calvinism of Polycarp, whose epistle, in some places, is rather too much anti-calvinistical. Reader judge for thyself, and say which of Calvin's peculiarities breathe through the following passages of his Epistle to the Philippians, page 2. “Who [Christ] shall come to *judge* the quick and the dead, and *whose blood* God will strictly *require at the hands* of those who *do not believe on him*. But he, who raised him from the dead, will raise us up also, *if we do his will, and walk in his commandments, &c.* remembering what the Lord said, teaching in this wise, Judge not, *that ye be not judged*: Forgive, and *it shall be forgiven you*: be merciful *that ye may obtain mercy*: in what measure ye mete, *it shall be measured to you again, &c.* These things, brethren, I write unto you *concerning righteousness.*”

Polycarp, far from recommending the Calvinian imputation of Christ's righteousness, openly sides with those who are reproached as Perfectionists in our days; for in the next page he says, “if any man is possessed of these {*faith followed by hope, and led on by love*} he hath fulfilled the command of Righteousness. He who is possessed of Love is free from all sin.—Let us arm ourselves with the

armour



armour of *Righteousness*; and teach ourselves in the first place to *walk in the commandments* of the Lord:—From whom [says he in the next page] *if we please him in this world*, we shall receive a [or the] future *Reward*: For he has engaged for us to raise us from the dead: And *if we have our conversation worthy of him*, we shall also reign with him, as we believe.”—Nor is he ashamed to urge the practice of good works from a motive, which Zelotes would call downright popery. For after observing, that “Paul and the rest of the Apostles, have not run in vain, but in faith and righteousness; and having obtained the place *due* unto them, are now with the Lord, &c.” he adds, “When we can do good, do not defer it, for *alms delivereth from death*.” If Mr. Wesley said this, he would be an heresiarch: Polycarp says it; but no matter: Polycarp is a famous martyr: and therefore he must be a sound Calvinist.

And so must *Ignatius*, who, from the same motive is pressed into the service of the Calvinian doctrines of grace. To shew that Mr. Toplady is mistaken, when he asserts that Ignatius was Calvinistically orthodox, I need only prove that Ignatius enforced the *second* gospel-axiom, as well as the *first*. And that he did so, is evident from the following quotations. He writes to the Smyrneans: “Let all things abound among you *in grave*, for ye are worthy. Ye every way refreshed me, and Jesus Christ will refresh you. Ye have loved me, &c. God will requite you; and *if ye patiently endure* all things for his sake, *ye shall enjoy him*—Being perfect yourselves, mind the things that are perfect. For *if you have but a will to do good*, God is ready to assist you.” He writes to Polycarp, “The more the labour is, the more the gain.—It is necessary for us *patiently to endure* all things for God, *that he may patiently bear with us*. Ministers of God, do things pleasingly to him, &c. whose soldiers ye are, from whom *ye expect your salary*. Let none among you be found a deserter of his colours.

Let

Let your baptism arm you ; let faith be your helmet, love your spear, patience your whole armour, and your works your gage [your depositum] *that ye may receive a reward worthy of you.* When ye shall have dispatched this business, *the work shall be ascribed to God and to you.*—(according to the doctrine of free-grace and free-will.) And at the end of his letter, he exhorts the Presbyters, and Polycarp to write edifying letters to the neighbouring churches, “that ye may all be glorified by an eternal work, as thou art worthy.”

To the Ephesians, whom he calls “elect by real sufferings, as well as “through the will of God,” he writes, “keeping the melody of God, which is unity, ye shall with one voice glorify the Father by Jesus Christ, *that he may also hear you,* and acknowledge you, *by what you do,* to be the members of his Son. So that it is profitable for you to continue in immaculate unity, *that ye may always be partakers of God. Keep yourselves in all purity and temperance, both in flesh and spirit, through Jesus Christ.*”

To the Magnesians he says: “All works have some end: Two [ends] are pronounced, *Death and Life*; and every man shall go to *his proper place,*” (through his works of faith or unbelief.)

To the Tralians indeed he writes: “Fly therefore evil plants [Atheists and Infidels] which bring forth deadly fruit, which, *if a man tastes of, he dies presently.* For these are not the plantation of the Father; if they were, they would appear branches of the cross, and their fruit would be *incorruptible,*” (or rather, *not rotten, not unsound.*) Toplady depends much on the latter part of this quotation: but all that we see in it, is, that Ignatius believed, none are actually plants of righteousness, but they who actually appear such, by actually bearing good fruit, which he calls *αἰσθητος*, in opposition to rotten fruit: for if the word *φθισω*, means *to spoil, to corrupt, to rot,* *αἰσθητος* means as well *not rotten,* as *incorruptible*: and that it means so here, is evident from the

motive urged by Ignatius in the context, to make the Tralian believers fly from those evil plants,—these Atheistical apostates: “If a man,” that is, if any one of you, believers [for unbelievers, being *dead* already, have no spiritual *life* to lose] “If a man *taste* their deadly fruit, *he dies presently* ;” so far is he from being sure to recover, and sing louder in heaven, if he apostatizes, and feasts for months upon their deadly fruit! This important clause renders the quotations altogether *anti-calvinistical*, especially if we compare it to a similar caution which this very Father gives to the Ephesians, “Let no one among you be found an herb of the devil: keep yourselves in all purity, &c.” That is, Let none of you apostatize by tasting the deadly fruit of these *evil plants*, which have apostatized. Both quotations evidently allude to the words of Jeremiah, ch. ii. 21, “I had planted thee a noble vine, wholly of right seed: How then *art thou turned* into the *degenerate plant* of a strange vine!” Both are strongly *anti-calvinistical*: And yet the former is produced by Toplady as a proof of Calvinism! Need I say any more to make Zelotes himself cry out? *Logica Genevensis!*

From the whole, I hope, that unprejudiced readers will subscribe to the following remarks.—1. Barnabas, Clement, Polycarp, and Ignatius, undoubtedly held the *first* gospel axiom, or the godly scriptural doctrine of *free-grace*: so far we agree with Mr. Toplady. But to prove them Fathers after *his own* heart, this gentleman should have proved, that at least by necessary consequence they rejected the *second* gospel-axiom, which *necessarily* includes our doctrines of moderate *free-will*, of the *works* of penitential faith, and of the *reward of everlasting salvation* annexed to the *unnecessitated, voluntary* obedience of faith.—2. If Mr. Toplady dismembered the *Equal Checks*, and broke the *Scripture Scales*; taking what I advance against the *proper merit* of works, and in defence of *free-grace*; producing my arguments for the covenants of *peculiarity* and for
the

the *election of distinguishing grace*; and carefully concealing all that I have written in favour of assisted *free-will*, and evangelical *morality*;—if Mr. Toplady, I say, followed this method, in these two pieces only, he would find a great many more proofs of Calvinism, i. e. of mangled, immoral, Antinomian Christianity, than he has found in all the writings of the earliest Fathers, to whom he so confidently appeals.

3. We must then still go down so low as the fourth or fifth century, before we can find *Calvin the first*; I mean *heated Augustine*. And how inconsistent a Calvinist *cool Augustine* was, has already been proved. I therefore, flatter myself, that Toplady's *anti-historic Proof of the Calvinism of the primitive Church*, will no longer keep Zelotes from a scriptural reconciliation with Honestus. But I see, that the time is not yet come; for he turns over two octavo volumes, and prepares another weighty objection, which the reader will find in the following section.

SECTION XXIII.

Zelotes Sixth Objection to a Reconciliation with Honestus. The Reconciler answers it by shewing: 1. That the evangelical marriage of *free-grace* and *Free-will*, reflects no dishonour upon God's Sovereignty:—2. That Mr. Toplady's grand argument against that marriage, is inconclusive:—3. That Mr. Whitefield's "Inextricable Dilemma," in favour of Calvinian Election and Reprobation, is a mere sophism:—And 4. That Zelotes's jumble of *Free-wrath*, and *unevangelical Free-grace*, pours real contempt upon *all* the divine Perfections; *Sovereignty* itself not excepted.

OBJECTION V. "If you are not a Pelagian, are you not a secret *Atheist*? Do you not indirectly un-god Jehovah? You want me to meet Honestus half-way: but if I meet him where *you* are,

are, shall not I meet him on the brink of a horrible precipice? Are you not an opposer of God's *sovereignty*, which shines as gloriously among his other perfections, as the moon does among the stars? Is not a God without *sovereignty* as contemptible as a king without a kingdom? And can you reconcile your arrogant doctrines of *Free-will*, with the supreme, absolute, irresistible power, by which God works all things after the counsel of *his own Will*? Hear the Calvin of the day,—the champion of the doctrines of grace."

"For this [Atheism] also Arminianism has paved the way, by despoiling the divine Being, among other attributes, of his unlimited supremacy, of his infinite knowledge, of his infallible wisdom, of his invincible power, of his absolute independency, of his eternal immutability. Not to observe, that the exempting of some things and events from the providence of God, by referring them to free-will, &c. is another of those black lanes, which lead in a direct line, from Arminianism to Atheism. Neither, is it at all surprising, that any, who represent men as gods (by supposing man to possess the divine attribute of independent self-determination) should, when their hand is in it, represent God himself with the imperfections of a man, by putting limitations to his sovereignty, by supposing his knowledge to be shackled with circumscription, and darkened with uncertainty; by connecting their ideas of his wisdom and power with the possibility of disconcertment and disappointment, embarrassment and defeat; by transferring his independency to themselves, in order to support their favourite doctrine which affirms, That the divine will and conduct are dependent on the will and conduct of men; by blotting out his immutability, that they may clear the way for conditional, variable, vanguardish, and amissible grace; and by narrowing his providence, to keep the idol of *Free-will* upon its legs, and to save human reason from the humiliation of acknowledging her inability to account for many of the divine disposals,

disposals, &c. Who sees not the Atheistical tendency of all this? Let Arminianism try to exculpate herself from the heavy, but unexaggerated indictment, which if she cannot effect, it will be doing her no injustice to term her Atheism in masquerade." Toplady's *Historic Proof*, page 728, &c.

ANSWER. If this terrible objection had the least degree of solidity, I would instantly burn the Checks and the Scripture Scales; for I trust, that the glory of God is ten thousand times dearer to me than the success of my little publications. But I cannot take bare assertions, groundless insinuations, and bombastic charges for solid proofs. In a mock sea-fight, cannons may dreadfully roar; but no masts are shot away, no ship is sent to the bottom. And that, in *this* polemical broadside, the weight of the ball (if there is any) does not answer to the noise of the explosion, will appear, I hope, by the following answers.

I. 1. This objection is entirely levelled at the *second* Scripture Scale, which is made of so great a variety of plain Scriptures, that to attempt to set it aside as leading to Atheism, is to endeavour setting aside one half of the doctrinal part of the Bible as being atheistical: And if so considerable a part of the Bible is atheistical, the whole is undoubtedly a forgery. Thus Zelotes, rather than not cut down what he is pleased to call *Arminianism*, fells one half of the trees, that grow in the fruitful garden of revealed truth, under pretence that they are productive of Atheism; and, by that means he gives Infidels a fair opportunity of cutting down all the rest.

2. Zelotes is greatly mistaken if he thinks, that the free-agency we plead for, *absolutely* crosses the designs of him, "who worketh all things after the counsel of his own will." For if part of *this counsel* is, that man shall be a *free-agent*, that life and death, heaven and hell, shall be set before him; and that he shall eternally have one or the other, according to *his own choice*:—If this is the case, I say,
 God's

God's wisdom cannot be disappointed, nor his sovereign power baffled, be man's choice whatever it will: because God designed to manifest his *sovereign wisdom* and *power* in the wonderful creation, wise government, and righteous judgment of *free-agents*; and not in over-powering their will, or in destroying their *free-agency*; much less in subverting his awful tribunal, and in obscuring *all* his perfections to place *one* of them [sovereignty] in a more glaring light.

3. I grant, that the doctrine of *Free-will*, evangelically assisted by *Free-grace*, [not calvinistically overpowered by forcible grace or wrath:]—I grant, I say, that this doctrine can never be reconciled with the doctrine of an *unscriptural, tyrannical* Sovereignty, which Zelotes rashly attributes to God, under pretence of doing him honour: But that it is perfectly consistent with the awful, and yet amiable views, which the Scriptures give us of God's *real* sovereignty, is, I hope, abundantly proved in the preceding pages. To the arguments which they contain, I add the following illustration.

If a king, wisely to try, and justly to reward the honesty of his subjects, made a statute, to ensure particular rewards to thief-catchers, and particular punishments to thieves; would it be any disparagement to his wisdom, power, supremacy, and sovereignty, if he did not necessitate, or absolutely oblige some of his subjects to rob, and others to catch them in the robbery; lest he should not order the former for *infallible* execution, and appoint to the latter a *gratuitous* reward? Would not our gracious Sovereign be injured by the bare supposition, that he is capable of displaying his *supreme* authority by such a pitiful method? And shall we suppose that the King of kings, the Judge of all the earth, maintains his righteous *sovereignty* by a similar conduct?

4. We perpetually assert, that God is the only *first cause of all good*, both natural and moral; and

thus we ascribe to him a *sovereignty* worthy of the Parent of *Good*. If we do not *directly* with the *Mannichees*, or *indirectly* with the *Calvinists*, represent God as the *first cause of evil*, it is merely because we dare not attribute to him a *diabolical Supremacy*. And we fear that Zelotes will have no more thanks, for giving God the glory of predestinating the reprobates *necessarily*, to sin on, and be damned; than I should have, were I to give our Lord the shameful glory of seducing Eve in the shape of a lying serpent, lest he should not have the glory of *being*, and *doing all in all*.

5. We apprehend, that the doctrine of the Scales [i. e. the doctrine of *free-will*, evangelically subordinate to *free-grace* do to *just-wrath*] perfectly secures the honour of God's *greatness*, *supremacy*, and *power*; without dishonouring his *goodness*, *justice*, and *veracity*. It seems to us unscriptural and unreasonable to suppose, that God should eclipse *these*, his *moral* perfections [by which he chiefly proposes himself to us for our imitation] in order to set off *those*, his *natural* perfections. A grim tyrant, a Nebuchadnezzar, is praised for his greatness, sovereignty and power: But a Titus, a prince who deserves to be called "the darling of mankind," is extolled for his goodness, justice, and veracity. And who but Satan, or his subjects, would so overvalue the praise given to a Nebuchadnezzar, as to slight the praise bestowed upon a Titus? Was not Titus as great a potentate as Nebuchadnezzar and Darius, though he did not like them, make tyrannical decrees to assert his power, and then execute them with wanton cruelty, or with absurd mourning, lest he should lose the praise of his *sovereignty* and *immutability*, before a multitude of mistaken *decretists*?

II. Having, I hope, broke the force of Zelotes's objection by the preceding arguments; it will not be difficult to take in pieces his boasted quotation from Toplady's *Historic Proof*; and to point out the flaw of every part.



1. "Arminianism paves the way for Atheism by despoiling the divine Being of his unlimited *Supremacy*." No: It only teaches us, that it is absurd to make God's supremacy bear an undue proportion to his other perfections. Do we despoil the king of his manly shape, because we deny his having the head of a giant, and the body of a dwarf? 2. "Of his infallible *wisdom*." No: God *wisely* made free-agents, that he might *wisely judge* them according to their works: And it is one of our objections to the modern doctrines of grace, that they "despoil God of his *wisdom*" in both these respects. 3. "Of his invincible *power*." No: God does whatever pleases him, in heaven, earth, and hell. But reason and scripture testify, that he does not chuse to set his *invincible power* against his *unerring wisdom*, by *over-powering* with saving grace, or damning wrath, the men whom he is going *judicially* to reward or punish. 4. "Of his absolute *independency*." Absurd! When we say that the promised reward, which a General bestows upon a soldier for his gallant behaviour in the field, *depends* in some measure upon the soldier's gallant behaviour, do we *despoil* the General of *his independency* with respect to the soldier? Must the General, to shew himself independent, *necessitate* some of his soldiers to fight, that he may foolishly promote them; and others to desert, that he may blow their brains out with Calvinian *independence*? 5. "Of his eternal *immutability*." No: when we assert, that God *justifies* men according to their faith, and *rewards* them according to their good works; or when we say, that he *condemns* them according to their unbelief, and *punishes* them according to their bad works; do we intimate that he betrays the least degree of *mutability*? On the contrary, do we not hereby represent him as faithfully executing his eternal, immutable decree of judging and treating men according to their works of faith, or of unbelief? See the *Genuine Creed*, Art. viii.



Mr. Toplady goes on: 6. "The exempting of some things and events from the providence of God, by referring them to free-will, &c. is another of those black lanes, which lead in a direct line from Arminianism to Atheism."—This is a mistake all over. By the doctrine of moderate Free-will, we exempt *no* event, or thing, from the providence of God: For we maintain, that, as God's power made Free-will, so his providence rules or over-rules it in *all* things. Only we do not believe, that *ruling*, or *over-ruling*, implies necessitating, over-powering, or tricking, when *judgment*, *punishments*, and *rewards*, are to follow. Our doctrine therefore, is a lightsome walk, which leads to the right knowledge of God, and not one of those black lanes which lead in a direct line from Calvinian election, to Mr. Fulsome's presumption; and from Calvinian reprobation, to Francis Spira's despair.

7. Arminianism "represents men as God's, by supposing man to possess the *divine* attribute of *independent* self-determination."—Our doctrines of grace suppose no such thing: On the contrary, we assert, that obedient free-will is *always dependent* upon God's free-grace; and disobedient free-will, upon God's just wrath: This charge of Mr. Toplady is therefore absolutely groundless. 8. Arminianism "represents God himself with the imperfections of a man, by putting *limitations* to his *sovereignty*."—This is only a repetition of what is absurdly said, No. 1. about God's "*unlimited supremacy*." 9. It "supposes his *knowledge* to be shackled with circumscription, and darkened with uncertainty." It supposes no such thing: On the contrary; one of our great objections to Calvinism is, that it so shackles God's infinite *knowledge*, as to despoil him of the knowledge of future contingencies, or of those events which depend upon man's unnecessitated choice: absurdly supposing that God knows what he absolutely decrees and no more. "If events were *undecreed*, [says Toplady in his Hist. Proof, p. 192,] they would be *unforeknown*; if *unforeknown*, they

they *could not* be infallibly predicted.—How came God to foreknow man's fall, says Calvin [*nisi quia sic ordinarat*] but because he had appointed it?" Thus Calvin and Toplady, in one sense, allow less foreknowledge to God, than to a stable-boy: For, *without decreeing* any thing about the matter, a postilion knows that, if the horse he carries, gets into his master's garden, some of the beds will be trampled; and that if a thief has an opportunity of taking a guinea without being seen, he will take it.

10. The Arminians "connect their ideas of God's wisdom and power, with the possibility of disconcertment and disappointment, embarrassment and defeat." No such thing: We maintain that God, in his infinite wisdom and power, has made free-agents, in order to display his *goodness* by rewarding them, if they believe and obey; or his *justice*, by punishing them, if they prove faithless and disobedient. Which of the two therefore comes to pass, God is no more *disconcerted, disappointed, embarrassed, &c.* than a law-giver and judge, who acquits or condemns criminals according to his own law, and to their own works. 11. What Mr. Toplady says in the next lines about the Arminians "transferring independency to themselves, in order to support their favourite doctrine, which affirms, that the divine will and conduct are *dependent* on the will and conduct of men:"—And what he adds about their "blotting out God's immutability and narrowing his providence, to keep the idol of free-will upon its legs," is a mere repetition of what is answered in No. 4, 5, 6, 7. This elegant tautology of Mr. Toplady may make some of his admirers wonder at the surprising variety of his arguments; but attentive readers can see through the rhetorical veil.

What that Gentleman says of "conditional, variable, vanquishable, and amissible grace," is verbal dust, raised to obscure the glory of the second gospel-axiom, to hide one of the Scripture Scales, and to substitute over bearing, necessitating grace, and free, unprovoked wrath, for the *genuine* grace and



just wrath mentioned in the Gospel. Let us however dwell a moment upon each of these epithets.

1. *Conditional grace:*" We assert [according to the *first axiom*] that the grace of *initial* salvation is *unconditional*; and [according to the *second axiom*] we maintain that the grace of *eternal* salvation is *conditional*; excepting the case of complete idiots, and of all who die in their infancy. If Mr. Toplady can disprove either part of this doctrine; or, which is all one, if he can overthrow the *second* gospel-axiom, and break our *left scale*, let him do it.

2. "*Variable grace:*" We assert that *grace*, as it is inherent in God, is *invariable*. But we maintain, that the displays of it towards mankind are *various*; asserting that those displays of it which God grants in a way of *reward*, to them that faithfully use what they have, and properly ask for more, may and do *vary*, according to the variations of faithful or unfaithful Free-will; our Lord himself having declared, that to him that hath to purpose, more shall be given: and that from him that hath not to purpose, even what he hath shall be taken away.

3. "*Vanquishable grace:*" To call God's grace *vanquishable* is absurd: because Christ does not *fight* men with grace, any more than a physician fights the sick with remedies. If a patient will not take his medicines, or will not take them properly, or will take poison also, the medicines are not *vanquished*, but despised, or improperly taken. This does not shew the weakness of the medicines, but the perverseness of the patient. Nor does it prove, that the dying man is stronger than his healthy physician; but only, that the physician will not drench him, as a farmer does a brute. If Mr. Toplady asserts the contrary, I point at Christ's tribunal, and ask: Could the Judge of all the earth wisely and equitably sentence men to eternal life, or to eternal death, if he first drenched them with the cup of finished Salvation, or finished Damnation?—4.

"*Amissible grace:*" Why cannot *evangelical* grace be *lost* as well as the *celestial* and *paradisaical* grace which

which was bestowed upon angels, and man before the Fall? Is a diamond less precious for being *amissible*? Is it any disgrace to the Sun, that thousands of his beams are *lost* upon the drones who sleep away his morning light? Or that they are abused by all the wicked, who dare to sin in open day? If divine grace is both *forcible* and *inamissible*, what signify the apostle's cautions of "not receiving it in vain," and of not "doing despite to the Spirit of Grace?" In a word, what signifies our second Gospel Scale, with all the scriptures that fill it up?

To conclude: If those scriptures clearly demonstrate the doctrine of a Free-will always subordinate either to free-grace, or to just wrath; when Mr. Toplady calls that Free-will an "*Idol*," does he not inadvertently charge God with being an *idol-maker*, and represent the sacred writers as supporters of the *idol* which God has made? And when that gentleman says, that we "keep the idol of free-will upon its legs, to save human reason from the humiliation of acknowledging her inability to account for many of the divine disposals:" does he not impose bound-will and Calvinian reprobation upon us, just as the Bishop of Rome imposes transubstantiation upon his tame underlings; i. e. under pretence that we must humbly submit our reason to the divine declarations, decrees, or disposals? Just as if there were no difference between *popish* declarations, or *Calvinian* decrees, and "*divine disposals*!—Just as if the bare fear of regarding reason, were sufficient to drive us from all the rational Scriptures, which fill our second Scale, into all the absurdities, and horrors of Free-wrath, and finished damnation!

And now say, candid reader, if I may not justly apply to the calvinian doctrines of grace, a part of what Mr. Toplady rashly says of "*Arminianism*?" "*Let Calvinism exculpate herself from the heavy, but unexaggerated indictment: which, if she cannot effect, it will be doing her no injustice to term her,*"

[I shall

[I shall not say, "Atheism in masquerade,"] but an irrational and unscriptural system of doctrines.

III. "Not so; [replies Zelotes] if you have answered Mr. Toplady's argument, you cannot set aside Mr. Whitefield's dilemma, in his letter to Mr. Wesley. To me at least, that dilemma appears absolutely unanswerable. It runs thus:"—"Surely Mr. Wesley will own God's justice in imputing Adam's sin to his posterity: and also, that after Adam fell, and his posterity in him, God might *justly have passed them all by*, without sending his own Son to be a Saviour for *any one*. Unless you do heartily agree in both these points, you do not believe original sin aright. If you do own them, you must acknowledge the doctrine of *Election* and *Reprobation* to be *highly just* and *reasonable*. For if God might justly impute Adam's sin to *all*, and afterwards have passed by *all*, then he might justly pass by *some*. Turn to the right hand, or to the left, you are reduced to one *inextricable dilemma*." See Mr. Whitefield's Works, vol. iv. p. 67.

ANSWER. We own God's justice in imputing Adam's sin *seminally* to his posterity, because his posterity sinned *seminally* in him, and was in him *seminally* corrupted. And we grant, that, in the loins of Adam, we *seminally* deserved all that Adam himself *personally* deserved. So far we agree with Mr. Whitefield; maintaining, as he does, that, by our fallen nature in Adam; we are all children of wrath; and that, as soon as our first parents had sinned, God might justly have sent them, and *us in their loins*, into the pit of destruction: Much more "might he justly have passed us *all* by, without sending his own Son to be a Saviour for *any one*. Therefore Mr. Whitefield has no reason to suspect, that we deny the Scripture-doctrine of original sin.

This being premised, we may easily see, that the great flaw of the "inextricable dilemma," consists in confounding our *seminal* state with our *personal* state: and in concluding, that what would have been just, when

when we were in our *seminal* state in the loins of Adam, must also be just in our *personal* state, now we are out of his loins. As this is the main spring of Mr. Whitefield's mistake, it is proper to point it out a little more clearly. Let the following propositions form the pointer.

1. The wages of sin is death, yea, eternal death, or damnation.—2. The wages of sin *personally* and *consciously* committed, is damnation *personally* and *consciously* suffered.—3. The wages of sin *seminally* and *unknowingly* committed, is damnation *seminally* and *unknowingly* suffered.—4. When Adam had *personally* and *consciously* sinned, God would have been just, if he had inflicted upon him the *personal* and *conscious* punishment, which we call damnation.—5. When we had *seminally* and *unknowingly* sinned in Adam, God would have been just if he had inflicted a *seminal* and *unfelt* damnation upon us for it; for then our punishment would have borne a *just proportion* to our offence. We should have been punished *as* we had sinned, that is *seminally*, and without the least consciousness of pain or of loss.

But, is it not contrary to all equity, to punish a sin *seminally* and *unknowingly* committed, with an eternal punishment, *personally* and *knowingly* endured? For what is Calvinian *Reprobation*, but a dreadful decree, that a majority of the children of men shall be *personally* bound over to conscious, necessary, and eternal *sin*: Which *sin* shall draw after it conscious, necessary, and eternal *damnation*? Hence it appears that Calvinian predestination to death is horrible in its *end*, which is *personal*, *necessary*, and *eternal* torments, consciously endured: but much more horrible in the *means* which it appoints to secure that end, namely *personal*, *remediless* *sin*; *sin necessarily*, *unavoidably*, and *eternally*, committed: and all this, merely for a sin *seminally* *unknowingly*, and *unconsciously* committed: And (what is still more horrible) for a sin, which God himself had *absolutely predestinated*, if the doctrine of

of Calvinian predestination, or of the *absolute* * *necessity* of events is scriptural. It is true, Zolotes says, that although reprobates are absolutely *reprobated* merely for the sin of *Adam*, yet they are *damned* merely for *their own*. But this evasion only makes a bad matter worse; for it intimates that free-wrath so flamed against their unformed *persons*, as to determine that they should absolutely be formed, not only to be *necessarily* and *eternally miserable*, but also to be *necessarily* and *eternally guilty*: which is pouring as much contempt upon divine goodness, as I should pour upon Phineas's character, if I asserted that he contrived, and absolutely secured the filthy crime of Zimri and Cosby, that, by this means, he might have a *fair* opportunity of *infallibly* running them both through the body.

An illustration may help the reader to understand how hard the ground of Mr. Whitefield's dilemma bears upon God's equity. I have committed a horrible murder: I am condemned to be burned alive for it: my sentence is just: having *personally* and *consciously* sinned without necessity: I deserve to be *personally* and *consciously* tormented. The judge may then, without cruelty, condemn every part of me to the flames; and the unbegotten posterity in my loins, may justly burn with me, and in me; for with me and in me it has sinned as a part of myself. Nor is it a great misfortune for my posterity to be *thus* punished; because it has as little *knowledge* and feeling of my punishment, as of my crime. But suppose the judge after relieving me, divided and multiplied me into ten thousand parts; suppose again, that each of these parts necessarily grew up into a man or a woman; would it be reasonable in him to say to seven or eight hundred of

* Wickliff used to say, "All things that happen do come *absolutely* of necessity." Hist. Proof, p. 191. And Mr. Toplady, after taking care to distinguish and set off the words, *all*, *absolutely*, and *necessity*, says in the next page, "I agree with him as to the *necessity* of events."

these men and women, “ You were all *seminally* guilty of the murder committed by the man whom I reprieved, and from whose loins I extracted you ; and therefore my mercy passes you by, and my justice absolutely reprobates your *persons*. I force you into *remediless* circumstances, in which you will all *necessarily* commit murder ; and then I shall have as fair an opportunity of *unavoidably* burning you for your own *unavoidable* murders, as I have had of absolutely reprobating you for the murder committed by the man, from whom your wretched existence is derived.”—Who does not see the injustice and cruelty of such a speech ?—Who but Zelotes, would not blush to call it a *gracious* speech, or a “ *doctrine of grace* ?”—But if the persons, whom I suppose extracted from me, are reprieved as well as myself : If we are put altogether in *remediable* circumstances, where sin indeed abounds, but where grace abounds much more, supposing we are not unnecessarily, voluntarily, and obstinately wanting to ourselves ; who does not see, that, upon the *personal* commission of avoidable, voluntary murder [and much more upon the personal refusal of a pardon *sincerely* offered upon *reasonable* conditions] my posterity may be condemned to the flames as justly as myself ?

If this illustration exactly represents the deplorable case of Calvinian reprobates, who, barely for a sin which they *seminally* committed, are supposed to be *personally* bound over first to unavoidable perseverance in sin, and next to unavoidable and eternal damnation ; will not all my unprejudiced readers wonder to hear Mr. Whitefield assert, that the Calvinian doctrine of *reprobation* is “ highly just and reasonable ?”

“ What !” replies that good, mistaken man, “ will not Mr. Wesley own, that God might justly have passed all Adam’s posterity by, without sending his own Son to be a Saviour for any one ?”—

ANSWER : God forbid we should ever imagine, that God was bound to send his Son to die for *any man* !

man! No: God was no more bound to *redeem* any man, than he was bound to *create* the first man; redemption as well as creation entirely flowing from rich, and every way undeserved grace.

“Then you give up the point, says Zelotes; for *there is no medium* between God’s *refusing* to send his Son to redeem a part of Adam’s posterity, and his passing a sentence of ‘Calvinian reprobation upon them: Now, if he could justly refuse to send his Son to save *all*, he could justly refuse to send him to save *some*, and therefore he could *justly reprobate* some, i. e. predestinate them to a *remediless* state of sin, and of consequence to unavoidable damnation.”

This sophistical argument probably misled Mr. Whitefield. But the “*medium*” which he could not see, the “*medium*” which spoils his “*inextricable dilemma*,” the door at which we readily go out of the prison, where *Logica Genevensis* fancies she has confined us, may easily be pointed out, thus: If God had not entertained gracious thoughts of peace, mercy, and redemption, towards *all mankind*; if he had designed absolutely and unconditionally to glorify nothing but his vindictive justice upon a number of them, for having *seminally sinned* in Adam, he might undoubtedly have passed them by; yea, he might have severely punished them. But, as I have observed, in this case, he would have punished them equitably, that is, *seminally*. He would have crushed guilty Adam, [and with him his Cainish, reprobated seed; contriving the birth of Abel, Seth, and others, in such a manner, as to bring no man into *personal* existence, but such as had a *personal* share in his redeeming mercy. And this is the very plan, which, according to our doctrines of grace, and according to the scriptures, God graciously laid down in eternity, and faithfully executed when “the Lamb slain from the foundation of the world tasted death *for every man*,—gave himself a ransom *for all*,—and became an evangel-

lical

lical (not an Antinomian) propitiation *for the sins of the whole world.*"

A third flaw in Mr. Whitefield's dilemma, is the supposition that Calvinian reprobation is only a *harmless* preterition: But a passing by, in some cases, is *horrible cruelty*. Thus, if a mother calvinistically *passes by* her sucking child for a week, she actually starves and destroys him. This is not all: Calvinian reprobation is a downright appointment to *eternal death*. "The" [Calvinian] "predestination of some to life," &c. says Toplady, "cannot be obtained without admitting the" [Calvinian] "reprobation of some others *unto death, even unto eternal death, or damnation.*" But I ask again, what can be more unreasonable and unjust, than to appoint millions of unborn infants to *personal, conscious, unavoidable, and eternal death*, through the horrible medium of a *personal, unavoidable* perseverance in sin; and this merely for a sin which they *never personally and consciously committed*?

A fourth flaw in Mr. Whitefield's argument, consists in confounding the Calvinian with the Scriptural *imputation* of Adam's sin. If God *imputed sin* to Adam's offspring in its *seminal* state, it was merely because Adam's offspring *seminally sinned* in him. God's imputation is always according to truth. When Adam had actually tainted his soul with sin; and his body with mortality: sinfulness and mortality actually tainted all his offspring then in his loins; and therefore God could truly impute sinfulness and mortality to them all, that is, he could truly account them all to be what they really were, i. e. *seminally* sinful and mortal. How different is this righteous imputation from the imputation maintained by Zelotes!—A cruel, supposed imputation this, whereby God is represented as arbitrarily determining, that numberless myriads of unformed men shall be so accounted guilty of a sin which they *never personally committed*, as to be *personally and absolutely* predestinated to eternal death, through the horrible medium of *necessary, remediless sin!*



If Zelotes replies: "God may as justly impute Adams's sin to the natural seed of Adam, as he does impute Christ's righteousness to the spiritual seed of Christ:" I reply, 1. The case is not parallel. The King may justly give a thousand pounds gratis to whom he pleases; but he cannot justly give a thousand stripes gratis to whom he pleases, because *free-wrath* is absolutely incompatible with *justice*.—2. Faith is imputed for righteousness: or, if you please God imputes righteousness to *believers*. Now, who are *believers*? Are they not *men who have faith*?—Men who have that grace which unites them to Christ the righteous, and by which they actually derive from Christ (in various degrees) not only a peculiar interest in his merits, but also the very righteousness, the very hatred of sin, and the very love of virtue, which were in the heart of Christ? Therefore, when God imputes faith for righteousness, or when he imputes righteousness to believers, he only accounts, that what is in believers is actually there; or, if you please, that believers are what they *really* are, that is, *righteous*. Hence it appears, that to support Calvinian imputation of sin, by Calvinian imputation of righteousness, is only to defend one chimera by another.

Mr. Whitefield's argument in defence of Calvinian reprobation appears to us so much the more inconclusive, as it is not less contrary to Scripture than to reason. Who can fairly reconcile *that* reprobation to the texts which intimate that this proverb shall no more be used in Israel; the fathers have eaten sour grapes, and the case is remediless; the children's teeth being necessarily and eternally set on edge: That the son shall not eternally die, or be reprobated to eternal death for the sins of the father: That God's mercy is over all his works, till provoked free-grace gives place to just wrath:—that he willeth not primarily the death of a sinner: And that God our Saviour will have all men to be saved, in a rational, evangelical way, that is, by *freely*

freely working out their own salvation in subordination to his *free-grace*.

From all the preceding answers, I hope I may conclude, that the "*inextricable dilemma*," is a mere sophism; and that Mr. Whitefield understood far better how to offer up a warm prayer, and preach a pathetic sermon, than how to follow *Error* into her lurking holes, in order to seize there the twisting viper with the tongs of Truth, and bring it out to public view, stript of her shining, slippery dress, and darting in vain her forked and hissing tongue.

IV. Having answered the threefold objection of Zelotes, Mr. Toplady, and Mr. Whitefield, I shall now retort it, and shew, that upon the plan of the *Calvinian* "doctrines of grace" and *wrath*—of unavoidable, finished salvation for a fixed number of elect, and of unavoidable, finished damnation for a fixed number of reprobates, all the divine Perfections (*Sovereignty* not excepted) suffer a partial, or a total eclipse. I have, it is true, done it already in the Checks; but as my opponents do not seem to have taken the least notice of the passage I mean, though it contains the strength of our cause with respect to the *divine Perfections*, I beg leave to produce it a second time. If in a civil court a *second citation* is fair and expedient, why might it not be so too in a court of controversial judicature? I therefore ask a second time:

"What becomes of God's *Goodness*, if the tokens of it which he gives to millions of men, are only intended to enhance their ruin, or cast a deceitful veil over his everlasting wrath?—What of his *Mercy*, which is over *all* his works, if millions were for ever excluded from the least interest in it, by an *absolute* decree that constitutes them vessels of wrath from all eternity?—What becomes of his *Justice*, if he sentences myriads of men upon myriads, to everlasting fire, *because* they have not believed on the name of his only begotten Son; when if they had believed that he was their Jesus, their Saviour,



they would have believed a monstrous lie, and claimed what they have no more right to, than I have to the crown of England?—What of his *Veracity*, and the oath he swears that he “willeth not (primarily) the death of a sinner;” if he never affords most sinners sufficient means of escaping eternal death? If he sends his ambassadors to every creature, declaring that all things are now ready for their salvation, when nothing but Tophet is prepared of old for the inevitable destruction of a vast majority of them?—What becomes of his *Holiness*, if in order to condemn the reprobates with some shew of justice, and to secure the *end* of his decree of reprobation, which is, that “millions shall *absolutely* sin and be damned,” he absolutely fixes the *means* of their damnation, that is, their *sins and wickedness*?—What of his *Wisdom*, if he seriously expostulates with souls as dead as a corpse, and gravely urges to repentance and faith, persons that can no more repent and believe, than fishes can speak and sing?—What becomes of his *Long-suffering*, if he *waits* to have an opportunity of sending the reprobates into a deeper hell, and not sincerely to give them a longer time to save themselves from this perverse generation?—What of his *Equity*, if there was mercy for Adam and Eve, who personally broke the edge of duty, and wantonly rushed out of Paradise into this howling wilderness; whilst there is no mercy for millions of their unfortunate children, who are born in a state of sin and misery without any *personal* choice, and of consequence without any *personal* sin. And what becomes of his *Omniscience*, if he cannot foreknow future contingencies? If to foretel without a mistake, that such a thing will happen he must necessitate it, or do it himself? Was not Nero as wise in this respect? Could not he foretel that Phebe should not continue a virgin, when he was bent upon ravishing her? That Seneca should not die a natural death, when he had determined to have him murdered? And that Crispus should fall into a pit, if

if he obliged him to run a race at midnight in a place full of pits? And what old woman in the kingdom could not precisely foretel that a silly tale should be told at such an hour, if she were resolved to tell it herself; or at any rate make a child do it for her?

“ Again: What becomes of God’s *Loving-kindnesses*, which have been ever of old towards the children of men? And what of his *Impartiality*, if most men, absolutely reprobated for the sin of Adam, are never placed in a state of personal trial and probation? Does not God use them far less kindly than he does devils, who were tried every one for himself, and remain in their diabolical state, because they brought it upon themselves by a *personal* choice? Astonishing! That the Son of God should have been flesh of the flesh, and bone of the bone of millions of men, whom, upon the Calvinian scheme, he never indulged so far as he did devils! What an hard-hearted relation to myriads of his fellow-men, does Calvin represent our Lord? Suppose Satan had become our *kinsman* by incarnation, and had by that means got the right of redemption; would he not have acted like himself, if he had not only left the majority of them in the depth of the Fall, but enhanced their misery by the sight of his partiality to the elect?

“ Once more, What becomes of *Fair dealing*, if God every where represents sin as the dreadful evil which causes damnation, and yet the most horrid sins *work for good* to some, and as P. O. intimates “accomplish their salvation thro’ Christ?”—And what of *Honesty*, if the God of Truth himself promises, that all the families of the earth shall be blessed in Christ, when he has cursed a vast majority of them, with a decree of absolute reprobation, which excludes them from obtaining an interest in him, even from the foundation of the world?



“Nay, what becomes of his *Sovereignty* itself, if it is torn from the mild and gracious attributes by which it is tempered? If it is held forth in such a light, as renders it more terrible to millions, than the sovereignty of Nebuchadnezzar in the plain of Dura appeared to Daniel’s companions, when the form of his visage was changed against them, and he decreed that they should be cast into the burning fiery furnace? For they might have saved their bodily life by bowing to the golden image, which was a thing in their power; but poor Calvinian reprobates can escape at no rate: The horrible decree is gone forth; they must in spite of their best endeavours, dwell body and soul with everlasting burnings.”

To these queries taken from the Third Check, I now add those which follow. What becomes of God’s infinite *Power*, if he cannot make *Free-agents*, or creatures endued with *Free-will*? And what of his boundless *Wisdom*, if, when he has made such creatures, he knows not how to rule, over-rule, reward, and punish them, without *necessitating* them; that is, without undoing his own work;—without destroying their *Free-agency*, which is his master-piece in the universe?—Nay, what would become of the divine *Immutability*, about which Zelotes makes so much ado, if after God having suspended in all the * scriptures the reward of eternal life, and the punishment of eternal death, upon our *unnecessitated* works of faith and unbelief, God so altered his mind in the day of judgment, as to suspend heavenly thrones, and infernal racks, only upon the good works of Christ, and the bad works of Adam; through the necessary medium of faith and holiness, absolutely forced upon some men to the end; and through the *necessary* means of unbelief and sin, absolutely bound upon all the rest of mankind? And, to conclude, how shall we be able to praise God for his *invariable Faithfulness*, if

* See the *Scriptural Essay*. Equal Check, page 96, &c.

his *secret* will and *public* declarations are at almost perpetual variance; and if Zelotes's doctrines of grace tempt us to complain with the poet, "Nescio quo teneam mutantem Protea nodo;"* instead of encouraging us to say with David, "For ever, O Lord, thy word is *settled* in heaven. Thy *Faithfulness* is unto all generations."

If Zelotes cannot answer these queries in a rational, and scriptural a manner, as his objections have, I trust, been answered; will not the Calvinian doctrines of *unscriptural free-grace*, and *everlasting free-wrath*, appear to unprejudiced persons, as great enemies to the divine Perfections, and to the sincere milk of God's word; as Virgil's Harpies were to the Trojan Hero, and to his richly-spread tables? And is there not *some* resemblance between the Diana and Hecate whom I unmask, and the petty goddesses whom the poet describes thus?

Sive Deæ, seu sint diræ obscenæ que volucres.—
 Tristius haud illis monstrum, nec sævior ulla
 Pestis et ira deum Stygiis sese extulit undis.
 Virginei volucrum vultus, sædissima vetris
 Proluvies, unæ que manus:—nec vulnera tergo
 Accipiunt: celeri que fuga sub sidera lapsæ,
 Semesam prædam, et vestigia fœda relinquunt. †

* *He is like Proteus: I know not how to hold him:*—Whether by his *secret will*, which has *absolutely* predestinated millions of men to necessary sin and eternal damnation; or by his *revealed will*, which declares, that he willeth not primarily that any man should perish, but that all should be eternally saved, by working out their own salvation, according to the talent of *will* and *power*, which he gives to every man to profit withal.

† It is hard to say whether they are goddesses or fowls obscene. However they are as ugly and dangerous appearances, as ever ascended from the Stygian lake. They have faces like virgins, hands like bird's claws, and an intolerably filthy looseness! As for their body, it is invulnerable; at least you cannot wound it; they so nimbly fly away into the clouds; leaving the food which they greedily tore; polluted by their defiling touch.

SECTION XXIV.

Zelotes's last Objection against a Reconciliation with Honestus. In answer to it the Reconciler shews, by various illustrations that the Scriptures do not contradict themselves in holding forth *first* and *second* causes,—*primary* and *subordinate* motives; and that the connexion of *Free-grace* with *Free-will* is properly illustrated by the scriptural emblem of a Marriage: This relation exactly representing the conjunction and opposition of the two gospel-axioms; together with the pre-eminence of *Free-grace*, and the subordination of *Free-will*.

IF you compare the prejudice of Zelotes against Honestus, to a strong castle, the objections which fortify that castle, may be compared to the rivers which were supposed to surround Pluto's palace. Six of them we have already crossed: one more obstructs our way to the Reconciliation, and, like Phlegethon, it warmly runs in the following lines:

OBJECTION VII. "When king Joram, said to Jehu, "Is it peace?" Jehu answered, "What peace, so long as the whoredoms of thy mother Jezebel are so many?" And what peace can I make with Honestus and you, so long as ye adulterate the gospel, by what you call the *evangelical marriage*, and what I call the *monstrous mixture* of *Free-grace* and *Free-will*? I cannot, in conscience, take one step towards a reconciliation, unless you can make appear, that upon your conciliating plan, the dignity of *Free-grace* is properly secured. But as this is impossible, I can only look upon your *Scripture-Scales*, as a new attempt to set one part of the Scripture against the other, and to give Infidels more room to say, that the Bible is full of contradictions."

ANSWER. Exceedingly sorry should I be, if the *Scripture Scales* had this unhappy tendency. To

remove your groundless fears in this respect, and to prevent the hasty triumph of infidels, permit me, 1. to shew, that what at first sight seems a *contradiction* in the Scriptures which compose my Scales, appears, upon due consideration, to be only the *just subordination* of *second Causes* to the *first*, or the proper union of *inferior motives* with *leading* ones: and, 2. to prove, that what Zelotes calls a “monstrous mixture of *Free-grace* and *Free-will*,” is their *important concurrence*, which the Scriptures frequently represent to us under the significant emblem of a Marriage. Plain illustrations will throw more light upon the subject than deep arguments: I shall therefore use the former, because they are within the reach of every body, and because Zelotes cannot set them aside under pretence that they are “*metaphysical*.”

I. May we not, on different occasions, use with propriety words, which *seem* contradictory, and which nevertheless agree perfectly together. For instance; with respect to the doctrine of *first* and *second Causes*, and of *primary* and *secondary Means*, may I not say, “I ploughed my field this year,” because I *ordered* it to be ploughed?—May I not say, on another occasion, “Such a farmer ploughed it *alone*,” because no other farmer shared in his toil?—May I not the next moment point at his team, and say, “These horses ploughed all my field *alone*,” if I want to intimate, that no other horses were employed in that business?—And yet, may I not by and by shew Zelotes a new constructed plough, and say, “That light plough ploughed all my field?” Would it be right in Zelotes, or Lorenzo, to charge me with *shuffling*, or with *self-contradiction*, for these different assertions?

If this illustration does not sufficiently strike the reader, I ask; May not a Clergyman, without shadow of prevarication, say on different occasions, I hold my living through divine permission,—through the Lord Chancellor’s presentation,—through a liberal education,——through my subscription,——
through

through the Bishop's institution, &c. ? May not all these expressions be true, and proper on different occasions ? And may not these *causes, means, and qualifications*, concur together, and be *all* essential in their places ?

Once more: Speaking of a barge, that sails up the river, may I not, without contradicting myself, say one moment, The *wind alone* (in opposition to the *tide*) brings her up ? And if the next moment I add, Her *sails alone* (in opposition to *oars* or *halving-lines*) bring her up against the stream ; would it be right to infer that I exclude the tackling of the vessel, the rudder, and the steersman, from being all necessary in their places ? Such however is the inference of Zelotes. For while Honestus thinks him an *enthusiast*, for supposing that absolutely nothing but wind and sail [grace and faith] is requisite to spiritual navigation ; Zelotes thinks that Honestus is hardly fit to be a cabin boy in the ship of the Church, because he lays a particular stress on the right management of the tackling and rudder ; and both will perhaps look upon me as a trimmer, because, in order to reconcile them, I assert, that the wind and sails, the masts and yards, the rigging and the rudder, the compass and pilot, have each their proper use and office.

II. With respect to *primary* and *secondary Motives*, may I not say, that Christ humbled himself to the death of the cross, out of obedience to his Father :—Out of compassionate love for a lost world :—that he might put away sin by the sacrifice of himself :—that whosoever believeth in him should not perish :—that the scriptures might be fulfilled :—that he might leave us an example of humble patience :—that through death he might destroy the prince of darkness :—and that he might see the travail of his soul, obtain the joy that was set before him, and be satisfied ?—Would Zelotes shew himself a judicious divine, if he intimated, that these motives are incompatible and contrary ?—May not a variety of motives sweetly concur to the same end ?

May you not, for example, relieve your indigent neighbour, out of fear to meet the inexorable rich man in hell?—out of pity for a fellow-creature in distress?—out of regard for him as a fellow-christian?—out of a desire to maintain a good conscience and to keep the commandments?—out of gratitude, love and obedience to Christ?—that the worthy name by which we are called *Christians*, may not be blasphemed?—that your neighbour may be edified?—That you may shew your love to God? that you may declare your faith in Christ?—that you may lay up treasure in heaven?—that, like a faithful steward, you may deliver up your accounts with joy?—that you may receive the *reward* of the inheritance?—that you may be justified by your *works as a believer* in the great day, &c.?—May not all these motives, like the various steps of Jacob's mysterious ladder, perfectly agree together? And if a good work comes up for a memorial before God, winged with *all* these scriptural motives; is it not likely to be more acceptable, than one which ascends supported only by one or two such motives?

Zelotes frequently admits but of *two* causes of our salvation, and recommends but *one* motive of good works. The two causes of eternal salvation, which he generally confines himself to, are *Christ* and *Faith*: and what is most astonishing, solidian as he is, he sometimes gives up even faith itself: for if he reads that "*Faith* was imputed to Abraham for righteousness," he tells you that *faith* is to be taken *objectively*, for Christ and his good works; which is just as reasonable as if I said, that when Sir Isaac Newton speaks of *the eye* and of a *telescope*, he intends that these words should be taken *objectively*, and should mean *the sun* and *the moon*! Again: As Zelotes frequently admits but *one* cause of salvation, that is, Christ's Righteousness: so he often admits but *one* motive of sincere obedience, and that is, the Love of Christ, known by name. Hence he gives you to understand, that all the good

works

works of those, who never heard of Christ, are nothing but *splendid sins*. To avoid his mistake, we need only admit a variety of causes and motives: and to steer clear of the error of Honestus, we need only to pay to the Redeemer the so justly-deserved honour of being, in conjunction with his Father and Spirit, the *grand, original Cause*, and as he is the Lamb slain, the one *properly meritorious Cause* of our salvation; representing a grateful love to him as the *noblest*, and most powerful motive to obedience, where the Christian gospel is preached. In following this reasonable and catholic method, we discover the harmony of the Scriptures; we reconcile the opposite texts which fill the Scripture Scales; and, far from giving room to infidels to say, that the Bible is full of *contradictions*, we shew the wonderful agreement of a variety of passages, which, upon the narrow plan of Zelotes and Honestus, are really *inconsistent*, if not altogether *contradictory*.

III. With respect to the two Gospel Axioms and their basis, Free-grace and Free-will, contrary as they *seem* to each other, they agree as well as a thousand harmonious contrasts around us. If Zelotes considers the natural world in a favourable light, he will see nothing but *opposition in harmony*. Midnight darkness, when it is reconciled with the blaze of noon, crowns our hills with the mild, delightful light of the rising or setting sun.—When sultry summers and frozen winters meet half way, they yield the flowers of the spring and the fruits of autumn.—If the warming beams of the sun act in conjunction with cooling showers, the earth opens her fruitful bosom, and crowns her fields with a plenteous harvest.—Reflect upon your animal frame: how does it subsist? Is it not by a proper union of opposite things, *fluids and solids*? And by a just temperature of contrary things, *cold and heat*? Consider your *whole* self; are you not made of a thinking soul, and of an organized body? of *spirit and matter*? Thus, two things, which are exactly

exactly the reverse of each other, by harmonizing together, form *Man*, who is the wonder of the natural world: just as the Son of God, united to the son of Mary, forms *Christ*, who is the wonder of the spiritual world.

I readily confess, that the connexion of the two gospel-axioms, like that of matter and spirit, is a deep mystery. But as it would be absurd to infer, that man is an *imaginary* being, because we cannot explain how thought and reason can be connected with flesh and blood: So would it be unreasonable to suppose, that the coalition of Free-grace with Free-will is a chimera in divinity, because we cannot exactly describe how they are coupled. We are however indebted to St. Paul for a most striking emblem of the essential *opposition* and wonderful *union* that subsist between the two axioms, or (which comes to the same) between the *Redeemer* and the *redeemed*;—between *Free-grace* and *Free-will*.

If the true church is a mystical body composed of all the souls, whose submissive Free-will yields to Free-grace, and exerts itself in due subordination to our loving Redeemer; does it not follow, that Free-grace exactly answers to Christ, and holy Free-will to God's holy Church? Now, says the Apostle, "The husband is the head of the wife, even as Christ is the head of the Church:—Husbands, love your wives as Christ loved the Church:—A man shall be joined to his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning *Christ* and the *Church*;" and upon the preceding observation, I take the liberty to add: This is a great mystery, but I speak concerning *Free-grace* and *Free-will*. If marriage is a divine institution, honourable among all men, and typical of spiritual mysteries:—If Isaiah says, Thy Maker is thy Husband:—If Hosea writes, "In that day, says Jehovah, thou shalt call me *Ishi*; that is, My *Husband*:"—If St. Paul says to the Corinthians, "I have espoused you as a chaste virgin to one *Husband*,

band, even Christ:”—And if he tells the Romans, that they “are become dead to the law, that they should be *married* to another, even to *him* who is raised from the dead, that they should *bring forth fruit unto God* :”—If the sacred writers, I say, frequently use that emblematic way of speech, may I not reverently tread in their steps; and in the fear of God, warily run the parallel, between the conjugal tie and the mystical union of Free-grace and Free-will? And,

1. If the husband is the *Head* of the wife, as says St. Paul; or her *Lord*, as St. Peter intimates; is not Free-grace the *Head* and *Lord* of Free-will? Has it not the pre-eminence in all things!—2. If the bridegroom makes his address to the bride first without forcing or binding her with cords of *necessity*; does not Free-grace also seek Free-will first, without forcing it, and chaining it down with necessitating Turkish decrees?—3. If the mutual, *unnecessitated*, voluntary consent of the *bridegroom* and of the *bride*, is the very essence of marriage; may I not say, that the mutual, *unnecessitated*, voluntary consent of *Free-grace* and *Free-will* makes the marriage between Christ and the willing souls; whom St. John calls *The bride*, and *The Lamb's wife*?—4. The husband owes no obedience to his wife, but the wife owes all reasonable obedience to her husband. And does not the parallel hold here also? Must not Free-will humbly and obediently submit to Free-grace, as *Sarah* did to *Abraham*, calling him *Lord*?—5. The man is to give honour to his wife, as to the weaker vessel; and does not *Free-grace* do so to *Free-will*, its inferior? Is not its condescending language, “Behold, I stand at the door and knock:—Open to me, my sister, my love, &c.” Yea, does not *Free-grace*, like St. Paul, become all things [but sin and wantonness] to all men, that by any means it may gain the *Free-will* of some?—“If the unbelieving wife depart, let her depart,” says St. Paul. And if unbelieving Free-will is bent upon eloping from Free-grace, may it not do it?

Is it locked up as the Sultanas are in Turkey? Although incarnate Free-grace compassionately mourned over the obstinate Free-will of the Jews, did it dragoon them into compliance? Was not its language, "I would, and ye would not?*"—Thou hast been weary of me, O Israel.—My people would none of me: so I gave them up to their own hearts lust, and they walked in their own counsel;" doing, as a nation, what Judas was judicially permitted to do as an individual?—7. In case of adultery, is it not lawful for the husband to put away his wife? And may not *Free-grace* repudiate *Free-will* for the same reason? When the Free-will of Judas had long carried on an adulterous commerce with Mammon; and when he refused to return; did not our Lord put him away; giving him a bill of divorce together with the fatal sop? And far from detaining him by fulsome, Calvinian caresses, did he not publicly say, "Woe to that man!—What thou doest do quickly.—Remember Lot's wife?" 8. Can the husband or the wife have children alone? Can *Free-grace* do *human* good works without *human Free-will*? Did not our Lord speak a self-evident truth, when he declared, "Without me, ye can do nothing?" And did not St. Paul set his seal to it when he said, "We are not sufficient, of ourselves, to think any thing [morally good] as

* Some Calvinists have done this great truth justice, and among them the judicious Mr. Ryland of Northampton, who has published an extract from Dr. Leng, Bishop of Norwich, descriptive of the resemblance that man bears to God. The first article of his extract runs thus: "The soul is an image of the *almighty power* of God. God has a power of *beginning* motion; so has the soul.—God's will acts with astonishing sovereignty, and absolute dominion and pleasure, *where*, and *when*, and *how* he will:—The soul chuses or refuses, assents or rejects an object, with an amazing resemblance to a God. Even devils, and the wicked, refuse God with *sovereign will* and a *most free* contempt."—Hence it appears, that to rob man of *free-agency*, under pretence of making *free-grace* all in all, is to destroy the first feature of God's image in his living picture, man.



of ourselves ; but our sufficiency is of God :—Not I [alone or principally] but *the grace of God*, which was *with me* ?” And, *morally* speaking what can Christ do as the husband of the Church, without her concurrence ? What, besides atoning, inviting, pre-engaging, and drawing ? Do we not read, that he *could not* do many works among the people of Nazareth, because of *their* unbelief ? And, for want of co-operation or concurrence in sinners does he not complain, “ I have laboured in vain :—I have spent my strength for nought :—All the day long I stretched forth my hands and no man regarded ?—Lastly : May I not observe, that, as the procreation of children is the most important consequence of marriage ; so the production of “ the fruits of righteousness, which are by Jesus Christ,” is the most important consequence of the harmonious opposition of *Free-grace* and *Free-will*, when they are joined together in that evangelical marriage, which the scripture calls, “ Faith working by love ?”

Should Zelotes object here, that, “ Some good people produce all the fruits of righteousness, and do all the good works, which St. Paul expects from believers, though they say all manner of evil against *Free-will*, will hear of nothing but *Free-grace*, and perpetually decry their own good works ;” I reply ; that there are such persons, is granted : Nor are they less conspicuous for their *unreasonableness*, than for their *piety*. They may rank for consistency with a woman, who is excessively fond of her husband, and peevish with every body else, especially with her own children.—Her constant language is, “ My husband is all and all in the house ; he does every thing : I am absolutely no body, I am worse than any body, I am a monster, I bring forth nothing but monsters : my best productions are dung, dross, and filthy rags, &c. &c.”—A friend of her husband, tired to hear such speeches day by day, ventures to set her right by the following questions : “ Pray, Madam, if your husband is *all* in the house,

is he his own wife? If he does *all* that is done under your roof, did he get drunk the other day when your footman did so? Does he bear his own children and give them suck? If you are absolutely no body, who is the *mother* of the fine boy that hangs at your breast? And if he is a *mere** *monster*, why do you dishonour your husband by *fathering* a monster upon him?"—While she blushes and says, I hate controversy, I cannot bear carnal reasonings, &c." I close this parallel between *marriage*, and the evangelical union of *free-grace* and *free-will* by some remarks, which, I hope, will reconcile Zelotes and Honestus to the harmonious opposition of the *seemingly* contrary doctrines of *grace* and *justice*, of *faith* and *works*, of *free-grace* and *free-will*, which answer to the *two gospel-axioms*, and are balanced in the *two scripture scales*.

Union without *opposition* is dull and insipid. You are acquainted with the pleasures of friendship: You would gladly go miles, to shake hands with an intimate friend; but why did you never feel any pleasure in shaking your left hand with your right, and in returning the friendly civility? Is it not because the joining of your own hands would be expressive of an union without proper opposition;—of an union without sufficient room

* Walking about my parish some years ago, I heard a collier's wife venting her bad humour upon somebody, whom she called *Son of a b—cb*. I went into the house to make peace; and finding it was her own Son whom she thus abused, I expostulated with her about the absurdity of her language, so far as it offended *God*, and reflected upon *herself*. I might have added, that, if her child was *the Son of a b—cb*, he must also be *the Son of a d—g*; a circumstance this, not less dishonourable to her *husband*, than to *herself*: but I really forgot this argument, [*ad mulierem*] at that time. However I mention it here, in hopes that Zelotes, who, thro' voluntary humility calls his good works as many bad names as the woman did her son, will take the hint, and will no more reflect upon Christ by injudiciously loading the productions of his free-grace with antinomian abuse.

to display the natural endearments of *our free-will* in *harmony with another*? For what I have all along called *Free-grace*, is nothing but God's gracious *Free-will*, to which the obedient *Free-will* of believers humbly submits itself. Why can you have no satisfaction in going to the fire, when a fever enflames your blood; or in drinking a cooling draught, when you are benumbed with cold? Is it not because in either case the pleasure ceases; or rather becomes pain, for want of proper opposition?

Is not *opposition without union*, the very ground of infernal woe? When *opposition* amounts to downright *contrariety*, does it not end in fierce, destructive discord? And does not this discord produce the horrid concert which our Lord describes by weeping, wailing, and gnashing of teeth, the genuine expressions of sorrow, anguish, and despair? On the other hand, is not *opposition in union*, the very soul of celestial joys? And should I take too much liberty with the deep things of God, if I ventured upon the following query? Is it not from the eternal, mysterious, ineffable *opposition* of *Father* and *Son*, in eternal, mysterious, ineffable *union* with each other, that the eternal love and joy of the *Spirit* proceeds to accomplish the mystery of the divine *unity*, and form the very *heaven* of heavens?

But if that question appears too bold, or too deep, I drop it, and, keeping within *earthly* bounds, I ask, Does not experience convince us, that the most perfect concerts are those, in which a number of instruments, *soft* as the flute, and *strong* as the bassoon, high-sounding as the clarion, and deep toned as the kettle-drum, properly agree with *tenor*, *counter-tenor*, *bass*, and *treble* voices? Is it not *then*, that the combined effects of slow and quick vibrations, high and low notes, sharp and flat tones, solemn and cheerful accents; grave and shrill, melting and rousing, gentle and terrible sounds, by their harmonizing oppositions, alternately brace and dilate

our auditory nerves ; or delightfully sooth and alarm, lull and ravish, our musical powers ?—Such, and far more glorious, is the *Gospel Concert* of *free-grace* and *free-will* :—A sweetly awful concert this, in which prohibitions and commands, cautions and exhortations, alluring promises, and fearful threatenings, gentle offers of mercy, and terrible denunciations of vengeance, have all their proper places.

Now man is brought down to the gates of hell as a rebellious worm ; and now [by a proper transition] he is exalted to the heaven of heavens, as the friend of God.—Now Christ hangs on an ignominious cross ; and now he fills the everlasting throne :—One day as a *Saviour* and a *Prophet*, he gives grace, he offers glory ; he calls, he intreats, he weeps, he bleeds, he dies ; another day, as a *Rewarder* and a *King*, he revives and triumphs ; he absolves or condemns ; he opens and shuts both hell and heaven. The treble in this doctrinal concert, appears *enthusiastic jar* to prejudiced Honestus ; and the bass passes for *heretical discord* with heated Zelotes : but an unbiassed Protestant knows the joyful sound of Free-grace, the solemn sound of Free-will, and the alarming sound of just-wrath ; and admitting each in his concert he makes scriptural melody to his *Priest* and *Law-giver*,—to his *Redeemer* and his *Judge*. As for the *merry tune* of antinomian *free-grace*, mixed with the *reprobating roar* of calvinian *free-wrath*, it grates upon him, it grieves his soul, it diffuses chilliness through his veins, it carries horror to his heart.

Whilst a divine combines evangelically, and uses properly the two gospel-axioms, you may compare him to a musician, who skilfully tunes, and wisely uses all the strings of his instrument. But when Zelotes and Honestus discard one of the evangelical axioms, they resemble a harper who peevishly cuts half the strings of his harp, and ridiculously confines himself to using only the other half. Or, to return to the scriptural simile of a *marriage* : When



an unprejudiced evangelist solemnizes the doctrinal marriage which I contend for, he pays a proper regard to the Bridegroom and the Bride : he considers both Free-grace and Free-will. Therefore, when he sees Honestus perform all the ceremony with Free-will only, he is as much surprised, as if he saw a clergyman take a gold ring from the right hand of a woman, put it on the fourth finger of her left hand, and gravely try to marry her to herself. And when he sees Zelotes transact all the business with Free-grace alone, he is not less astonished than if he saw a minister take a single man's right hand, put it into his left hand, and render himself ridiculous by pronouncing over him a solemn nuptial blessing.

If Zelotes is still afraid, that upon the plan of an evangelical marriage between Free-grace and Free-will, the transcendant dignity of God's grace is not properly secured ; and that *human agency* will absolutely claim the incommunicable honours due to *divine favour* ; I shall guard the preceding pages by some remarks, which will, I hope, remove Zelotes's groundless fears, and give Honestus a seasonable caution.

GOD's gracious dispensations towards *Man*, or [which comes to the same] the dealings of *Free-grace* with *Free-will*, are frequently represented in Scripture under the emblem of *gracious covenants*. Now covenants, which are made between the Creator and his Creatures ; between the Supreme Being, who is absolutely independent, because he wants nothing ; and inferior beings, who are entirely dependent upon him, because they want all things ; such *gracious covenants*, I say, always imply a matchless condescension on the part of the Creator, and an inconceivable obligation on the part of his creatures. Therefore, according to the doctrine enforced in these sheets, Free-grace, which shines by its own eternal lustre, without receiving any thing from Free-will, can never, in point of dignity, be confounded with Free-will ; because Free-will bor-

rows all its power and excellence from Free-grace ; just as the moon borrows all her light and glory from the Sun.

We infer therefore, that, as the Moon acts in conjunction with, and due subordination to the Sun in the *natural* world, without supplanting or rivaling the Sun ; so Free-will may act in conjunction with, and due subordination to Free-grace in the *spiritual* world, without rivaling, much more without supplanting Free-grace. And hence it appears, that Zelotes's fears, lest our doctrine should pour contempt on the glory of Free-grace, are as groundless, as the panic of the ancient Persians, who when they saw the moon passing between the earth and the sun, imagined that the great luminaries which rule the day and the night, were actually fighting for the mastery : and absurdly dreaded, that the strife would end in the total extinction of the solar light.

Ezekiel [chap. xvi.] gives us an account of the glory to which God advanced the Jewish Church. From a state of the greatest meanness and pollution, he raised her to the dignity and splendor described in these words : " I washed away the blood from thee.—I covered thy nakedness.—Yea, I swear unto thee, and entered into a [marriage] covenant with thee, saith the Lord God ; and thou becamest mine.—I clothed thee also with embroidered work ; I decked thee with ornaments : thou wast exceeding beautiful : thou didst prosper into a kingdom : and thy renown went forth among the heathen for thy beauty ! for it was perfect through the comeliness which I had put upon thee, saith the Lord." However, the Jewish church [such is the power of free-will !] abused these glorious favours, as appears from the next words ; " Thou didst trust in thine own beauty, and playedst the harlot, saith the Lord God." But, does this adulterous ingratitude of the Jews, disprove the truth of Ezekiel's doctrine, any more than the adultery of Bathsheba, disproved her being once Uriah's lawful wife ? And can any consequence

sequence be charged upon the doctrine of the evangelical marriage maintained in these sheets, which is not equally chargeable upon the above-mentioned doctrine of the prophet?

We grant that Free-will too frequently forgets its place, as too many persons of the inferior and weaker sex forget theirs, notwithstanding their solemn promise of dutiful obedience till death: But does this shew, either that the union of indulgent Free-grace and dutiful Free-will, is an heretical fancy: or that Free-will is really equal to Free-grace? If imperious Free-will rises against Free-grace, and acts the part of a Jezebel, is not Free-grace strong enough to reduce it by proper methods, or wise enough to give it a bill of divorcement, if *such* methods prove ineffectual? Does Zelotes act a becoming part when he so interferes between Free-grace and Free-will, as to turn the latter out of the Church, under pretence of siding with the former? Has he any more right to it, than I have to turn Queen Charlotte out of England, under pretence that bloody Mary used her royal authority?

Why does Zelotes stumble at the doctrine of the evangelical marriage which I prove? And why is Lorenzo offended at the mystery of Christ's incarnation? Is it not because they overlook the noble original of Free-will? If you trace the free-willing soul back to its eternal source, you will find that it proceeds from him, who breathed into the nostrils of Adam the breath of life, that man might become a living soul. And where is the absurdity of asserting, that God does resorb (if I may use the expression) his own living, eternal breath? And that, by means of the mysteries, which we call *redemption* and *sanctification*, he re-unites himself to that very spirit, which came from him, to that very soul, which he breathed into the earthly Adam? If man's dignity before the Fall was such, that when St. Luke declares our Lord's human generation, and comes to the highest round of the genealogical ladder,

ladder, he is not afraid to say, that Christ was, "The Son of Adam, &c. who was the Son of God," Luke i. 38. Where is the absurdity of supposing, that God in Christ kindly receives his Son again, when that son returns to him like the free-willing penitent prodigal?

Nor need Free-will be proud of this unspeakable honour: for, not to mention its *creation*, for which it is entirely indebted to Free-grace, does it not owe to divine favour, all the blessings of Redemption? If Free-grace should say to Free-will, "When I passed by thee, and saw thee polluted in thy own blood, I said unto thee, Live;" would not believing Free-will instantly bow to the dust, and thankfully acknowledge the *undeserved mercy*? Why then should Zelotes think, that Free-will will infallibly forget its place, if it is raised to the honour of an evangelical, conjugal union with Free-grace?—If a prince raised a filthy, condemned, dead shepherdess, from the dunghill, the dungeon, and the grave; graciously advancing her to princely honours, and a seat at his feet, or by his side; does it follow, that *she* would *necessarily* forget her former baseness? Or that *his* condescension would *unavoidably* rob him of his native superiority? For my part, when I hear St. John say, "Behold what manner of love the Father hath bestowed upon us, that we, [who submit our Free-will to Free-grace] should be called the sons of God;—the wife of the Lamb," &c. far from being tempted to forget my wretchedness, I am excited to fear the Lord and his goodness, and encouraged to perfect holiness in that fear: For every man who hath this faith, and hope, purifieth himself even as God is pure: So far is he from *necessarily* walking in pride, as a vain-glorious pharisee, or from exalting himself, as a self-deified anti-christ! Besides, to all eternity, the glaring truth maintained by the Apostle, will abase Free-will, and secure the transcendent dignity of Free-grace: What hast thou, which thou hast not, more or less directly, received of *free*, creating, preserving, re-

deeming,

deeming, sanctifying, or rewarding *Grace*? Who hath *first* given to it, and it shall be recompensed to him again? For of him, i. e. of God, the bottomless and shoreless ocean of Free-grace, and through him, and to him, are all [good] things; to whom be glory for ever. Amen!

SECTION XXV.

The Author sums up the opposite errors of Zelotes and Honestus, whom he invites to a speedy Reconciliation. To bring them to it, he urges strong and soft motives; and, after giving them some directions and encouragements, he concludes by apologizing for his plainness of speech, by acknowledging his great inferiority to the two reconciled Rivals, and by expressing a sincere respect for their persons, and an humble wish for his own.

IF Honestus is not averse to the rational and scriptural terms of peace proposed, in the preceding pages, and if I have removed the objections which Zelotes makes against these terms, what remains for me to do, but to press them both to be instantly reconciled. To this end, I shall once more urge upon them two powerful motives, the one taken from the unspeakable mischief done by their unreasonable division, and the other from the advantage and comfort which their scriptural agreement will produce.

Permit me Zelotes, to begin with the mischief which *you* do, through your opposition to the moral truths maintained by Honestus. If Reason and Scripture breathe through the preceding pages, is it not evident, that, under pretence of exalting *Free-grace*, which is the *first* weight of the Sanctuary, you throw away the *second* weight, which is the *free-will offering* of sincere obedience; constantly refusing it the place of a *weight* before God, when the children of men are weighed for eternal life or eternal

eternal death, in the awful, decisive balance of *Election and Reprobation* ! Does it not necessarily follow from thence, that the *personal election* of some men to eternal salvation, is merely of *unscriptural Free-grace* ; while the *personal reprobation* of others from grace and glory, is entirely of *tyrannical Free-wrath* ? Is not this the language of your doctrine ? “ There is, for the elect, but *one* weight, bearing the stamp of heaven and everlasting love ; namely, *The finished work of Christ*, which is absolutely and irresistibly thrown into the scale of all who are predestinated to eternal life : and this golden weight is so heavy, that, without any of their good works, it will *unavoidably* turn the scale for their eternal salvation. And, on the other hand, there is, for the reprobates, but *one* weight, bearing the stamp of hell and everlasting wrath, namely, *the finished work of Adam*, which is absolutely and irresistibly thrown into the scale of all that are predestinated to eternal death : And this leaden weight is so heavy, that let them endeavour ever so much to rise to heavenly joys, it will *necessarily* sink them into eternal woe.” Thus you turn the gospel into a Calvinian farago ; whereas, if you divided the truth aright, you would do both gospel-axioms justice ; asserting, that, although the *initial* Salvation of sinners, is of Free-grace alone ; yet the *eternal* Salvation of *adult* believers, which is *judicially*, as well as *graciously*, bestowed upon them by way of *reward*, is both of Free-grace and of rectified Free-will ;— both of Faith, and of its voluntary works ;— both of Christ living, dying, and rising again for us ; and of believers graciously assisted [not despotically necessitated] to persevere in the obedience of faith.

The mischief does not stop here : to make way for your error, you frequently represent the second Scripture Scale, with the passages which it contains, as pharisaical or Mosaical *Legality* ; distressing the minds of the simple by your unscriptural refinements, and hardening the *Nicolaitans*,—the prac-



tical Antinomians in their contempt of morality and sincere obedience. I do you justice, Zelotes ; I confess, that, like Christ, you *hate their deeds* ; but alas ! like anti-christ, you love, you dearly love their spurious doctrines of grace ; and this inconsistency involves you in perpetual difficulties, and glaring contradictions. One moment your solifidianism makes you extol their *immoral* principles : the next moment your exemplary piety makes you exclaim against their consistent,—*immoral* practices. One hour you assure them, that our eternal justification *entirely* depends upon God's absolute predestination, and upon the salvation completely finished by Christ for us : you openly declare, that, from first to last, our works have absolutely no hand in the business of salvation ; and you slyly insinuate, that a fallen believer is as much a child of God, when he puts his bottle to his neighbour to make him drunk, or when he commits adultery and premeditated murder ; as when he deeply repents, and bears fruit meet for repentance. The next hour, indeed, you are ashamed of such bare-faced Antinomianism. To mend the matter, you contradict yourself, you play the Arminian, and assert, that all drunkards, adulterers, and murderers, are unbelievers ; and that all such sinners are in the high road to hell. Thus you alternately encourage and chide, flatter and correct your *Nicolaitan* converts ; but one caress does them more harm than twenty stripes do them good. Nor need they fear either stripes or wounds ; for instead of the precious balm of *Gilcad*, you have substituted the cheap balm of *Geneva* :—a dangerous salve this, which slightly heals, and too often imperceptibly poisons a wounded conscience. With this application they soon cure themselves : one single dose of *unconditional* election to eternal life, of *inamissible, complete* justification, merely by the good works of another, or of “salvation finished in the full extent of the word,” without any of our outward performances, makes them

them as hearty and cheerful as any *Laodiceans* ever were.

When they hear your *Arminian* pleas for undefiled religion, they wonder at your *legality*. If you will be inconsistent, *they* will not: they are determined to be all of a piece. You have inspired them with sovereign contempt for the *preceptive, remunerative, and vindictive* part of the gospel: nay, you have taught them to abhor it, as the dreadful heresy of the *Arminians, Pelagians, Pharisees, and Free-willers*. And thus you have inadvertently paved, and pointed out the way to the *Antinomian* city of refuge. Thither they have fled, by your direction, and having laid hold on the false hope which you have set before them, they now stand completely deceived in *self-imputed, and non-imparted* righteousness. It is true, that you attack them there, from time to time; ashamed of the genuine consequence of your partial gospel, you call St. James to your assistance, and erect a *Wesleian* battery to demolish their solifidian ramparts: But alas! you have long since taught them to nail up all the pieces of evangelical ordnance; and when you point them against their towers, they do but smile at your inconsistency. Looking upon you as one who is not less entangled in the *law*, than risen Lazarus was in his *grave-clothes*, they heartily pray, that you may be delivered from the remains of *Moses's* vail, and see into the privileges of believers, as clearly as they do: And when they have briskly fired back your own shots, *Legality! Legality!* they sit down behind the walls which you take so much pains to repair, I mean the walls of mystical *Geneva*; singing there a solifidian *Requiem* to themselves, and sometimes a triumphal *Te Deum* to one another.

Happy would it be for you, *Zelotes*, and for the church of God, if the mischief done by your modern gospel were confined to the *immoral* fraternity of the *Nicolaitans*. But alas! it produces the worst effect upon the *Moralists* also. *Honestus* and his



admirers see you extol Free-grace in so unguarded, a manner, as to demolish Free-will, and unfurl the banner of Free-wrath. They hear you talk in such a strain, of a *day of God's power*, in which the elect are *irresistibly* converted, as to make sinners forget, that NOW is the *day of salvation*, and the time to use *one or two talents*, till the Lord comes with more. Perhaps also Honestus meets with a soul frightened almost to distraction, by the doctrine of *absolute reprobation*, which always dogs your favourite doctrine of *Calvinian election*.—To complete the mischief, you drop some deadly hints about the *harmlessness* of sin ; or, what is still worse, about its *profitableness* and sanctifying influence with respect to believers. Neither height nor depth of iniquity shall separate them from the love of God. Nay, the most grievous falls,—falls into adultery and murder, shall be so over-ruled, as infallibly to drive them nearer to Christ, and of consequence to make them rise higher, and sing louder in heaven. This solidian gospel shocks Honestus. His moral breast swells against it, with just indignation ; and supposing that the doctrine of Free-grace [of which you call yourself the defender] is necessarily connected with such loose principles, he is tempted to give it up, and begins perhaps to suspect that religious experiences are only the workings of a melancholy blood, or the conceits of enthusiastic brains. This, Zelotes, and more, is the mischief you inadvertently do by your warm opposition to the doctrines of *Justice*, which support the *second* gospel-axiom, and are inseparable from the Scripture-doctrines of *Grace*.

And you, Honestus, if you lay aside the *first* weight of the Sanctuary, are you less guilty than Zelotes ? When you say little or nothing of the Fall in Adam, of our recovery by Christ, and of our need of a living, victorious faith ; and when, under the plausible pretence of asserting our *moral agency*, and pleading for *sincere obedience*, you keep out of sight the unsearchable riches of Christ, the wonderful

wonderful efficacy of his atoning blood, and the encouraging doctrine of Free-grace; do you not inadvertently confirm deistical moralists in their destructive notions, that scraps of moral honesty will answer the end of exalted piety, and of renovating faith? And do you not increase the prejudices of Zelotes; making him believe by your sparing use of the *first* gospel axiom, that all who represent *morality* and *good works* as an indispensable part of Christ's gospel, are secret enemies of *Free-grace*, and stiff maintainers of pharisaic errors?

O Zelotes, O Honestus, what have ye done? what are ye still doing? Alas! ye drive one another farther and farther from the complete truth as it is in Jesus. In your unreasonable contentions, ye break the harmony of the gospel;—ye destroy the Scripture Scales;—ye tear in two the Book of Life, and run away with a mangled part, which ye fondly take for the whole. Ye crucify Christ doctrinally: Honestus pierces his right hand, while Zelotes transfixes the left: both pleading, as the scribes and pharisees did, that ye only crucify a deceiver of the people.

A skilful physician by prudently mixing two contrary drugs, may so temper their effect, as to compound an excellent medicine. Thus those ingredients, which, if they were given alone, would perhaps kill his patients, by being administered together, operate in corrective, qualifying conjunction, and prove highly conducive to health. Happy would it be for your spiritual patients, if ye imitated his skill, by evangelically combining the gracious promises and the holy precepts, which support the two gospel-axioms. But alas! ye do just the reverse, when ye indiscriminately administer only the truths of the *first* or of the *second* axiom. Thus, instead of curing your patients, ye sour their minds; Honestus, with the poisonous leaven of the *pharisees*; and Zelotes with the killing leaven of the *antinomians*.

The practice of thousands shew what dangerous touches ye have, by these means, given to their principles: For, your admirers, O Zelotes, are encouraged so to depend upon Free-grace, as not vigorously to exert the powers of Free-will. And it is well if some of them do not lie down in stupid dejection, *idly* waiting for an over-bearing *impetus* of divine grace, which, you insinuate, is to do all for us, without us; while others cheerfully rise up to play, in consequence of the Laodicean ease, which naturally flows from the doctrine of salvation calvinistically finished. On the other hand, your hearers, O Honestus, are so taught to depend upon their best endeavours, and the faithful exertion of their free-will, that many of them see no occasion ardently to implore the help of Free grace, as fickle, impotent, blind, guilty, hell-deserving sinners ought to do. Trusting to what THEY WILL DO *to-morrow*, they neglect and grieve the Spirit, which is ready to help their infirmities *to-day*. And it is to be feared, that many of them play the dangerous game of *procrastination* till the sun of righteousness sets with respect to them,—till all their oil is burned, and their lamps going out with a bad smell, leave them in the dreadful night when no man can work.

Who can tell the mischief which ye have already done by your mangled gospels? It will be known in the great day. But suppose ye had only caused the miscarriage of *one soul*, would not this be matter of unspeakable grief? If ye would esteem it a misfortune to have occasioned the loss of your neighbour's *horse*; think, O think how sad a thing it must be, to have caused, tho' undesignedly, the destruction of his *soul*. The loss of the cattle upon a thousand hills can be repaired; but if a man should gain the whole world, and thro' your wrong directions lose his own soul; what will he, what will *you* give in exchange for his soul?

In the multitude of those, whose salvation is thus endangered, I see Lorenzo,—sensible, thoughtful,
learned

learned Lorenzo: His case is truly deplorable, and a particular attention to it may convince you of the fatal tendency of a gospel which wants almost one half of its proper weight. Although the dogmatical assertions of a preacher, if they are supported by the charms of a mellifluous eloquence, or the violence of a boisterous oratory, prevail with many; yet not with all. For while some greedily drink in the very dregs of error, through the weakness of their mind, the moveableness of their passions, and the credulity which accompanies superstitious ignorance; others are tempted to doubt of the plainest truths, through the nicety of a keen wit, the refinements of a polite education, and the scrupulousness of a sceptical understanding. Lorenzo is one of this number. He is determined not to pin his faith upon any man's sleeve. And he sets out in search of religious truth, with this just principle, that religion may *improve*, but can never *oppose* good sense and good morals. In this disposition Lorenzo hears Zelotes; and when Zelotes begins to play upon his numerous audience with his rhetorical artillery, Lorenzo examines if the cannon of his eloquence is loaded with a proper ball:—If the solidity of his arguments answers to the positiveness, loudness, or pathos of his delivery. Zelotes, not satisfied to preach *only* the doctrine contained in the *first* Scripture Scale, takes upon himself warmly to decry the doctrine contained in the *second*; and *at times* he even explodes morality; *unguardedly* representing it as the cleaner way to hell. If this is the gospel, says Lorenzo, I must ever remain an unbeliever; for I cannot swallow down a cluster of inconsistencies, whence the poison of immorality visibly distils.

He hears you next, Honestus; and he admires the rational manner in which you prove man's Free-agency, and point out the delightful path of virtue; but alas! you mention neither our natural impotence, nor the help which *free*, redeeming *grace*, has laid on Christ for helpless sinners. As this doctrine is

not



not repugnant to the light of reason, Lorenzo prefers it to the solifidian scheme of Zelotes. Thus reason stands him instead of Christ, Free-will instead of Free-grace, and some external acts of benevolence, instead of the faith which renews the heart. And upon the same leg of this outward morality he hops along in the ways of virtue, till a violent temptation pushes him into some gross immorality. His wounded conscience begins then, to want ease and a cure; but he knows not where to seek it. Honestus seldom points him clearly to the Saviour's blood; and when Zelotes does it, he too often defiles the sacred fountain with unscriptural refinements and immoral absurdities, artfully wrapped up in Scripture-phrases. Hence it is, that Lorenzo does not see the remedy, or that he turns from it with contempt. Nor would I wonder if [while each of you thus keeps from him one of the keys of christian knowledge] he remained a stranger to the gospel, and begin to suspect that the Bible is a mere jumble of legends and inconsistencies,—an apple of discord thrown among men by crafty priests, and artful politicians, to awe the vulgar, and divert the thoughts of the inquisitive. In these critical circumstances he meets with Hume and Voltaire, whom he prefers to you both; and, renouncing equally *Free-grace* and *Free-will*, he flies for shelter to open *infidelity*, and avowed *fatalism*. There numbers follow him daily: And there your refinements, O Zelotes, and your errors, O Honestus, will probably drive the next generation, if ye continue to sap the foundation of the gospel-axioms. For the gospel can no more stand long upon one of its pillars, than ye can stand long upon one of your legs. Christianity without *faith*, or without *works*, is like a sun without *light*, or without *heat*. Such christianity is as different from primitive christianity, as such a sun is different from the bright luminary, at whose approach darkness flies, and winters retire.

Nor



Nor are Lorenzo and his deistical friends, hurt alone, by your doctrinal mistakes: Ye, yourselves, probably feel the bad effects of your parting the gospel-axioms. It is hardly possible, that ye should take off the fore-wheels, or the hind-wheels of the gospel-chariot, without retarding your own progress towards the new Jerusalem. To say nothing of your spiritual experiences, may I not enquire, if Honestus, after all his discourses on morality and charity, might not, in some instances, be a little more moral, or more extensively charitable, if not to the bodies, at least to the souls of his neighbours? And may I not ask Zelotes, if after all his encomiums upon Free-grace, he might not be a little more averse to narrowness of spirit, unscriptural positiveness, and self-electing partiality;—a little less inclined to rash judging, contempt of his opponents, and free-wrath?

Should ye find, after close examination, that these are the mischievous consequences of your variance; and should ye desire to prevent them, ye need only go half way to meet and embrace each other. You, Zelotes, receive the important truth which Honestus defends, and in subordination to Christ and Free-grace, preach Free-will, without which there can be no acceptable obedience. And you, Honestus, espouse the delightful truth recommended by Zelotes. Preach Free-grace, without which Free-will can never be productive of sincere morality. So shall you vindicate morality and free-will with less offence to Zelotes, and with more success among your own admirers. In a word instead of parting the two gospel-axioms, and filling the church with Gnostics or Formalists,—with antinomian believers; or faithless workers;—instead of tearing our Priest asunder from our King, and making Christianity a laughing stock for infidels by your perpetual divisions, admit the use of the Scripture Scales;—contend for the faith once delivered to the saints; and, dropping your unreasonable, unscriptural objections against each other, seek hand in hand

Fulsome.

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Fulsome, the gross antinomian, and Lorenzo, the immoral moralist; earnestly seek these lost sheep, which ye have inadvertently driven from the good Shepherd, and which now wander upon the dark mountains of immorality and scepticism. They may be brought back. They are not yet devoured by the roaring lion. If you will reclaim them, you, Honestus, calm the agitated breast of Lorenzo, and strengthen his feeble knees, by all the reviving, exhilarating truths of the first gospel-axiom. And you, Zelotes, instead of frightening him from these truths by adulterating the genuine doctrine of Free-grace with loose, solidian tenets: or by slyly dropping into the cup of salvation which you offer him, poisonous drops of *Free-wrath*, *Calvinian Reprobation*, and *necessary Damnation*: recommend yourself to his reason and conscience by all the moral truths, which spring from the fitness of things, and the second gospel-axiom. With regard to Fulsome, remember, O Zelotes, that you are commanded to feed the flock with judgment, and that Christ himself fed the ancient Laodiceans with that convenient food. Give therefore to this modern Laodicean, chiefly the gospel-truths which fill the second gospel scale. But give them him in *full* weight. Let him have good measure, pressed down and running over into his antinomian bosom, till he hold the truth in unrighteousness no more. And that he may receive the *whole* truth as it is in Jesus, be you persuaded, Honestus, to second Zelotes. Enforce your moral persuasions upon Fulsome, by all the weighty, evangelical arguments, which the first axiom suggests. So shall you break the force of his prejudices. He will see that *sincere obedience* is inseparable from *true faith*; and being taught by happy experience, he will soon acknowledge, that the doctrine of Free-will is as consistent with the doctrine of Free-grace, as the free-returning of our breath is consistent with the free-drawing of it. Thus ye will both happily concur in converting those whom ye have inadvertently perverted.

While,

While, like faithful dispensers of gospel-truths, ye weigh in this manner to every one his portion of physic or of food, in due season, and in proper scales;—our Lord, by lifting upon you the light of his pleased countenance, will make you sensible, that in spirituals as well as in temporals, “A false balance is an abomination to him; but a just weight is his delight.” Your honesty may indeed offend many of your admirers, and make you lose your popularity: but prefer the testimony of a good conscience to popular applause; and the witness of God’s Spirit to the praise of party-men. Nor be afraid to share the fate of our great Prophet, and of his blunt fore-runner, who by firmly standing to the gospel-axioms, lost their immense congregations and their lives. Christ fell a sacrifice, not only to divine justice, but also to Caiaphas’s pharisaic rage against the truths contained in the first Scale: and John the Baptist had the honour of being beheaded, for bearing his bold testimony against the antinomianism of a professing Prince, who observed him, heard him gladly, and did many things. O Honestus, O Zelotes, think it an honour to tread in the steps of these two martyred champions of truth. Let them revive, and preach again in you. Shrink not at the thought of the pharisaic contempt, and of the antinomian abuse, which await you, if you are determined to preach both the *anti-pharisaic*, and the *anti-solifidian* part of the gospel. On the contrary, be ambitious to suffer something for him, who calls himself *the Truth*;—for him, who suffered so much for you, and who, for the joy of your salvation which was set before him, despised the shame, endured the cross, and now sits at God’s right hand, ready to reward your faithfulness with a crown of righteousness, life, and glory.

Ye should wade to that triple crown through floods of persecution, and rivers of blood, if it were necessary. But God may not call you to suffer for your faithfulness. And if he does, he will reward you, even in this life, with a double portion  
of



of peace and love. While the demon of discord sows the tares of division, and blows up the coals which bigotry has kindled, ye shall inherit the beatitude of peace-makers. The peace of God which passes all understanding, shall rest upon you, as it does upon all the sons of peace. And the delightful tranquillity restored to the Church, shall flow back into your own souls, and be extended as a river to your families, and neighbourhood, which your opposite extremes have perhaps distracted.

What a glorious prospect rises before my exulting imagination! A holy, catholic church! A church, where the communion of saints, the forgiveness of sins, and the foretaste of eternal life, are constantly enjoyed: Where swords are beat into reaping-hooks; and where shouts for controversial engagements, are turned into songs of brotherly love! To whom, next to God, are we obliged for this wonderful change? It is to you, Zelotes, whose intemperate zeal is now rectified by the judicious solidity of Honestus; and to you, Honestus, whose phlegmatic religion is now corrected by the fervour of Zelotes. Henceforth instead of contending with each other, ye amicably bear together the ark of the Lord. While ye triumphantly sustain the sacred load, and while christian psalmists joyfully sing, "Behold, how good and pleasant a thing it is for brethren to dwell together in unity; union is the refreshing dew which falls upon the hill of Sion, where the Lord promised his blessing, and life for evermore."—While they sing this, I say, the thousands of Israel pass the waters of strife, and take possession of the land of Canaan, the spiritual kingdom of God. Their happiness is almost paradisaical: "The multitude of them that believe, are of one heart and of one soul: They continue stedfastly in the Apostle's doctrine and fellowship, in breaking bread, and in prayers. They eat their meat with gladness and singleness of heart: neither say any of them, that ought of the things which he possesses are his own; for they have all things com-

mon:



mon: They are perfected in one:” Truth has cast them into the mould of love. Their hearts and their language are no more divided. “They think and speak the same.” In a word, Babel is no more, and the new Jerusalem comes down from heaven.

O Zelotes, O Honestus,\* should this pleasing prospect vanish away as the colours of the rainbow, will ye still make Lorenzo think, that the Acts of the Apostles are a religious novel? And the Christian harmony there described a delusive dream? O God of peace, truth, and love, suffer it not. Bless the Scriptures, bless the arguments, which fill these pages. Give, O give me favour in the sight of the two antagonists whom I address. Make me, unworthy as I am, the means of their lasting reconciliation. Remove their prejudices; soften their hearts; humble their minds; and endue me with the strength of spiritual Sampson, that, taking these two pillars of our divisions in the arms of praying love, I may bend them towards each other, and press them, breast to breast, upon the line of moderation, till they become one with the truth, and one with each other. When thou hadst prospered the endeavours of Abraham’s servant, to the bringing about the marriage of Isaac and Rebecca, thou wroughtest new miracles. Thou didst melt angry Esau in the arms of trembling Jacob, and injured Joseph over the neck of his resenting brethren. Repeat, good Lord, these ancient wonders: Shew thyself the God of all consolation. Let me not only succeed in asserting the evangelical marriage of condescending Free-grace and humble Free-will; but also in reconciling the contentious divines, who rashly put asunder what thou hast so strongly joined together.

O Zelotes! O Honestus! My heart is enlarged towards you. It ardently desires the peace of Jerusalem and your own. If to-day ye do not despise the *consistent* testimonies of the Fathers, and of our Reformers;—if to-day ye regard the whispers of



and the calls of conscience ;—if to-day ye reverence the suffrages of the Prophets, the assertions of the Apostles, and the declarations of Jesus Christ ;—if to-day ye hear the voice of God speaking to you by the Spirit of Truth, and by the Prince of Peace ; harden not your hearts. You, Zelotes, harden it not against Free-will, sincere obedience, and your brother Honestus. And you, Honestus, humbly bow to Free-grace, and kindly embrace your brother Zelotes. All things are now ready. Come together to the marriage of Free-grate and Free-will. Come to the feast of reconciliation. Jesus himself will be there to turn your bitter waters of jealousy into the generous wine of brotherly kindness. Too long have you begged to be excused ; saying, “ I have married a wife ;—I have espoused a party, and therefore I cannot come.” Party-spirit has seduced you ; put away that strumpet. Espouse Truth ; embrace love ; and you will soon give each other the right-hand of fellowship.

I have gently drawn you both with the bands of a man,—with rational arguments. I have morally compelled you with the spirit’s sword,—the word of God. By the numerous and heavy weights, which fill these Scripture Scales, I have endeavoured to turn the scale of the prejudices, which each of you has entertained against one of the gospel-axioms. But alas ! my labour will be lost, if you are determined still to rise against that part of the truth, which each of you has hitherto defended. Come, then, when reason invites, when revelation binds, when conscience urges, yield to my plea :—Nay, yield to the solicitations of *thousands* :—For altho’ I seem to mediate alone between you both, thousands of well-wishers to Sion’s peace, thousands of moderate men, who mourn for the desolations of Jerusalem, wish success to my mediation. Their good wishes support my pen ; their ardent prayers warm my soul ; my love for peace grows importunate, and constrains me to redouble my intreaties.

O Zelotes,



O Zelotes, O Honestus, by the names of *christians* and *protestants*, which ye bear;—by your regard for the honour and peace of Sion;—by the blessings promised to them that love her prosperity;—by the curses denounced against those who widen the breaches of her walls;—by the scandalous joy, which your injudicious contentions give to all the classes of infidels;—by the tears of undissembled sorrow, which God's dearest children shed in secret over the disputes which your mistaken zeal has raised, and which your obstinate opposition to a part of the truth continues to foment;—by your professed regard for the sacred Book, which your divisions lacerate, and render contemptible;—by the worth of the souls, which you fill with prejudices against christianity;—by the danger of those, whom you have already driven into the destructive errors of the Antinomians and of the Pharisees;—by the Redeemer's seamless garment, which you rend from top to bottom;—by the insults, the blows, the wounds which Christ *personal* received in the house of his Jewish friends; and by those which Christ *doctrinal* daily receives at your own hands;—by the fear of being found proud despisers of one half of God's revealed decrees, and rebellious opposers of some of the Redeemer's most solemn proclamations;—by all the woes denounced against the enemies of his royal crown, of his bloody cross;—by the dreadful destruction which awaits Antichrist; whether he transforms himself into an angel of light, artfully to set aside Christ's righteous *law*; or whether he appears as a man of God, slyly to supersede Christ's gracious *promises*;—by the horrible curse which shall light on them, who, when they are properly informed, and lovingly warned, will nevertheless obstinately continue to weigh out in *false balances* the food of the poor, to whom the gospel is preached;—and, above all, by the matchless love of him, who was in Christ reconciling the world unto himself, I intreat you, suffer the word of reconciliation: be ye reconciled to reason and conscience,



to each other and to me ;—to all the Bible and to primitive Christianity ;—to Christ our *King*, and to Christ our *Priest*. So shall all unprejudiced Christians meet and embrace you both, upon the meridian of moderation and protestantism, which stands at an equal distance from Antinomian dreams and Phari-saic delusions.

O Zelotes ! O Honestus !—Mistaken servants of God ; if there is any consolation in Christ ; if any delight in truth ; if any comfort of love ; if any fellowship of the Spirit ; if any bowels of mercies ; fulfil ye my joy, and the joy of all moderate men in the church militant ! nay, fulfil ye the joy of saints and angels in the church triumphant : “ Be ye like minded ; having the same love ; being of one accord, of one mind. Let nothing be done through strife, or vain glory ; but in lowliness of mind, let each esteem the other better than himself. Look not each on his own things [on the scriptures of his favourite scale ;] but look also on the things of the other,” on the passages which fill the scale defended by your brother. Remember, that if we have all faith, and all external works, without charity we are nothing. Charity suffereth long, and is kind ; charity envieth not ; charity seeketh not her own ; charity rejoiceth not in iniquity and discord, but rejoiceth in truth, even when truth bruises the head of our favourite serpent,—our darling prejudice. Let then *charity*, never-failing charity, perfect you both in one. Hang on this golden beam, and it will make you a couple of impartial, complete divines, holding together as closely, and balancing one another as evenly, as the concordant passages which form my Scripture Scales.

My message respecting the equipoise of the gospel-axioms, I have endeavoured to deliver with the plainness and earnestness, which the importance of the subject calls for : If, in doing it, my aversion to unscriptural extremes, and my love for peaceful moderation, have betrayed me into any unbecoming severity of thought, or asperity of expression, forgive

give me this wrong, which I never designed, and for which I would make you all possible satisfaction if I were conscious of guilt in this respect. Ye are sensible, that I could not act as a *reconciler*, without doing first the office of an *expostulator*, and *reprover*: An office this, which is so much the more thankless, as our very friends are sometimes prone to suspect that we enter upon it, not so much to do them good, as to carry the mace of superiority, and indulge a restless, meddling, censorious, lordly disposition. If unfavourable appearances have represented me to you in these odious colours, give me leave to wipe them off, by cordial assurances of my esteem and respect for you. Yes, my dear, though mistaken brothers, I sincerely honour you both for the good which is in you; being persuaded that your mistakes spring from your religious prejudices, and not from a *conscious* enmity against part of the truth. When I have been obliged to *expose* your *partiality*, I have comforted myself with the pleasing thought, that it is a *partiality* to an important *part* of the gospel. The meek and lowly Saviour, in whose steps I desire to tread, teaches me to honour you for the *part* of the truth which you embrace, and forbids me to despise you, for that which you cannot yet see it your duty to espouse. Nay, so far as ye have defended *Free-grace* without annihilating *Free-will*, or contended for *Free-will* without undervaluing *Free-grace*, ye have done the duty of evangelists, in the midst of this *pharisaic* and *Antinomian* generation. For this ye both deserve the thanks of every Bible-christian, and I publicly return you mine. Yes, so far as Zelotes has built the *right* wing of Christ's palace, without pulling down the *left*; and so far as Honestus has raised the *left* wing, without demolishing the *right*; I acknowledge that ye are both ingenious and laborious architects, and I shall think myself highly honoured, if, like an under-labourer, I am permitted to wait upon you, and to bring you some rational and scriptural materials, that you may build the temple of gospel truth

truth with more solidity, more evangelical symmetry, and more brotherly love, than you have yet done.

God only knows what contemptible thoughts I have of myself. It is better to spread them before him, than to do it before you. This only I will venture to say, in a thousand respects I see myself vastly inferior to either of you. If I have presumed to uncover your theological sores, and to pour into them some tincture of myrrh and aloes, it is no proof that I prefer myself to you. A Surgeon may open an imposthume in a royal breast, and believe that he understands the use of his scissars and probe better than the king, without entertaining the least idea of his being the king's superior. If I have made a *pair* of Scripture Scales, which weigh gospel-gold better than your *single* Scales; it no more follows, that I esteem myself your superior, than it follows that an artist who makes scales to weigh common gold, esteems himself superior to the ministers of state, because he understands scale-making better than they.

Horace will help me to illustrate the consistency of my reproofs for you, with my professions of respect for you. I consider you, Zelotes, as a one-edged sword, which cuts down the pharisaic error: and you, Honestus, as a one-edged scymetar, which hews the Antinomian mistakes in pieces: but I want to see you both as the Lord's *two-edged sword*; and I have indulged my Alpine roughness, in hopes, that [through the concurrence of your candor with the divine blessing, which I implore on these pages] you will be ground to the other edge you want. This, ye know, cannot be done without some close rubbing: and therefore, while ye glitter in the field of action, let not your displeasure arise against a grinding-stone cut from the neighbourhood of the Alps, and providentially brought into a corner of your church, where it wears itself away in the thankless office of grinding you both, that each of you may be as dreadful to antinomianism and to pharisaism,

risaism, as the cherub's flaming sword, which turned, and cut every way, was terrible to the two first offenders. So shall ye keep the way to the tree of life in an evangelical manner; and instead of triumphing over you, as I go the dull round of my controversial labour, I shall adopt the Poet's humble saying:

Fungor vice cotis, acutum  
Reddere quæ ferrum valet, exsors ipsa secandi.

Not that I dare to flaming zeal pretend,  
But only boast to be the gospel's friend;  
To whet you both to act, and, like the hone,  
Give others edge, tho' I myself have none.

Or rather, considering what the prophet says of the impartial hand which weighed feasting Belshazzar, and wrote his awful doom upon the wall that faced him, I will pray; "O God, be merciful to me, a sinner; and when I turn my face to the wall on my dying bed, let not my knees smite one against the other at the sight of the killing work, TEKEL: "Thou art weighed in the balances, and art found wanting." Let me not be found wanting either the testimony of thy Free-grace, through faith, or the testimony of a good conscience, through the works of faith. So shall the Spirit of thy *Free-grace* bear witness with my *free-willing* spirit, that I am a child of thine, that I have kept the faith, and that in the great Day, when I shall be weighed in the balances of the sanctuary, I shall be found a *justified sinner*, according to the *anti-pharisaic* weights, which fill the *first* Scripture Scale; and a *justified believer*, according to the *anti-solifidian* weights, which fill the *second*.

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## A SUPPLEMENT TO SECTION VIII.

Ending at Page 93.

**Z**ELOTES founds one of his mistakes chiefly upon three texts, which it may be proper more fully to balance here, on account of the undue stress which he lays upon them.

1. I have suffered the loss of all things for Christ, and do count them but dung, that I may win Christ, and be found in him, *not having on mine own* [pharisaic, external] *Righteousness*, which is of the [letter of the Mosaic] law;—[that anti-christian righteousness touching which I was *blameless*, when I breathed out threatenings and slaughter against the disciples of the Lord.] Compare Phil. iii. 9. with Phil. iii. 6, and Acts ix. 1.

2. Thou meetest him that rejoiceth, and *worketh righteousness*, Is. lxiv.

4.—Blessed are they who are persecuted *for righteousness sake*: [that is, for the good *they do*; it being absurd to suppose, that the wicked will persecute the righteous for the good which Christ did 1750 years ago] Mat. v. 10.—Solomon said, Thou hast shewed to David my father great mercy, *according as he walked before thee in truth and righteousness*, and in uprightness of heart with thee, 1 Kings iii. 6.—

He shall pray unto God, and he will be favourable unto him:—for he will render unto man, *his righteousness*, Job. xxxiii. 26.—O man of God flee these things [hurtful lusts] and follow after *righteousness, godliness, &c.*—Lay hold on eternal life, 1 Tim. vi. 11, 12.—Who, through faith wrought *righteousness*, Heb. xi. 33.—I have fought the good fight, I have kept the faith, [that worketh by righteous love,] &c. *henceforth* there is laid up for me a crown of *righteousness*, 2 Tim. iv. 7, 8.—

Sow

Sow to yourselves in righteousness, reap in mercy, Hos. x. 12.—If the man be poor, thou shalt—deliver him his pledge again, that he may sleep in his own raiment, and bless thee; and it shall be righteousness unto thee before the Lord thy God, Deut. xxiv. 12, 13,—My righteousness I hold fast, and will not let it go, Job xxvii. 6.—Blessed is he—that does righteousness at all times, Psal. cvi. 3.—Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, Psahn xv. 1, 2.—Righteousness delivereth from death.—The wicked shall fall by his own wickedness. The righteousness of the upright shall deliver them, Prov. xi. 4, 5, 6.—Ye are his servants whom ye obey, whether of sin unto death, or of obedience unto righteousness, Rom. vi. 16.—He that ministereth seed to the sower &c. increase the fruits of your righteousness, 2 Cor. ix. 10. He hath given to the poor, his righteousness remaineth for ever, ibid. verse 9.—If the wicked will turn from all his sins, &c. and keep all my statutes, &c. all his transgressions shall not be mentioned unto him: In his righteousness that he hath done, he shall live, Ezek. xviii. 21, 22.—That ye may be sincere, and without offence, being filled with the fruits of righteousness, which are by Jesus Christ to the glory of God, Phil. i. 10, 11.—Except your righteousness shall exceed the righteousness of the pharisees, ye shall in no case enter into the kingdom of heaven, Mat. v. 29.—Little children, let no man deceive you, he that doth righteousness is righteous, even as he [Christ] is righteous, 1 John iii. 7. [Now Christ is righteous in reality, and not by antinomian imputation.

They who suppose therefore, that St. Paul prays, he might not be found before God in his own evangelical righteousness, or in his own personal obedience of faith, make him deceive his own soul, and contradict not only the prophets, but himself, St. John, and Jesus Christ.

1. Them that have obtained like precious faith with us, through the righteousness [i. e. thro' the righteous mercy and truth] of God, and our Saviour Jesus Christ, 2 Pet. i. 1.

James i. 20.—Seek ye first the kingdom of God and *his* [God's] *righteousness*, [that is, according to the context, Seek ye poverty of spirit, and the holiness described in the Sermon on the Mount,] Matt. vi. 33.—It had been better for them not to have known *the way of righteousness*, than after they have known it, to turn from the *holy commandment* delivered unto them, 2 Pet. ii. 21.—By faith Noah moved with fear *prepared an Ark*, &c. [i. e. obeyed] by the which he, &c. became heir of *the righteousness which is by faith*, Heb. xi. 7. Thus says the Lord, thy Redeemer;—O that thou hadst *hearkened to my commandments!* then had thy peace been as a river, and *thy righteousness* as the waves of the sea, Isa. xlvi. 17, 18.—*My righteousness* shall answer for me {Jacob} in time to come, Gen. xxx. 33.—Noah was a just [righteous] man, and perfect in his generation, and Noah *walked with God*.—And the Lord said to Noah, Come thou, &c. into the Ark, *for thee have I seen righteous before me* in this generation, Gen. vi. 9.—vii. 1.

1. We pray you in Christ's stead, be ye reconciled to God: for he hath made him to be *sin* [that is, a sin-offering] for us, who knew no sin; that we might be made *the righteous* [people] of God in him, 2 Cor. v. 20, 21.

2. I the Lord speak *righteousness*, I declare things that are *right*, Isa. xlv. 19.—In thy *faithfulness* answer me, and *in thy righteousness*, Ps. cxliii.—The wrath of man worketh not the *righteousness of God*,

2. His own self *bare our sins* in his own body on the tree, *that* we being dead to sin, should *live to righteousness*, 1 Pet. ii. 24,—I will make thy officers peace, and thy exactors *righteousness*, Isa. lx. 17.—All thy commandments are *righteousness*,



*righteousness*, Psalm cxix. 172.—He that saith unto the wicked, Thou art *righteous*; him shall the people curse, nations shall abhor him, Prov. xxiv. 24.—Put on the new man, which after God is created in *righteousness* and true holiness, Eph. iv. 24.—Christ gave himself for us, that he might redeem us from all iniquity, and [make us the righteous people of God in himself, or to speak without a figure] purify unto himself a peculiar people zealous of good works, Titus ii. 14.—He hath raised up a horn of salvation for us,—to perform the mercy promised, that we, &c. [might be made the righteous people of God, or, as Zacharias expresses it] that we might serve him without fear; in holiness and *righteousness* before him, all the days of our life, Luke i. 69, 72, 74, 75.

I hope, the balance of the preceding Scriptures abundantly shews, that Zelotes mistakes the genuine, obvious meaning of Phil. iii. 9. 2 Peter i. 1. and 2 Cor. v. 21. when he supposes that these passages evince the truth of the Antinomian imputation of righteousness, which he so strenuously contends for. Should there be any other passage of this nature, which has escaped my notice; I beg that Zelotes's admirers will not impute the omission to disingenuity! my sincere desire being to do justice to every portion of the Scripture, and not artfully to conceal any part of the anti-pharisaic and anti-solididian truth.

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APPENDIX to Page 321, SECTION XXI.

Containing Dr. Whitby's testimony concerning the antiquity of the Doctrine of *Free-will*; evangelically connected with the Doctrines of *Free-grace* and *Just-wrath*; and some remarkable quotations From the Fathers.

SINCE the preceding pages have been printed, Providence has thrown in my way Dr. Whitby's *Discourse* on the points of doctrine which are balanced in the Scripture Scales. He highly deserves a place among the modern divines who confirm the contexts of Sect. xxi. concerning the antiquity of the doctrine of *Free-will*, evangelically connected with the doctrines of *Free-grace*, and *Just-wrath*. I therefore produce here the following extract from his useful book: Second Edition, printed in London, 1735.

In the preface, page 3, he says, with respect to the leading doctrines of Election and Reprobation, in which he entirely dissents from Calvin, "I found I still sailed from the stream of antiquity, seeing only one, St. Augustine, with his two boatswains, Prosper and Fulgentius, tugging hard against it, and often driven back into it by the strong current of scripture, reason, and common sense." As a proof of this, the Doctor produces, among many more, the following quotations from the Fathers, which I transcribe only in English: referring those who will see the Greek or Latin, to the Doctor's Discourses, where the books, the pages, and the very words of the Fathers, are quoted.

Page 95, &c. Dr. Whitby says, "They [the Fathers] unanimously declare, that God hath left in the power of man, "To turn to vice or virtue," says *Justin Martyr*:—"To chuse or to refuse faith and obedience, to believe or not," says *Ireneus*,

*Clemens*

*Clemens Alexandrinus, Tertullian, and St. Cyprian*:—That every one, &c. “renders himself either righteous or disobedient,” says *Clemens* of Alexandria.—That God hath left it in our power “to turn to, or from good;—to be good or bad, to do what is righteous or unrighteous.” So *Athanasius, Epiphanius, Macarius, St. Chrysostom, Theodoret, and Cyril* of Alexandria.—That “our happiness or punishment depends on our own choice:” that “it is our own choice to be a holy seed: or the contrary; to fall into hell, to enjoy the kingdom, to be children of the night, or of the day:—By virtue to be God’s, or by wickedness to be the devil’s children;” so *Cyril* of Jerusalem, *Basil, Chrysostom, and Gregory Nyssen*. That we are vessels of wrath, or of mercy, “from our own choice; every one preparing himself to be a vessel of wrath from his wicked inclination; or to be a vessel of divine love by faith; because they have rendered themselves fit for [rewarding] mercy.” So *Origen, Macarius, Chrysostom, Œcumenius, and Theophilact*.”

Page 336, &c. The Doctor has the following words, and striking quotations.—“All these arguments [for the freedom of the will of man] are strongly confirmed by the concurrent suffrage, and the express and frequent declarations of the Fathers.—Thus *Justin Martyr* having told us, that man would not be worthy of praise or recompence, “did he not chuse good of himself, nor worthy of punishment for doing evil, if he did not this of himself,” \* says, “This the Holy Spirit has taught us by

\* This good Father, to guard the doctrine of *grace*, as well as that of *justice*, should have observed, that Free-grace is the *first cause*, and Free will the *second*, in our choice of moral good; but that Free-will is the *first cause* in our choice of moral evil. Forgetting to make these little distinctions, he has given the Calvinists just room to complain, and has afforded the Pelagians a precedent to bear hard upon the doctrine of grace. Should some prejudiced reader think, that this doctrine ascribes too much to man, because it makes Free-will a *first cause* in the choice of moral evil: I answer two things:

1. To

by Moses in these words; "See, I have set before thee good and evil; chuse the good;"—*Clemens Alexandrinus* says, "The prophesy of Isaiah saith, *If you be willing*, &c. demonstrating that both the choice and the refusal, (viz. of faith and obedience, of which he there speaketh) are in our power."—*Tertullian* pronounces them "unsound in the faith, corrupters of the Christian discipline, and excusers of all sin, who so refer all things to the will of God, by saying nothing is done without his appointment, as that we cannot understand that any thing is left to ourselves to do."—*St. Cyprian* proves [Credendi vel non credendi libertatem in arbitrio positam] that to believe or not, was left to our own free choice, from Deut. xxx. 19, and Isaiah i. 19. —*Theodoret* having cited these words of Christ, *If any man thirst, let him come to me and drink*, adds, "Ten thousand things of this nature may be found both in the Gospels, and the other writings of the Apostles, clearly manifesting the liberty and self-election of the nature of man."—*St. Chrysostom* speaks thus, "God saith, *If you will*, and *If you will not*, giving us power, and putting it in our own option to be virtuous or vicious. *The Devil saith*, "Thou canst not avoid thy fate: *God saith*, I have put before thee fire and water, life and death,

1. To make God the *first cause* of moral evil, is to turn Manichee, and assert, that there is an *evil*, as well as a *good principle* in the Godhead. 2. When we say, that Free-will chuses moral evil of itself, without necessity, and is, of consequence, the *first cause* of its own evil choice; we do not mean that Free-will is its own *first cause*. No: God made the free-willing soul, and freely endued man with the power of chusing without necessity. Thus God's supremacy is fully secured: if therefore, in the day of probation, we have the cast, when good and evil are set before us; our Free-will is not placed on a level with God by his tremendous power; but we place ourselves voluntarily under the rewarding sceptre of Free-grace, or the iron rod of Just-wrath. By this means, God maintains both his sovereignty as a king, and his justice as a judge; while man is still a subject fit to be graciously rewarded, or justly punished, according to the doctrines of *Free-grace* and *Just-wrath*.

stretch forth thy hand to whether of them thou wilt. *The Devil says*, It is not in thee to stretch forth thy hand to them."—St. *Austin* proves from those words of Christ, "Make the tree good, &c. or make the tree evil [in nostra potestate situm esse mutare voluntatem] that it is put in our own power to change the will." It would be endless to transcribe all that the Fathers say upon this head.—*Origen* is also copious in this assertion: For, having cited those words, "And now, Israel, what does the Lord thy God require of thee?" he adds, "Let them blush at these words, who deny that man has free-will. How could God require that of man, which he had not in his power to offer him?" And again, "The soul (saith he) does not incline to either part out of necessity, for then neither vice nor virtue could be ascribed to it; nor would its choice of virtue deserve reward; nor its declination to vice, punishment. But the liberty of the will is preserved in all things; that it may incline to what it will; as it is written, Behold I have set before thee life and death." St. *Augustine* also, from many passages in which the scripture saith, *Do not so* or *so*; or *do this*, or *that*, lays down this general rule, "That all such places sufficiently demonstrate the liberty of the will." And this he saith against them [qui sic gratiam Dei defendunt, ut negent liberum arbitrium] who so asserted the grace of God, as to deny the liberty of the will."

Page 340: "They [the Fathers] add, that all God's commands and prohibitions; &c. would be vain and unreasonable, and all his punishments unjust, and his rewards groundless; if man, after the Fall, had not still the liberty to do what is commanded, and forbear what is forbidden. For, saith *Augustine*, "The divine precepts would profit none, if they had not Free-will, by which they doing them, might obtain the promised rewards, &c. These precepts cut off men's excuse from ignorance, &c." but then, "Because others (saith he) accuse God of being wanting in giving them power

to do good, or inducing them to sin ;” against these men he cites that known passage of the Son of Sirach, “ God left man in the hands of his counsel, if he would to keep the commandments,” &c. And then he cries out, “ Behold, here, a very plain proof of the liberty of the human will ! &c. for how does he command, if man hath not Free-will or power to obey ?—What do all God’s commands shew, but the Free-will of man ? For they would not be commanded, if man had not that freedom of will by which he could obey them.” And therefore in his book *De Fide*, against the Manichees, who denied that man had free-will, and that it was *in his power to do well or ill*, he makes this an indication of their blindness : “ Who (saith he) will not cry out, that it is folly to command him, who has not liberty to do what is commanded ; and that it is unjust to condemn him, who has it not in his power to do what is required ! And yet these miserable men [the Manichees] understand not that they ascribe this wickedness and injustice to God.”—Clement of Alexandria declares, “ that neither praises nor reprehensions, rewards or punishments, are just, if the soul has not the power of chusing or abstaining, but evil is involuntary.” Yea, he makes this “ the very foundation of salvation, without which there could be neither any reasonable baptism, nor divine ordering of our natures, because faith would not be in our own power :”—“ the soul (says *Origen*) acts by her own choice, and it is free for her to incline to whatever part she will ; and therefore God’s judgment of her is just, because of her own accord she complies with good or bad monitors.”—One of these two things is necessary (saith *Epiphanius*) either that, a necessity arising from their being born, there should be no judgment, because men act not freely ; and if laws be justly made by God, and punishments threatened to, and inflicted on the wicked, and God’s judgments be according to truth, there is no fate, for therefore is one punished for his sins, and another praised for his good works,  
because

because he has it in his power to sin or not."—For how (says *Theodoret*) can he justly punish a nature [with endless torments] which had no power to do good, but was bound in the bonds of wickedness." And again, God having made the rational nature with power over its own actions, averts men from evil things, and provokes them to do what is good by laws and exhortations, but he does not necessitate the unwilling to do what is better, that he may not overturn the bounds of nature." Innumerable are the passages of this nature, which might be cited from the Fathers."

Page 361; &c. The Doctor produces again many quotations from the Fathers, in defence of liberty. Take some of them. "*Justin Martyr* argues,— "if man has not power by his free choice to avoid evil, and to chuse the good, he is unblameable whatsoever he does."—*Origen*, in his Dissertation against Fate, declares that, "the asserters of it do free men from all fault, and cast the blame of all the evil that is done upon God."—*Eusebius* declares, that "this opinion absolves sinners, as doing nothing on their own accords which was evil; and would cast all the blame of all the wickedness committed in the world upon God, and his providence." —"That men lie under no necessity from God's foreknowledge [which was of old the chief argument of the Fatalists, espoused of late by Hobbs, and is still made the refuge of the predestinarians,] may be thus proved, (saith *Origen*) because the prophets are exhorted in the Scripture to call men to repentance, and to do this in such words, as if it were unknown whether they would turn to God, or would continue in their sins; as in those words of *Jeremiah*, *Perhaps they will hear, and turn every man from his evil way*; and this is said, not that God understood not whether they would do this or not, but to demonstrate the almost equal balance of their power so to do, and that they might not depend, or remit of their endeavours by an imagination that God's foreknowledge laid a necessity upon

them, as not leaving it in their power to turn, and so was the cause of their sin.”——“ If men (says *Chrysostom*) do pardon their fellow-men, when they are necessitated to do a thing, much more should this be done to men compelled by fate [or by decrees] to do what they do; for if it be absurd to punish them, who by the force of barbarians are compelled to any action, it must be more so to punish him who is compelled by a stronger power.”——“ If fate be established (says *Eusebius*) philosophy and piety are overthrown.”

Page 364. The Doctor adds: “ Though there is in the rational soul a power to do evil, “ it is not evil on that account, (saith *Didymus Alexandrinus*) but because she will freely use that power! And this is not only ours, but the opinion of *all* who speak orthodoxly of rational beings.”——*Augustine* lays down this, as the true definition of sin: “ sin is the will to obtain or retain, that which justice forbids, and from which *it is free* for us to abstain.” Whence he concludes, that “ No man is worthy of dispraise or punishment, for not doing that, which he has *not power* to do: and that if sin be worthy of dispraise or punishment, it is not to be doubted, [tunc esse peccatum cum et liberum est nolle,] that our choice is sin, when we are free not to make that choice. These things (saith he) the shepherds sing upon the mountains, and the poets in the theatres, and the unlearned in their assemblies, and the learned in the libraries, and the doctors in the schools, and the bishops in the churches, and mankind throughout the whole earth.”

I conclude this extract by accounting for *Augustine's* inconsistency. He was a warm man. And such men, when they write much, and do not yet *firmly* stand upon the line of moderation, are apt to contradict themselves, as often as they use the armour of righteousness on the right hand and on the left, to oppose contrary errors. Hence it is, that when *Augustine* opposes the *Manichees*, who were rigid bound-willers, he strongly maintained

Free-will



Free-will with Pelagius: and when he opposed the Pelagians, who were rigid free-willers, he strongly maintained bound-will and necessity with Manes. The scripture doctrine of Free-will lies between the error of Pelagius and that of Manes. The middle way between these extremes is, I hope, clearly pointed out in Section xx.—Upon the whole, he must be perverse, who can cast his eyes upon the numerous quotations which Dr. Whitby has produced, and deny that the Fathers held the doctrine of the Scripture Scales with respect to Free-will; and that, if they leaned to one extreme, it was rather to that of the Pelagians, than to that of the rigid bound-willers, who clothe their favourite doctrine of necessity, with the specious names of invincible fate, and irrevocable decrees of absolute predestination.

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## A COPIOUS INDEX

TO THE

# SCRIPTURE SCALES.

IN the ADVERTISEMENT prefixed to the First Part, and in the EXPLANATION prefixed to the Second Part, the names *Zelotes*, *Honestus*, &c. and the words *Pharisaism*, *Antinomianism*, &c. are explained.

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\* When I wrote the first Checks I had not sufficiently attended to this difference. Whatever clashes there with it I now renounce as a remnant of Calvinian confusion.

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