DISCOURSES
ON SEVERAL
Important Subjects.

By the Late Reverend
DANIEL WILLIAMS, D. D.

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

VOL. III.

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M DCC L.
ADVERTISEMENT.

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

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

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

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

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

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

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

Stated and Vindicated:

Wherein some of

Dr. CRISP's Opinions

Are Considered:

And the Opposite Truths Are

Plainly Stated and Confirmed.

To which is added

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

William Bates, Richard Stretton,
John How, John Quick,
Vincent Alsop, Samuel Slater,
William Lorimer, Abraham Hume,
Edward Lawrence, Nicholas Blakey,
Richard Mayo, John Reignolds,
John Showers, Nathaniel Taylor,

These are added in the second edition:

George Hammond, John Starkey,
William Wickens, Henry Godman,
Richard Bures, Thomas Miles,

William
William Ratlband,  Lewis Calendrin,
Samuel Stancliffe,  Joseph Read,
Thomas Doolittle Sen.  Mat. Silvester
Robert Fergusan,  Daniel Burgess,
John Jeames Sen.  Daniel Evans,
Robert Franklin,  Samuel Pomfret,
Thomas Kentish Sen.  John Long,
Obadiah Hughes,  Marma. Roberts,
Thomas Reigolds,  Timothy Rogers,
Daniel Alexander,  Elijah Barton,
Nathaniel Stevens,  Samuel Stephens,
Samuel Moreland,  Joseph Kentish,
Thomas Saunders,  Edmund Calamy.

I have by me near as many more worthy names, such as Mr. Woodhouse, Mr. Robinson, Mr. Hallet, Mr. Boyle, &c. who have approved of this work. But I think this number sufficient to convince the world, that the Presbyterian ministers at least espouse not the Antinomian dotages: Yea, I am credibly informed, that the most learned country ministers of the Congregational persuasion disallow the errors here opposed, and are amazed at such of their brethren in this city, as are displeased with this book.
Dislike of contention hath long restrained my engaging in this work, tho’ oft solicited thereto by several worthy ministers. Peace is the blessing which I cheerfully pursue; and is, with the truth, what I propose in this very endeavour.

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

I believe, many abettors of these mistakes, are honestly zealous for the honour of free grace, but have not light sufficient to see how God hath provided for this, in his rectoral
distribution of benefits by a gospel-rule. By this pretence, Antinomianism so corrupted Germany; it bid fair to overthrow church and state in New-England; and by its stroke at the vitals of religion, it alarm'd most of the pulpits in England. Many of our ablest pens were engaged against these errors; as Mr. Gataker, Mr. Rutherford, Anthony Burgess, the provincial Synod at London; with very many others, whose labours God was pleased to bless to the stopping of the attempts of Dr. Crisp, (by name opposed by the foresaid divines,) Salinarsh, Denne, Eaton, Hobson, &c. To the grief of such as perceive the tendency of these principles, we are engaged in a new opposition, or must betray the truth as it is in Jesus.

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

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

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

B 4 "actu-
To the Reader.

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

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

To clear this point, consider,

1. The law is sometimes taken for the pre-
ceptive part of God's will, with the sanction
of the covenant of works. In this covenant,
life was promised to sinless obedience; and
death was threatened against every sin, with-
out admitting repentance to forgiveness. Upon
the fall, life is impossible by the law with this
sanction: And hence, to preach it to sinners
as a way of blessedness, is sinful and vain;
and no saving benefit is dispensed to any of us
by this rule.

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

3. The gospel hath another sanction to the
To the Reader.

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

4. This gospel-sanction determines as certain a rule of happiness and misery, as the law of works did, though it be not the same. For, while it promiseth pardon to all believing, repenting sinners, and declares a barr to pardon to the impenitent rejecters of Christ and gospel grace; it fixeth true repentance, and
and faith unfeigned, to be the terms of pardon. So when it promiseth heaven to the sincerely holy, persevering believer; it fixeth sincere holiness, and perseverance in faith, as the terms of possessing heaven. Hence the use of faith, holiness, &c. to these benefits, is not from their conformity to the precept, but their conformity to the rule of the promise: Our applying Christ's righteousness, and relying on it, would no more justify us, than our sincere holiness would save us, were it not for this gospel-promise, that God will justify, for Christ's sake, all such as believe.

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

6. God, in the dispensing of gospel-promised blessings, doth judicially determine a conformity to this rule of the promise. When he forgives, he judicially declareth a man hath true faith; when he admits into heaven, he judicially declares a man sincerely holy and persevering. As upon a view of his guests, he
To the Reader.

be cast out him that had not on the wedding-garment, viz. true uniting faith; so be judicially determined, that they who were not cast out, but admitted to share in the marriage feast, (viz. made partakers of union with Christ, and the benefits thereof,) had true faith; and not a mere profession. As by keeping out the foolish virgins, for not having oyl in their lamps, viz. the spirit of grace, and persevering holiness; so by admitting the wise virgins, he judicially declared, they had a spirit of grace, and persevering holiness. Can any think, that forgiving, adopting, glorifying, or the conveyance of every other promised benefit given on God's terms, are not judicial acts of God, as rectit or? If so, doth he dispense these blindly and promiscuously, without any regard to our being believers, &c. or no? or whether our faith be true, or no? Any one would blush to affirm it.

With respect to what's above declared, the gospel is called a law of faith, a law of liberty, &c. and it especially insists on that sincerity of grace and holiness, which the rule of the promise makes necessary, in its description of the person whom it makes partaker of its included benefit. And the main of our ministry consisteth in pressing men to answer the rule of the gospel-promises; and dissuading men from those things, which the gospel threatens shall hinder their interest in all, or any of
of its benefits; with an aggravation of their misery, if they be final rejecters of its grace. We call men to be reconciled to God, upon which we know God will be at peace with them.

These things will help thy conceptions, still remembering, that the merits of Christ are the cause of this gospel-ordination: His righteousness imputed, is the cause for which we are justified and saved, when we do answer the gospel-rule. And I exclude not this righteousness, when I affirm, that the righteousness of God, Phil. iii. 9. principally intends the gospel-holiness of a person justified by Christ's righteousness; both which, by faith in Christ, all his members shall be perfect in. The grace of God is hereby stated as free, as is consistent with his government, and judicial rectorial distribution of rewards and punishments: And none need the riches of grace more than I.

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

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

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

London,
May 4,
1692.

D. Williams.
GOSPEL-TRUTH

Stated and Vindicated.

CHAP. I.

Of the State of the Elect before effectual Calling.

TRUTH. 

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

ERROR.
Of the state of the Elect

Chap. I. ERROR. The Elect are at no time of their lives under the wrath of God; nor are they subject to condemnation, if they should die before they believe; yea, when they are under the dominion of sin, and in the practice of the grossest villainies, they are as much the sons of God, and justified, as the very saints in glory.

Proved that this is Dr. Crisp's opinion.

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


before effectual Calling.

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

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

Wherein the difference is not.

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

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

Wherein the real difference is.

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

The truth confirmed.

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

2. The Gospel bars all unbelievers and dead sinners from pardon and adoption, and denounceth the continuance of condemnation
before effectual Calling.

5
demnation against them, limiting its bene-
fits to such as believe. Joh. iii. 18. He
that believeth not, is condemned. Ver. 36.

The wrath of God abideth on him. 1 Cor.
xvi. 22. If any man love not the Lord
Jesus, let him be anathema. 1 Cor. vi. 11.
And such were some of you, but you are
justified.

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

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

C 2 . 5. The
5. The Doctor may as well infer, we are sanctified, and possessed of heaven in the womb: For God hath elected us to these, as well as to pardon; and Christ merited these also.

Rom. viii. Reader, dost thou not find God justifies none but whom he calleth? Would there be such joy in heaven at the conversion of a sinner, if they be pardoned and safe before? How much is our ministry or concern for souls debased, if all that we can prevail with are actually pardoned? Who can reconcile to this notion the pleadings of God with sinners? He speaks to them as wounded, undone, and miserable. Look to me, and be saved.—Why will you die? Turn to me and live.—Lest they should be converted, and I should heal them; and the like. These sound strange, if matters are so perfected before they be born.

Testimonies.

The Assembly at Westminster, and the congregational Elders at the Savoy, are both fully of this mind: "All those whom God hath predestinated to life, he is pleased in his appointed and accepted time, effectually to call by his word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ, by enlightening their minds, and taking away the heart of stone, &c." Both also say, "God did from eternity, decree to justifie
before effectual Calling.

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

The reverend Dr. Owen is as express, Treat. of
and faith, Notwithstanding the full, plenary
justification of Christ, yet all men continue
equally to be born by nature children of
wrath; and whilst they believe not, the
wrath of God abideth on them; they are ob-
noxious unto, and under the curse of the law.

See more of this point, in Chap. xi. and
xii. wherein I speak of union and justifi-
cation.

The grounds of the Doctor's mistake.

The Doctor mistakes the nature of God's
decree. Because a decree ascertains a thing
shall in time be, therefore he thinks it
gives a thing a present subjective being. Be-
cause  Jacob was an Elect person, or the ob-
ject of electing love in the womb; there-
fore he was then actually a pardoned and
adopted person: Because an eldest son is an
heir in the womb; therefore an Elect per-
son, who is in time to be adopted, is an
heir in the womb too: Tho' the Scripture
be express, that it's they who receive Christ,

which
Of God's laying

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

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**CHAP. II.**

Of God's laying Sins on Christ.

**Chap. Truth.** *Though* our sins were imputed to Christ with respect to the guilt thereof, so that he, by the Father's appointment, and his own consent, became obliged, as mediator, to bear the punishment of our iniquities; and he did bear those punishments to the full satisfaction of justice, and to our actual remission when we believe; nevertheless, the filth of our sins was not laid upon Christ; nor can he be called the transgressor, or was he, in God's account, the blasphemer, murtherer, &c.

*Error.* God did not only impute the guilt, and lay the punishment of the sins of the Elect upon Christ; but he laid all the very sins of the Elect upon Christ, and that, as to their real filthines and loathsonenes; yea so, that Christ was really the blasphemer, murtherer, and sinner, and so accounted by the Father.
Sins on Christ.

Proved that this is Dr. Crisp's opinion.

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

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

Obj. But may not he mean, only that they were imputed as to the guilt? A. No, he faith, The boathsomness, abominableness, and hatefulness of rebellion, is laid upon Christ's back: He bears the sin, as well as the shame and blame. He
Of God's laying

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

Wherein the difference is not.

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

The real difference.

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

The truth confirmed.

1. To transact our very sins on Christ, as opposed to guilt, is impossible. For it would argue, either a mistake in the divine mind, to account him the committer of our sins; or a propagation of our corrupt qualities to him, which is as impossible: And any other way to transact sin on him, besides imputing the guilt, there is none.

2. It is needless to the ends for which our sins were laid on Christ. Sins were laid on Christ, that he might make atonement by suffering for them; and so release us who had transgressed. Now Christ, by submitting to the guilt, as an obligation to punishment according to the terms of the covenant of redemption, did what was sufficient to this end, and all that was needful. All that endangered us, was the threaten of the law; that which was destructive to the offender, was the punishment included in that threat. Hence Christ, by the Father's appoint-
Of God's laying pointment obliging himself to suffer, and actually suffering what he was obliged to; and this upon an agreement, that for his sufferings we should be released; where is the need of more? The obliquity of the fact, as against the precept, shall not hurt, where the sanction of the law is answered; and he that suffers as a sponsor for another, need not sustain in himself the filthiness of the crime, to make him capable of giving satisfaction. See Gen. xliiv. 33. and Philem. ver. 18.

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

4. Had he been accounted, by the Father, the very transgressor, his atonement had been unavailable to us. The person esteemed a sinner was incapable of atoning; he that must redeem us was to be the just for the unjust. Whilst offering himself
a sacrifice, he must be accounted innocent and blameless; an offering without spot: All the typical sacrifices were to be clean. Let none say, he must have no sins of his own; for if the filthiness of our sins is transferred on him, they are as much his own as if they had been originally his; and the Doctor faith, they made Christ odious to the Father; and more he had not been, if the sin had been committed by himself.

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

Testimonies.

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

CHAP. 14. In his once offering up himself, without spot, to God, to be a reconciliation for the sins of his people. Surely without spot is very opposite to his having all sin and filth.

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

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

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

CHAP. III.

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

Chap. Truth. The atonement made by Christ, by the appointment of God, is that, for which alone the Elect are pardoned, when it is applied to them. But the Elect are not immediately pardoned upon Christ's being appointed to suffer for them, nor as soon as the atonement was made; nor is that act of laying sins on Christ, God's forgiving-act, by which we are personally discharged.

Error. The very act of God's laying sins on Christ upon the cross, is the very actual discharge of all the Elect from all their sins.
Proved that this is Dr. Crisp's opinion.

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

Wherein the difference is not.

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

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

The real difference.

The real difference is, (1.) Whether the Elect were actually discharged of all their sins at the time that Christ made a

tonement. This the Doctor affirms; and I deny. (2.) Whether that very act of God's laying sins upon Christ, on the cross, be the discharge of the Elect from all sin. This the Doctor affirms, and I deny.

The truth confirmed.

The first point of difference thou mayst find handled in Chap. i. ix. xi. xii. The last I do refer to in this Chapter, viz.

that the very act of laying sin on Christ upon the Cross, is not the actual immediate discharge of the Elect from sin.

1. It was not the will or purpose of God or Christ, that the laying of our sins on Christ should be the immediate dis-

charge of the Elect. I suppose thou wilt grant, that if it was not the will of God or Christ, that this should discharge them; then it did not discharge them. And it's plain, God did not will it should be so:

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

2. This overthrows the whole scheme so wisely contrived for the distribution of the effects of his death. Things are so adjusted, that forgiving the Elect should be an effect of Christ's kingly office, as well as of his priestly office: He is exalted to be a prince, and a saviour, to give repentance, and remission of sins. The Holy Ghost is to influence in the application of Christ's merits for forgiveness: But you are washed, but you are sanctified, but you are justified, in the name of the Lord Jesus, and by the Spirit of our God. Hence the design of the gospel-
Of the Discharge of

Of Chap. gospel-ministry is to open men's eyes, and
III. turn them from darkness to light, and from
the power of Satan to God, that they may re-
ceive forgiveness of sins. It's a mercy receiv-
ed in this order; which is quite overturned,
if the Elect be discharged when Christ
died.

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

4. YeA, if taking sins off from the
Elect, and laying them on Christ, was
their discharge, they would be discharged
before the sufferings and death of Christ.
This appears; for they were laid on Christ
before he suffered; and, according to the
Doctor's scheme, were taken off us, to lay
on Christ; and their being laid on Christ,
made the sufferings of Christ to be just:
From which it must follow, that the Elect
were eased of their burthen before Christ
suffered; yea, it would be easily proved,
they were released tho' he had not suf-
fered.
5. If this error hold, the gospel-notion of forgiveness by the blood of Christ, is destroyed. Forgiveness denotes the person guilty; and it's a judicial act of God, as a rector, acting by the gospel-rule; and this supposeth the full and perfect atonement made by Christ, and the grant made in the virtue thereof. But, in the Doctor's opinion, the person is never guilty; for sins were laid on Christ before we were born, and therefore they were never upon us. A judicial act by a rule, there is none; for the gospel-grant of pardon, is not to the Elect, as elect; but as penitent believers: Neither is the atonement of Christ supposed to our forgiveness; for the Doctor owneth, that our sins being laid on Christ is before the making of the atonement; and without our sins lay on Christ, he could not justly be punished. So that, our discharge being a transferring of sin from us to Christ, and this being done before Christ made atonement, we are discharged, not for the atonement of Christ, nor by an act of forgiveness for the sake of this atonement. I need not add, that by this notion, Heathens may be in a pardoned state; and there's no need of the gospel, or knowledge of Christ, to bring them out of a state of wrath.
Of the Discharge of Testimonies.

Thou hast read before, Ch. 1. how the Assembly, and the Elders at the Savoy declare, We are not justified before the Spirit apply Christ to us in our effectual vocation. They both agree, that "God from eternity gave Christ a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified." Here thou seest, redemption and justification are distinct things; and the Elect are, in time, called before they be justified.

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

The Synod of New-England condemn this speech, viz. To say, we are justified by faith, is an unsafe speech: We must say we are justified by Christ. The Synod tell us, "It is no unsafe speech: But on the contrary, to say a man is justified before faith, or without faith, is unsafe, as contrary to the language of the Scripture." And they confute that as the 68th error, viz.: Pag. 15:

Faith justifies an unbeliever; that is, the faith that is in Christ justifies me that have no faith in my self.

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

The grounds of the Dr's. mistakes.

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

Chap. III. thing else in the soul, which he hath made requisite to our being forgiven; tho' not as any meritorious cause. Because the Scape-Goat carried their sins into the wilderness, who expressed their faith and repentance, by laying on hands on it, and confessing sin; therefore the sins of men are taken away by Christ, while they continue impenitent and unbelieving.

CHAP. IV.

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

Chap. IV. Reader, I shall premise, that

I. Men are sinners, or cease to be sinners, in several distinct respects. (1.) As to the filth and obliquity of sin: With respect to this, they are more or less sinners, according to the degree of their innocence and holiness. (2.) With some, as to the guilt of sin, which refers to the sanction of the law against offenders: With respect to this, the offenders are more or less sinners, as they are forgiven, or not forgiven. (3.) As to the charge of the fact, which was sinful: With respect to this, neither after-
ceasing to be Sinners, &c.

Transgression nor pardon, will deliver a Chapter IV.

fact was his. The first and last denominate one a sinner most properly: The second denominates a man punishable, but not a sinner formally.

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

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

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

Proved
The Doctor puts this objection, Must not he be reckoned to be a sinner, while he doth sin? A. I answer, No: Tho' he doth sin, yet he is not to be reckoned a sinner; but his sins are reckoned to be taken away from him, &c. A man doth sin against God; God reckons not his sin to be his; he reckons it Christ's, therefore he cannot reckon it his.

This he endeavours to prove, If thou hast part in the Lord Christ, (which he thinks all the unbelieving Elect have,) all these transgressions of thine are become actually the transgressions of Christ, and so cease to be thine; and thou ceasest to be a transgressor, from that time they were laid upon Christ, to the last hour of thy life: So that now, thou art not an Idolater, thou art not a Thief, &c. thou art not a sinful Person, what sin soever thou committed. — So that, if you would speak of a sinner, supposing that person, of whom ye speak, to be a member of Christ (i. e. Elect,) you must not speak of what he manifests, but of what Christ was.

Wherein the Difference is not.

The difference is not, (1.) Whether the pardoned sinner shall be delivered from condemnation. (2.) Nor whether God, for Christ's sake, will deal with a pardoned sinner, as if he had not been a sinner. (3.) Nor whether forgiveness doth take away fin,
ceasing to be Sinners, &c. 27

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

The real Difference.

(1.) Whether, because Christ obliged himself to bear the satisfactory punishment of our sins, did they therefore become the sins of Christ? This the Doctor affirms, and I deny: Of which I have spoken, Chap. ii.
(2.) Whether our sins were pardoned when Christ suffered on the cross? This the Doctor affirms, and I deny: Of this, see Chap. i, iii, xii. &c. (3.) Whether even they that are members of Christ, yet if they do sin, are they transgressors and sinners; and are the sins they commit, their sins? This the Doctor denies, and I affirm.

The Truth proved.

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

I. Christ teacheth believers to pray for the pardon of sins as their own sins: Forgive us our sins. Luk. xi. 4. It would be vain
vain to object, they pray for the manifestation of pardon: For were it so, yet it's for our sins. It would sound strange to pray, Forgive us the sins of Christ!

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

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

4. Mark what will follow hence: No elect member of a church is justly censured for offences, and no christian criminal should be punished; for they are not the sinners; the sin is not theirs. A hundred such consequences naturally proceed from this error, which fully tends to render sin and
and sinners innocent: Not to say what Po-
perly is in it; as if justification did remove
the filth of sin.

Testimonies.

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

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

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

The Grounds of the Dr's. Mistake.

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

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

CHAP. V.

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

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

ERROR. The time when our sins were laid actually on Christ, was, when he was nailed to the cross, and God actually forsook him; and they continued on him till his resurrection.

Proved that this is the Dr's. Opinion.

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

Wherein the Difference is not.

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

The real difference.

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

The Truth confirmed.

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

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

As to the Second, I would only note, (1.) That the whole of his humiliation was a degree of his suffering for sin, and so a part of his satisfaction. His being made lower than the angels by being incarnate, his poverty, his temptations, his stoning, his reproaches, his whippings, his agony in the garden, his arraignment, his condemnation, buffetings, spitting on him, being crowned with thorns, and many more; were they real sufferings or no? If they were punishmets, what were they for,
for, except for sin? How could he otherwise be subject to them, any more than to death itself? (2.) The effects and fruits of satisfactory sufferings, are ascribed to several of his sufferings, besides his crucifixion. For your sakes he became poor, that ye through his poverty might be rich: With his stripes we are healed; and sundry other places. Nay, to suppose any degree of suffering on Christ, and not our sins laid on Christ, even though in the Doctor's sense, would overturn the whole christian religion, and justify the Socinians.

Testimonies.

The Assembly's lesser Catechism, Q. Wherein did Christ's humiliation consist? A. In his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time. Thou seest, Christ's incarnation, or being born, and several other things before Christ's crucifixion, are parts of his humiliation.

The Ground of the Doctor's Mistake.

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

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

CHAP. VI. TRUTH. Though God testified his threatened indignation against sin, in the awful sufferings of Christ's soul and body in his agony, and suspended those delightful communications of the divine nature, to the human nature of Christ, as to their wonted degrees; yet God was never separated from Christ, much less during his body's lying in the grave; neither was the Father ever displeased with Christ, and far less did he abhor him, because of the filthiness of sin upon him.

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

Proved that this is Dr. Crisp's opinion Pag. 294. He faith, Nay, from this I affirm, as Christ did bear our iniquity, so Christ for that iniquity was separated from God, and
between Christ and the Elect.

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

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

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

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

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

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

(2.) It's ungrounded. I know, it will be objected, That it's so by imputation: But the Gospel knows no imputation of this kind. We may as well infer, That we are omnipotent and omniscient, because Christ is so. I understand, that the promise gives to the imperfectly holy,
Of the Change of Person

Of the Change of Person VII. impunity and right to life, on the account of Christ's Merits: But where hath God said, he will esteem the imperfect to be perfect, as to what he declares them imperfect in? Or hath God ever said, we are thus perfect? He may deal with a sincere Christian (who is called perfect, in comparison of others,) as if he were perfect; having provided for his justice and honour in doing thus, by the satisfaction of Christ: But he cannot account him perfectly holy. The very union in marriage doth not transfer habitual qualifications from husband to wife. Is a foolish wife perfectly wife, because her husband is so? No, though she receives benefit by his wisdom.

(3.) It's absurd. Our restored holiness, is through the operation of the Spirit, and not by Transfusion. If the very holiness of Christ's person be in us, it is his increated holiness, or created: If his increated, then we are Gods, and not men; for there is nothing increated, but God: If the created holiness of Christ's human nature be in us, it must depart from him, or cease to be in him, as far as it's derived to us; for the same individual quality cannot be in two subjects at once, though the same for kind may be. If we are as holy as Christ, what hinders us to be entitled to the same degrees of glory and honour as he? And all this being founded on the change of per-
between Christ and the Elect.

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

4. Can this be reconciled to the scope of the Scriptures; wherein believers are called, to grow up in Christ, (Eph. iv. 15.) to perfect holiness, (2 Cor. vii. 1.) and to grow in grace. The defect of holiness is bewailed by all the Saints: Oh wretched man that I am! faith the Apostle; (Rom. vii. 24.) and I press forward, &c. (Phil. iii. 12, 14.) that is, Oh that I were as holy as Christ designed to make me, and as I shall be at the Resurrection! And the want and weakness of holiness, is oft reproved by God, even in his own children.
That Believers are not, as to holiness, without spot, blemish, &c. Experience may convince of this: But I pass it by, as having occasion to speak to it in Chap. xvi.

Testimonies.

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

So that, in their judgement, it's the virtue of Christ's mediation operates on us, and not that the mediatorial righteousness is in us.—The Elders at the Savoy say, "Those whom God effectually calleth, he also freely justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone, &c. by imputing Christ's active and passive obedience unto them." The same say the Assembly. (Conf. ch. xi. a. 1.) Thou seest, it's Christ's righteousness is imputed for pardon, and not infused.—The Elders at the Savoy inform us also, "All Saints that are united to Christ, although they are
between Christ and the Elect.

"are not thereby made one person with him, have fellowship in his graces, sufferings, and glory, &c. and have union in each other’s gifts and graces."

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

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

One of the speeches condemned by the New-England Synod, was this: If Christ be my Sanctification, what need I look to any thing else in my self to evidence my justification? To which they answer; "This position is unfound, because it holds forth Christ to be my sanctification, so as that I need not look to any inherent holiness in my self; whereas Christ is said to be my sanctification, because he worketh sanctification in us." And they observe it as an error, "That Christ is our sanctification, in the same sort as he is our justification." They elsewhere condemn such as make Christ the subject of our graces.
Dr. Owen disowns, "That it can be said we are as righteous as Christ:” And then asserts, "To say we are as righteous as Christ, is to make a comparison between the personal righteousness of Christ, and our personal righteousness, if the comparison be of things of the same kind: But this is foolish and impious; for notwithstanding our personal righteousness, we are sinful; he knew no Sin. And if the comparison be between Christ’s personal inherent righteousness, and righteousness imputed to us; inheritance and imputation be things of divers kinds; and thus it is fond, and of no consequence: Christ was actively righteous, we are passively so, &c. The Righteousness of Christ, as it was his personally, was the Righteousness of the Son of God; in which respect it had in it self an infinite perfection and value: But it is imputed to us, only with respect to our personal want; not as it was satisfactory for all, but as our Souls stand in need of it, &c.—From the Imputation of the Righteousness of Christ, it follows only, that those to whom it is imputed are redeemed and saved, not at all that they are redeemers and favourers.” And, Pag. 242. “Imputation is not the transmission or transfusion of the righteousness of another (viz. Christ) into them that are to be justified, that they should become per-
between Christ and the Ele\textcircled{t}.  

For it is impossible, that the righteousness of one should be transfused into another, to become his subjectively and inherently. And the Doctor adds; "That the righteousness of Christ is imputed to us, as to its effects, hath this sound sense; namely, The effects of it are made ours, by reason of that imputation: It is so imputed, so reckoned unto us of God, as that he really communicates all the effects of it unto us." (See pag. 310, 311.) What can be spoken more oppositely to Dr. Crisp?

I might add Mr. Norton of New-England, who tells us, 'Though Christ obeyed the law formally, yet it's not the formal working of obedience, or doing of the command, but the good, virtue, and efficacy thereof that is imputed to the Believer.' What heaps of testimonies could I produce? But I confine myself to these few.

The ground of the Doctor's mistake.

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

CHAP. VII.

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

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

Of the Conditionality of the Covenant of Grace.

This being a point of great concern, I shall premise an enquiry into some particulars, for explaining the subject of this Chapter.

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

(2.) By
Of the Conditionality of

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

Q. 2. What is intended by Condition?

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

Some call this a consequent condition; but they mean not consequent to the benefit promised, but consequent to Christ's undertaking to enable us to do it. Reader, I would have thee note, (1.) The conditions do not merit the blessings promised. (2.) The conditions are not uncertain; for Christ hath undertaken that the Elect shall perform them. (3.) They are performed by Grace, and not by natural power. (4.) They are performed by men, and
and not by Christ, though it is by Christ that any are enabled to perform them. It is not Christ repents, or believes in a Saviour, but men themselves. (5.) It's from God's will in the promise, that they are, made to be conditions: He connected the benefits, and the duty. Though he chose conditions that were fit, yet their fitness would not have availed to our interest in the benefits, unless he had promised that they should so avail: A penitent believer had not been saved, but for the promise, though it's unlike a God to have saved any that were not such. (6.) These conditions are our duty by God's command; and not less so, by being made terms of the benefit of the Divine grant. (7.) The covenant, though conditional, is a disposition of Grace. There's Grace, in giving ability to perform the condition, as well as in bestowing the benefits: God's enjoining one, in order to the other, makes not the benefit to be less of Grace; but it is a display of God's wisdom, in conferring the benefit, suitably to the nature and state of men in this life, whose eternal condition is not eternally decided, but are in a state of trial; yea, the conditions are but a meetness to receive the blessings. (8.) The reason why we use the word Condition, is because it best suits with man's relation to God,
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In his present dealings with us, as his subjects in trial for eternity. Christ, as a priest, hath merited all; but as a king, or a priest upon his Throne, he dispensest all. He enjoins the conditions, in order to the benefits; and makes the benefits Motive's to our compliance with the conditions. He treats with men as his Subjects, whom he will now rule, and hereafter judge. Now what word is so proper, to express the duties as enjoined means of benefits, as this word conditions? The word conditions, is of the same nature as terms of the Gospel. There be few authors of note, even of any persuasion, but they make use of this word in my sense; as Ames, Twiss, Rutherford, Hooker of New-England, Norton, Preston, Owen, Synod of New-England, the Assembly of Divines, &c. And I know none have reason to scruple it, except such as think, we are united to Christ, and justified before we are born. To such indeed all such terms are improper, because they deny God's dispensing of saving benefits in a way of Government.

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

A. The good things, or privileges, promised to such as by Grace are enabled to comply with the terms of the covenant, especially whatever is essential to our felicity.
Q. 4. Wherein do the conditions of the covenant of Grace, differ from conditions in the covenant of Innocency, or Works, as vulgarly called? For both lie in doing something, though not the same thing, nor to the same ends.

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

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

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

(4.) The blessings promised on the conditions of the covenant of Grace, are merely of Grace. They be for another's sake, and not
not our own: They are given to such, as are condemned by the covenant of works, and that are still condemnable by the Law for the imperfection of the performed Gospel-conditions. Yea, it's forgiveness, which renders these persons blessed: Whereas the sinless obedience of innocent Adam made the reward to be of debt; which we, as being happy by pardon, must renounce.

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

On these accounts, I shall never fear that the conditionality of the covenant of Grace should turn it into a covenant of works, till I see it proved, That God can promise, and apply no benefit purchased by Christ, to a poor sinner, upon the condition of any action he commands, and freely enableth the sinner to perform. The judgment day is past, and a state of tryal over, whenever this is proved.
These things I have premised, that, if possible, I may remove the mistakes which govern the minds of some well-meaning people.

The Truth.

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

Thou canst not but observe, that the Assembly did judge, (1.) That though God had provided a mediator for sinners, yet they have no interest in him till they believe. (2.) That the covenant is conditional. They scruple not to call faith, the condition of our interest in Christ, and of salvation by him. (3.) That Christ and salvation are offered to all Sinners on the same condition, tho' God effectually enable the Elect to obey the condition.
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Chap. VIII. The Covenant of Grace hath no condition to be performed on Man's part, though in the strength of Christ: Neither is Faith itself the condition of this covenant; but all the saving Benefits of this covenant, are actually ours before we are born: Neither are we required so much as to believe, that we may come to have an interest in the benefits of the covenant.

Proved that this is Dr. Crisp's opinion.

The Doctor spends more than a sermon to prove this; and faith, There is not any condition in this covenant: Mark what I say; I know I shall go against the strain of some, &c.—Observe, I pray you, and you shall plainly perceive, that man hath no yoke upon him, to perform any thing whatsoever in the covenant, as a condition that must be observed on his part; and there is not one bond or obligation upon man, to the fulfilling of the covenant, or partaking of the benefits of it.—And putting this objection, Though works be not the condition of the covenant, yet we hope you will yield faith is the condition of the covenant: He answers, I must needs tell you directly, that faith is not the condition of the covenant.

But the Reader may suppose the Doctor only means, there be no meritorious conditions. No, he excludes all things wrought by men, or in men, as necessary to
and Abhorrence of Christ, &c. 35

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

Wherein the difference is not.

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

The real difference.

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

The Truth confirmed.

1. This separation was impossible, because of the union between the divine and hu-
human nature of Christ in one person. **CHAP. VI.**

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

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

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

4. The Lord Jesus could not be abhorred, or odious to God, for in him God was always well pleased. *Isa. xlii. 1. Mat. xvi. 2. xvii.*
Of God’s Separation from

CHAP. xvii. 5. He was now yielding the highest act of obedience, and so there was at least no cause of offence; yea, God loved him for this. John x. 17, 18. The person of the Son was always God’s delight, from Eternity to Eternity, Prov. viii. 30. and could not but be so. Christ must have been as odious to himself as to the Father, for he is of the same holy essence. ---Reader, how horrid a sound must it have to a christian ear, to say, A Christ odious to God, abhorred by the Father; and that, because he was a loathsome, a detestable, an abominable and filthy sinner for a time? This point carries that aspect, that from regards for the Doctor, I will not insist on it, nor its necessary consequences; and yet upon this depend many of his positions.

5. Christ could not be thus separated from, and be, as it were, the abhorred of the Lord, while his body lay in the grave; for then his Soul could not be in paradise, as it was when his body was in the grave. Alas! how can any bear to think, that (as the Doctor affirms) he never saw God’s face all that while? Where was he? Yea, what tormenting agitations of Soul must he be under, even after Death, in the unseen state? The Papists indeed tell us, he was in Hell; but they assign purposes more becoming Christ’s being there, than the Doctor’s position imports. It was the height of Hell, for Christ to be banished from God’s face, and be under his very wrath
and Abhorrence of Christ, &c. 39

wrath and abhorrence all that time, and his mind tormented with the filth of sin made on terms so inconsistent with his person.

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

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

Testimones.

The opinion I oppose, is such, that I will only instance the words of Dr. Owen. Of Judif. There was no reason, why God should hate Christ for his taking on him our debt, and the payment of it: And sup-

pose a person out of an heroicick generosity of mind, an an. for another, so as to answer for him with his life; would the most cruel tyrant under heaven, that should take away his life,
Of God's Separation from &c.

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

The Grounds of the Doctor's mistake.

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

CHAP.
CHAP. VII.

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

TRUTH. THE mediatorial righteousness of Christ is so imputed to true Believers, as that for the sake thereof they are pardoned and accepted unto life eternal; it being reckoned unto them, and pleadable by them for these uses, as if they had personally done and suffered what Christ did as a Mediator for them; whereby they are delivered from the curse, and no other atonement nor meriting price of saving benefits can be demanded from them. Nevertheless this mediatorial righteousness is not subjectively in them, nor is there a change of person betwixt them and Christ; neither are they as righteous as he, but there remain spots and blemishes in them, until Christ by his Spirit perfect that holiness begun in all true believers; which he will effect, before he brings them to heaven.

ERROR. Every believer (or Elect person) is as righteous as Christ, and there is a perfect change of person and condition betwixt
Of the Change of Person

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

Proved that this is Dr. Crisp’s Opinion.

The Doctor saith, Mark it well, Christ himself is not so compleatly righteous, but we are as righteous as he; nor we so compleatly sinful, but Christ became, being made Sin, as compleatly sinful as we. Nay more, we are the same Righteousness, for we are made the righteousness of God; that very Sinfulness that we were, Christ is made that very Sinfulness before God. So that here is a direct change; Christ takes our persons and conditions, and stands in our stead; we take Christ’s person and condition, and stand in his stead. What the Lord beheld Christ, that he beholds the members of Christ to be, &c. So that if you reckon well, you must always reckon yourselves in another’s person, and that other in your person.—Again, God gives his Son Christ, &c. God gives the person of Christ to Men; as much as to say, God gives Christ to stand in the room of men, and man stands in the room of Christ. So that in giving Christ, God is pleased, as it were, to make a change; and all the loveliness the person of Christ hath, that is put upon us, and we are as lovely with him, even as the Son himself. And, Here is a person in blood, in a loathsome condition; but for all this, as loathsome as the person is in himself, and in
between Christ and the Elect.

his own Nature, yet here is Perfection of Beauty, &c.— On the account of this, he faith, We appear before God perfect in holiness.— And, Christ draws up and exhales that impurity which men live in; &c. and when men are without spot, and all fair, God falls in love with them, &c. The Church hath no blemish at all, no imperfection. See more of this, in Chap. xi. Of Union.

Wherein the difference is not.

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

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

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

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

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

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

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

The real difference.

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

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

The Truth confirmed.

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

1. There is not a Change of Person betwixt Christ and the Elect. For Christ was the Saviour, and never ceased to be so; we are the saved, and not the saviours. Christ was still the Redeemer, and never the redeemed; we are the redeemed, and never the redeemers. Christ was he, who by his own merits forgives us, but never was forgiven; we are forgiven, and never had merits of our own, to forgive our-
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Chap. ourselves, or others. Eph. v. 25, 26, 27.

VII. It’s prophane arrogance for us to pretend to his prerogatives; and it’s blasphemous to debase him among their number, who

Rom. v. were enemies, without strength: and sinners, for whom he was the dying sacrifice. It’s enough; that he reserving the peculiaris of a Redeemer, should agree to suffer for our sins, It’s enough that we are pardoned, and adopted for his sake, when we deserved endless woe, and are never capable of making the least atonement.

[2.] The mediatorial righteousness of Christ is not subjectively in us. I do not speak now of our inherent righteousness, of which he is not only the pattern, but also is the cause and worker. The discourse is only of that righteousness, which belongs to the person of Christ, on the account of his fulfilling the law of his mediation, and his Title to the rewards promised to him as a mediator, for fulfilling that law, which he did to every Iota. This righteousness is accounted to be for us; and to deliver all the Elect, was the end of all his undertakings. Nevertheless, it is not subjectively in us, because

1. This is inconsistent with the nature of Gospel-Imputation. To impute to one what is suffered by another, is to esteem the one undertaken for in the sufferings of the other, and to deal with him as if himself had suffered the same things; yea, and had
had never deserved to suffer: But it is not to judge, that he did in his own person suffer; for that were false, and a derogation to the honour of him who endured the Sufferings; especially, if he freely suffered in another's room, and for his advantage, as our Lord did. Much less is Imputation an infusion of Christ's righteousness into us, or a putting it subjectively in us.

2. The soul in all acts of faith on Christ's righteousness, ought to look at this Righteousness, as in Christ, and not in himself who believeth. Would it not be strange language? to say, "I trust for new pardon or comfort to the righteousness that was once; in Christ but is now in me: In me is the meritorious cause of my pardon: In me is the fountain, to which I must look for washing and healing; not as it is in Christ, to whom I am united, but as it inheres in me as the immediate subject of it." But the Gospel directs to look to him, and be saved. Faith owns the foundation of our plea to be in Christ, from whom are derived to us that pardon, and right to life, which are the effects of his Righteousness. For this we are justified; for that righteousness which is in Christ, we are acquitted and adopted. The efficient merit is in him; the effect of the judicial absolution for that merit is in us.
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CHAP. VII. The Righteousness is still in Christ, for the Sake whereof we are absolved, or justified. God hath, for Christ's sake, forgiven us, but not for the sake of what is in ourselves. Had not he obeyed and suffered for us, we could not have been absolved for the sake of his obedience and Sufferings. And now, being absolved, or made righteous in a law sense, we have as much matter of glorying in him, as absolved, acquitted sinners can have. We are justified by his righteousness, that is, for that we are forgiven, and also entitled to life, which we had forfeited our selves: But we are not made innocent, nor so esteemed; we are not accounted those who made the atonement. We still take hold of Christ's righteousness, (or acknowledge and approve it, with reliance on, and submission to, the terms of its application,) that we by it may be forgiven: And this is our blessedness, and our gospel-righteousness; which all such refuse, who reject redeeming Love from a conceit of their own merits; or refuse the Terms of the Gospel, which by the promise do make us capable of being justified and saved for the merits of Christ. Yet these still remain his Merits, though thus beneficial to us in their application, as the procuring cause of all our good.

Rom. iv. 7.
between Christ and the Elect.

3. If the mediatorial righteousness be subjectively in us, we must grant all those Absurdities, which the enemies of Gospel-Imputation object, and the orthodox deny. If it be in us, then we may be as truly Intercessors as Christ, and in the same sense, viz. in the virtue of merits made personally ours. We have a righteousness in us, which is able to save the world, and capable of being imputed to their justification. We need no forgiveness, but are saved by the Covenant of works, as claiming life by its sanction immediately, which is inconsistent with all remission; yea, or imputation of Christ's righteousness, which did no way consist in forgiveness, but in a full satisfaction. This would denominate us Saviours, from the moment we were justified, if not before. Whereas, we still need pardon, and continue justified by the efficacy of the Righteousness of another, and must look to Christ as the only subject of it all our days. Our justified State is a continuance of the blessed effects of the righteousness of Christ from first to last. That cause is still productive of supplies, as our guilt returns, or necessities and capacities renew or grow; but our redemption is ever in Christ. Rom. iii. 24.

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

Chap. and lasting, and will no more fail us, than VII. the righteousness of Christ will fail; it being the meritorious Cause and Security thereof, and the benefits can abate to none who answer the Gospel-rule of its application. But yet we are not as righteous as Christ: We are not so, as to Sanctification; he being perfectly holy, we being imperfectly so, though really holy. And it is to be noted, That Believers are said to be righteous in the common sense of the Scripture, on the account of Sanctification;

1 Joh.iii. 7. 

And to suppose the Elect to be as sanctified as Christ, even while they wallow in the mire, is a strange position. But suppose the phrase refers to Justification, yet it is not proper. For (1.) Christ is denominated righteous, on the account of what he personally did, and suffered. He derived not righteousness from another, but possessed it as originally his own. He is eminently The Righteous; whereas we are reputed righteous for the sake of what Christ did, and not for the merit of what we have done. Is it not unagreeable to hear a redeemed sinner say, I am as worthy as he that paid the ransom? or a pardoned worm say, I am as righteous as he who merited my pardon? (2.) Christ was so righteous, as to merit the forgiveness of all his seed. He is so righteous, as to make many righteous, or safe from the threat, and entitu-led

Turn back to p. 34
the Covenant of Grace.

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

Wherein the difference is not.

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

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

The real difference.

(1.) Whether the Elect have an actual interest in the saving benefits of the covenant of grace, while they live in unbelief. This the Doctor affirms, and I deny: Of which, see Chap. x, xi, xii. (2.) Whether God doth not offer the saving benefits of the covenant upon official terms; as, Believe, and thou shalt be saved. This I affirm,
The Covenant of Grace.

affirm, and the Doctor denies. (3.) Whether the beneficial privileges of the covenant be not suspended on terms of duty; as, Doth not God forbear to pardon us, till we believe? This I affirm, and the Doctor denies. (4.) Whether God doth engage to bestow the promised benefits of the covenant on all such, who, through grace, perform the conditions. This I affirm, and the Doctor denies.—All may be reduced to this, Whether our believing consent to the covenant of grace, be absolutely necessary by God's command and promise, to our interest in the saving benefits of that covenant. This the Doctor denies, and I affirm.

The truth confirmed.

1. Each of the benefits of the covenant is offered to man on condition, and not absolutely. Relation to God as his people is so: Lev. xxvi. 3, 12. If ye walk in my Statutes, and keep my Commandments, I will walk among you, and will be your God, and ye shall be my people. That this refers to the New Covenant relation, is plain by 2 Cor. vi. 16.—So is union to Christ, with a communion in the benefits proceeding therefrom: Mat. xxii. 2, 3, 9, 10, 11. They must come to the wedding supper, or have no share in it.—So is it of pardon of sin, acceptance to life, adoption, and salvation: Rom. x. 9. If thou shalt confess
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Chap. with thy mouth the Lord Jesus, and shalt believe in thine heart, &c. thou shalt be saved. Rom. iv. 24. To whom it shall be imputed, if we believe on him that raised up Jesus our Lord. Gal. iii. 7. They which are of faith, are the Children of Abraham. —See more of this in the Chapters of Union, Justification, &c. And note, that it's injustice to add new terms of any of these benefits, if they be ours by the covenant as absolute before.

2. If the covenant be not conditional, as to the disposing of these benefits, it would follow, (1.) That all to whom the offers are made, have an interest in them, or it is not a serious offer; no, nor a true offer, as not containing a real and mutual connexion between the Benefit and the Duty. (2.) Faith itself is no more necessary to our first interest in these benefits, than any other grace; nay, than unbelief. Let no body object, it's a sign: For so is any other grace; yea, so might be the description of Paul by his name, by his abode, yea, by his sin, viz. a persecutor: Paul the persecutor, of such an age and place, would serve as well to evidence him a justified man, as his faith. Abundance of such consequences, to the very overturning of the gospel, and of all religion, are unavoidable.

3. Men are said to enter into covenant with God, (Deut. xxix. 12, 13.) to make a cove-
A covenant, (Psal. 1. 5.) to keep covenant, (Psal. ciii. 18.) to perform the covenant, (2 Chron. xxxiv. 31.) to take hold of the covenant, (Isa. lvi. 4, 6.) to lye to God, in their hearts not being right with him, when they enter into covenant, (Psal. lxxviii. 36, 37.) to forsake the covenant, (Dan. xi. 30.) and to break the ever-lasting covenant. (Isa. xxiv. 5.)—See also Jer. 1. 5. They shall join themselves to the Lord in a covenant not to be forgotten: And Ezek. xx. 37. I will cause you to pass under the rod, and will bring you into the bond of the covenant.—All these expressions are convincing, that there is a restipulation on man’s part; and that it’s a covenant, with respect to that mutual stipulation between God and us.

To suppose the covenant to be the sole act of God, and an act that’s meely absolute, renders all these phrases impertinent and impossible. Can we be said to make or keep the covenant, which is only God’s absolute grant? It was his act, to appoint this covenant, and to enable us to make and keep it: It’s his act, to restipulate on his part: But to deny it to be conditional, as to the very benefits, is to make God to be the sole party covenanting, &c.

4. Consider the seals of the covenant, viz. Baptism and the Lord’s Supper; and you will easily judge, that they do not seal absolutely, but conditionally. If absolutely,
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Chap. then all that partake thereof are saved: But VIII. if they seal conditionally, the covenant must be conditional; for by them the covenant is renewed, and the benefits exhibited according to the tenor of the covenant itself. They do not seal to us, that we have the grace to which the benefit is promised; but they seal the benefits of the covenant, on supposition we have that grace. Hence Baptism that saves us, is not the putting away the filth of the flesh, (i. e. an outward washing,) but the answer of a good conscience towards God, i. e. the upright consent of the heart, to the vow and profession made in baptism. If men would consider, that a mere Elect person, though by revelation known to be Elect, yet while unregenerate, is not intitled to the Lord’s Supper; sure they cannot but infer, that this person hath not an actual interest in the covenant and all its benefits, while he continues so.

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

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

7. The account of the covenant, which seems most for its absoluteness, implies this
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CHAP. conditional connexion of the required grace


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

To understand this, we must consider,

[1.] Whom is this covenant made with.

[2.] What cannot be inferred from this scheme of the covenant.

[1.] Whom is this covenant made with.

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

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

(1.) If it terminate on the natural Jews, it's the strongest text for the conversion of that people; and describes the extent of it, viz. to all; the manner of it, viz. by an immediate influence for the most part; and forgiving their iniquity, refers to their sin in crucifying Christ, for which that blindness came upon them, that is here removed. If you take it in this sense, yet here is a law written in the Heart, which includes faith, in order to God's being their God, and the remission of their sins.

(2.) If true believers, or they that are inwardly Israel, be meant, (as Rom. ii. 29.) then it's plain, that there is faith in all such who are the parties with whom God makes this covenant. They are the Children of Abraham by faith; and no unbelievers are Israel in this notion. If you take it thus, the text imports perseverance, great sanctification, and high improvements in holiness and knowledge, great nearness to, and amity with God, &c. as the benefits secured, and reserved for the New-Testament-Times; and all these to multitudes. And thus,

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

Testimonies.

You have already seen, (pag. 65.) that the Assembly say, the covenant of grace is conditional, and faith is a condition of our interest in Christ, and Salvation; and these are offered to sinners on that condition. The Con-
Congregational Elders at the Savoy affirm as much; "The Lord was pleased to make a second covenant, commonly called the covenant of grace, wherein he freely offers unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved." You see they think, there's in the covenant an offer of life, if men will believe; and God requires faith, that we may obtain this life.

The New-England Synod confute Error 28. which was this, To affirm there must be faith on man's part to receive the covenant, is to undermine Christ. This the Synod say, is contrary to Mar. xvi. 16.—Error xxxviii. was, That there can be no closing with Christ in a promise that hath a condition expressed. The Synod say, this is erroneous and contrary to Isa. lv. 1. Mat. xi. 28. Mar. i. 5. and add, "If the Gospel itself be laid down in a conditional promise, if the Apostles and Prophets laid hold on such promises, to help to union; then there may be a true closing with Christ in a promise, that hath qualifications and conditions expressed."—So they brand, as Error xlviii. That conditional promises are legal; and Error lxxxvi. Where faith is held forth by the Ministry, as the condition of the covenant of Grace on man's part, &c. there is not sufficient bread; which the Synod thus confute; "This position seems to deny faith
Of the Conditionality of
Chap. VIII. "faith to be a condition at all, or at all active; and so, if condition in this place signifies a qualification in man wrought by the Holy Ghost, without which the promises do not belong to men, this is contrary to Job. vi. 48."

Dr. Owen faith, That Christ undertook, that those who were to be taken into this covenant, should receive grace, enabling them to comply with the terms of it, to fulfill its conditions, and yield the obedience which God required therein." How frequently doth he assert, "that our interest in the benefits of the covenant, depends on our answering the terms of the Gospel?"

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

Mr. Norton affirms, "That the Gospel holds forth salvation before faith, indefinitely, not definitely; generally, not particularly; conditionally to every one, not absolutely to any one: Hence this indefinite proposition, Whosoever believeth shall be saved, containeth a command, and a singular or particular condition."
He often proves faith to be the first condition. See VIII. also Turretin. Inslit. Theol. part. ii. pag. 203. where he proves the covenant of Grace to be conditional. How poor is the number that denies it?

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

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

CHAP. IX.

Of the nature of saving Faith.

CHAP. IX. TRUTH. I shall express this in the words of the Assembly, and Congregational Elders at the Savoy, of saving faith: "By this grace, a Christian believeth to be true whatever is revealed in the word, for the authority of God speaking therein; and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God, for this life, and that which is to come: But the principal acts of saving faith, are accepting, receiving, and resting upon Christ alone, for Justification,
Of the nature of saving Faith.

"tion, Sanctification, and Eternal life, by virtue of the covenant of grace."

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

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

Proved that this is Dr. Crisp's opinion.

The Doctor tells us, The whole essence of Pag. 493: Faith is nothing else but the echo of the heart, answering the foregoing voice of the Spirit and word of grace. Thy fins are forgiven thee, faith the Spirit and word of grace: My fins are forgiven me, faith Faith. And the soul that can assume this from the Spirit and word of grace, hath the whole essence of believing. When the Doctor puts a man on examining his faith, he hath these words; How do I know Pag. 107: believe in Christ? He answers; Do I cast my heart upon this truth? Do I receive it as a truth, that I do believe? Or do I reject it, and will not receive it? Then I do not believe.
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CHAP. lieve. But if you sit down and rest upon this truth, and receive it, and do in reality believe it; then you may absolutely conclude, Christ is yours. And, If the Lord, I say again, give to any to believe this truth, that it is his iniquity the Lord hath laid on Christ; God himself cannot charge one sin on that man. And he makes the difference betwixt a strong and weak believer, to consist in the degree of this persuasion. See more in Chap. x, xi.

Wherein the difference is not.

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

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

The real difference.

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

The truth confirmed.

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

1. Men may have this persuasion, who do not savingly believe. They in Mat. vii. 22. had this, when they cried, Lord, Lord! Neither did the foolish Virgins seem without it. Yea, it's what the most profligate sinners
Of the nature of saving Faith.

2 Cor. xiii. 5.

Chap. IX.

1. Sinners grow secure by, to their own destruction; and this upon the general word of grace.

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

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

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

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

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

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

3. Christ cannot be received as a Saviour, nor as the way of a sinner to God, if faith include not these great things. He is not a Saviour, if you exclude any of his offices; and as an entire Saviour we must receive him. Can any man receive him as a Prophet, and not believe and accept of his teachings? Can any receive him as a King, that refuseth subjection to his government? No; for, we will not have this man to reign over us, was the language of unbelief, as well as damming to those unbelievers; and the same word signifies disobedient, and unbelieving. Can any man come to Christ as a Priest, and not rely on his sacrifice for pardon to be obtained by him? And the word tells us, if he be our Saviour, we come to God by him: But who can?
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Chap. can suppose, that there's this, without any dedication of our selves to God? &c. Oh, that men were but wise enough, to know what it is to receive a ruler, or a teacher! What peace would it cause!

4. A Faith without these essentials, could never produce those great effects which are ascribed to Faith. How could it purify the heart, be a shield against temptations, work by love, and sanctify us? Or how is it, that by faith we are risen with Christ? Is a lower faith operative? (as Jam. ii. 17.) Or can any call that which wants these, a principle of obedience virtually including all grace? to say nothing of the unmeetness of a lower faith to be the appointed condition of saving benefits, when it is the appointment of a wife and holy governour?

5. An enlightened, regenerate soul cannot act towards Christ (when he is first presented to its view) below these instances. It's not a regenerate heart, that admits actings contrary to any of these. If it is a regenerate heart, it will discover itself in each of these, upon the offer of Christ as a Saviour, and say, Lord, what wilt thou have me to do? &c. Sure a regenerate principle includes a disposition to all these acts; and the first view of Christ will excite and attract them.
Of the nature of saving Faith.

Testimonies.

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

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

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

The ground of Dr. Crisp's mistake.

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

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

CHAP. X.

Of the free Offer of Christ to Sin-
ners, and of preparatory Qual-
ifications.

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

Reader, Observe, (1.) Christ is freely
offered to the vilest sinners, for their accept-
tance of him according to the Gospel. (2.)
He is not offered so, as if any sinner might
have a saving interest in him, till they are
willing to deny themselves, and to re-
nounce all sins and idols; and do accept of,
and rely on him as a full Saviour, according to the terms of the Gospel. There cannot be an acceptance of Christ, without a renouncing of sin and idols, and denying carnal self and our own merits, as opposites to him: And on the other hand, to renounce sin and idols, and deny ourselves, will not avail us, without an acceptance of Christ, and reliance on him. (3.) I mention some things that are antecedently necessary to our renouncing of sin and idols, and to our acceptance of, and reliance on Christ; as knowledge, assent, conviction of sin and misery, and some humblings of soul, which must attend all true convictions: These are Preparatory Qualifications; not that an interest in Christ always follows these, but they dispose the soul to a hearty acceptance of Christ, in opposition to all rival opposites, and are necessary thereto in some degree. (4.) The declared design of the offers of Christ to sinners, is, that they may be thus willing to accept of Christ, and so partake of an interest in him.

ERR O R. Christ is offered to blasphemers, murthers, and the worst of sinners; that they remaining ignorant, unconvinced, unhumbled, and resolved in their purpose to continue such, may be assured they have a full interest in Christ; and this by only concluding in their own minds upon this offer, that Christ is theirs.
proved that this is Dr. Crisp's opinion.

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

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

A, I. But coming, or believing, is no other, in the Doctor's judgment, than an inward persuasion or conclusion, that Christ is ours: And this is not in order to an interest,
terest, but to our knowing it. For the Doctor faith, I must tell you, there is no better way to know your portion in Christ, than upon the general tender of the Gospel, to conclude absolutely, he is yours, &c. Say to your Souls, (and let not this be contradicted, seeing Christ hath reached out himself to sinners as sinners,) My part is as good as any man's: Set down thy rest here; question it not, but believe it, &c. Venture thy Soul upon it, without seeking for further security. But some will say, He doth not belong to me. Why not to thee? He belongs to sinners, as sinners; and if there be no worse than sinfulness, rebellion, and enmity in thee, he belongs to thee, as well as to any in the world.

A. 2. Not believing, or not coming to Christ, is nothing with the Doctor, but not concluding within oneself, that Christ is mine. It would, faith he, be welcome to them to be certainly satisfied, that his blood is their ransom, and that their sins are blotted out thereby; but they dare not yet close with Christ, they dare not yet sit up their rest here, they dare not sit down with any such conclusion; but still there is something or other that remains, that must be removed out of the way, before they can make this certain conclusion, Christ is their Christ. Now my errand is to this sort of People, whose hearts tell them, If it could clearly appear, that without danger to them they may say, Christ is their Salvation, and sit down with this; &c, but
Of the free Offer of

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

Wherein the difference is not.

(1.) It is not, whether there is in Christ a sufficiency of merit and grace to save the worst of sinners. (2.) Nor whether Christ is offered to the worst sinners, if they will accept of him on the terms of the Gospel. (3.) Nor whether the worst sinners are often the objects of God's effectual calling, in order to an interest in Christ. (4.) Nor whether there may not be knowledge, assent, convictions, humblings, and feigned resolves, and yet a soul fail of an interest in Christ, for want of true conversion, though they are hopeful Signs. All these I affirm. (5.) Nor whether the degrees of convictions and humblings be equal in all. This I deny. (6.) Nor whether preparatory qualifications do merit true grace: Yea, or faith or repentance do merit an interest in Christ. This I deny, and say, that their whole use depends on Christ's ordination. (7.) Nor whether a soul may neglect to accept of Christ as a prophet, priest, or king, because they feel not that degree of these humblings and convictions which they desire and expect. This I deny. (8.) Nor whether these preparatory qualifications be the work of the spirit by com-
common grace. This I affirm. (9.) Nor whether their immediate influence be to prepare the soul for a true consenting acceptance, which they are hereby less averse to, and more disposed for. This I affirm; yea, Dr. Owen adds, "No man that wants these, is a subject capable of justification." 

Wherein the real difference is.

(1.) Whether coming to Christ, is an inward persuasion, that Christ is mine. This the Doctor affirms, and I deny; of which see Chap. ix. Of saving faith. (2.) Whether Christ is offered to sinners, with a design that they may conclude they have a saving interest in him, before they are regenerated by the Spirit, and savingly believe. This the Doctor affirms, and I deny. (3.) Whether the soul of a sinner, as to its habitual disposition and purpose, is under the reigning power of enmity, rebellion, and filthiness, till after it hath a saving interest in Christ. This the Doctor affirms, and I deny; affirming this disposition is altered in our effectual vocation; and there can be no true coming to Christ for pardon, and especially for sanctification, without that purpose. (4.) Whether some degrees of conviction and humiliation of soul, be necessary prerequisites to the soul's true acceptance of Christ for pardon. This the Doctor denies, and I affirm.
Of the free Offer of The Truth confirmed.

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

I. Effectual vocation makes this change in the habitual disposition of the heart; and this vocation is necessary to our interest in Christ. The Elders at the Savoy, and the Assembly, agree, That this call lies, "in enlightning their minds, spiritually and saveingly to understand the things of God; taking away their heart of stone, and giving them an heart of flesh; renewing their wills, and by his almighty pow-

er determining them to that which is good; and effectually drawing them to " Jesus
Christ to Sinners, &c. 95

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

And, "until being quickned and renewed by the holy Spirit, they are thereby enabled to answer this call, and to embrace the grace offered and conveyed in it." Thou seest, what a great change is made on the heart and mind by effectual calling; and that our answer to this call, (which lies in a consent answerable to this change in the faculties,) is the means of our interest in the offered grace; which is Christ, and his benefits. It's a call to life: The Dead shall bear the voice of the Son of God, and they that bear shall live. It's a call to holiness; hence called a holy calling: And a call to light. If any doubt, whether our vocation be a means to our interest in Christ, see 1 Cor. i. 9. God is faithful, by whom you are called into the fellowship of his Son Jesus Christ our Lord.

2. How inconsistent with vocation, regeneration, and conversion, are hearts of such vile dispositions? Is this a heavenly calling? What would it avail to make such a calling sure? Is this being born, not of the will of the flesh, but of the will of God? Doth the new birth, or circumcision of the heart, agree herewith?

3. That cannot be a true faith, or acceptance of Christ, which consists with such vile dispositions, and is void of a purpose to be otherwise. Can he be said to accept of...
Of the free Offer of

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

[2.] Some degrees of convictions and humiliations of soul, are necessary prerequisites to the soul's true acceptation of Christ for pardon. We find, it's the weary and heavy laden, that Christ invites to come to him for rest. And, I came not to call the righteous, (that is, the conceited and secure,) but sinners to Repentance. The converts record-
ed in the word, found such a work on them, who were pricked in their hearts, and cried, what shall we do? The jailor felt the same humble concern. Paul knew what this trembling was: And so Zacheus, and the Prodigal. Where the word even begins to take effect, the man is convinced of all, and judged of all; the secrets of his heart, are made manifest, and he falleth down on his face, &c. It's a meet order, that man should in some degree pay this homage to God, and thus resent his apostacy, to God's glory whom he hath provoked. Yea, these are ab-
absolutely necessary to bring a man to be willing to close with Christ. Were there no weight, no remorse, no sense of sin or misery, Christ would not be regarded, much less complied with: Yea, to come to Christ, cannot be an act of the will, it thus having a contrary bias, and the practical judgment determining against it.

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

Dr. Owen tells us, "There is nothing in this whole doctrine, that I will more firmly adhere to, than the necessity of convictions, previous to true believing."

The necessity of them, yea, the antecedency of them to true faith and pardon, he elsewhere proves; as also of dispassion, sorrow, fear, a desire of deliverance, with other necessary effects of true convictions. And he tells us, "The belief of the pardon of our sins is not proposed to men
Of the free Offer of Christ, &c.

Chap. " in the first preaching of the Gospel, as X. " that which they are first to believe.— Pag. 140. " Neither is it possible, there should be any exercise of this faith unto justification, " but where the mind is prepared, disposed, and determined unto universal obedience."

Mr. Norton of New-England proveth at large, " That there are certain preparatory works between the carnal rest of the Soul in the state of sin, and effectual vocation; or Christ in his ordinary dispensation of the Gospel, calleth not sinners as sinners, but sinners, i. e. qualified sinners, immediately to believe."

These are his own words, which he proves from pag. 129. to 140.

The ground of the Doctor's mistake.

Because they that truly come to Christ shall have an interest in Christ; therefore he thinks, whoever can persuade himself that he hath an interest in Christ, doth come to him. Because sometimes the worst sinners are made the subjects of preparatory works, and of effectual calling, as God's act on them; therefore he thinks, that these sinners are invited to conclude, they have an interest in Christ, before they do at all answer that call. But his greatest cause of mistake is, that he thinks the worst sinners, if Elect, have as much interest in Christ, as the greatest Saint: There-
Therefore indeed, they need no more faith than to know it, and that must be by a firm persuasion that he is theirs. Because Christ calls sinners to repentance, therefore Christ is theirs while impenitent.

**CHAP. XI.**

**Of Union with Christ before Faith.**

**TRUTH.** Every man is without Christ, or not united to Christ, until he be effectually called: But when by this call the Spirit of God inclineth, and enableth him willingly to accept of Christ, as a Head and Saviour, a man becomes united to him, and a partaker of those influences and privileges which are peculiar to the members of the Lord Jesus.

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

Proved that this is Dr. Crisp's opinion. The title of Serm. xiv. is, Christ is ours before we have gracious qualifications.
Of Union with Christ

Chap. XI.

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

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

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

Obj.
before Faith.

Obj. Sure he meaneth only, this union is decreed before faith. A. To prevent this, his words are, I do not mean as some do, that God did actually decree, that Christ should be Christ unto such and such persons, before he did put any qualifications into them: But I say farther, that God gives actual possession of this Christ, and Christ takes possession of that person, before there be any qualification.

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

Wherein the difference is not.

(1.) It is not, whether God hath decreed, that all the Elect shall be united to Christ. (2.) Nor whether God hath appointed, and Christ agreed in the covenant of redemption, to be in time the Saviour of the Elect; and that what Christ did and suffered, pursuant to that covenant, was intended for the saving good of the Elect.

(3.) Nor whether all the power, by which we believe, and the Spirit, who works faith in us, be purchased and given by Christ.

(4.) Nor whether Christ's giving us the Spirit of grace, do begin this union; and the Spirit given in order to saving operations, produceth this faith, whereby the union is consummated.

(5.) Nor whether Faith unites to Christ by divine ordination, and not
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Chapter not by its own power or merit, or as a physical act. All these I affirm.

The real difference.

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

The truth confirmed.

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

2. The Spirit of Christ and faith in him, are the things whereby God hath ordained us to be united with Christ. By one Spirit we are all baptized into one body: And Christ dwells in our hearts by faith: On which account, we are said to receive Christ; Col. ii. 6. and are children of God by faith. Gal. iii. 26.

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

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

1 Cor. vi. 17.
2 Cor. v. 17.
Eph. iv. 24.
Gal. v. 24.
Rom. viii. 1.
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Chap. exclude all others from a present share in this union. The like places might be multiplied: As many of you as have been baptized into Christ, have put on Christ: If Christ be in you, the body is dead, because of Sin, &c. But alas, these and the like are not only wanting in unbelievers; but the direct contrary thereto prevalently reign in them: And each of these contraries do by a Gospel-rule subject men to those miseries, as are inconsistent with the members of Christ; as, If ye live after the flesh, ye shall die: To be carnally minded, is death, &c.

Rom. viii. 6, 13.

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

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

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

7. Should they that are united to Christ, apostatize from faith, they would thereby forfeit and lose this union. If any cease to be believers, they would cease to be members of Christ. This is the scope of Joh. xv. 2,—6. If a man abide not in me, he is cast forth as a branch, and is withered: Every branch in me that beareth not fruit, he taketh away. And is it not apparent, that apostacy sinks a man into no more unbelief, than what prevailed before he believed at all?

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

Reader,
Of Union with Christ

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

Eph. i. 10.

Testimonies.

The Assembly, and the Elders at the Savoy, (Chap. xxvii. a. 1.) affirm, "That we are united to Jesus Christ, by his Spirit, and by faith." Only the Elders add, (a. 5.) "We are not thereby made one person with Christ." — The lesser Catechism hath this Question, How doth the Spirit apply to us the redemption purchased by Christ? A. "By working faith in us, and thereby uniting us to Christ in our effectual calling."
THE New-England Synod confute this as CHAP. Error xxxvii. "We are compleatly united XI. to Christ before, or without any faith " wrought in us by the Spirit." They sum up their confutation of this in these words, " If there be no dwelling of Christ in us, " no coming to him, no receiving him, " no being married to him, before " and without faith; but the former " i. true, &c." — Error xvi. which Boston church charged Mrs. Hutchinson with, was, " that union to Christ is not " by faith." — Error xxxviii. the Synod confute is, " There can be no true closing " with Christ in a promise that hath a " condition expressed." And Error lxix. " Though a man can prove a gracious " work in himself, and Christ to be the " author of it, if thereby he will prove " Christ to be his, this is but a sandy " foundation."

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

The grounds of the Doctor's mistake.

Because Christ is appointed, and gi-ven, to raise a body eternally elected there-to; therefore he thinks, they are this body before
before they be raised. — Because all after-
Eph. ii.
22. grace is from Christ as our actual head;
therefore he thinks, Christ cannot, by his
Spirit, work the first grace, as our designed
head. Whereas the Spirit makes us an habi-
tation of God: And it is a strange con-
ceit, that Christ can exert no act of power
upon a dead soul, in order to union, but
men must infer that union prior to it.——
Because the natural body cannot see with-
out a head; therefore Christ cannot convert
a sinner, to bring him into his mystical body.
One might better infer, the head cannot
see without the body, and the body sees as
much as the head, and the head sees no
better than the body; and so conclude;
Christ can see nothing, till every elect per-
don be a member, and every member seeth
as well as Christ, and the dim sight of
every member makes the sight of Christ
as blind as his. — Because Christ received
gifts for the rebellious, that God might
dwell among them; therefore God dwells
among them, before those gifts operate, or
be communicated to them. Whereas the
Apostle (Eph. iv. 11, 12.) tells us, how these
gifts are the means by which the Elect are
converted, and made believers, and so come
to partake of union with its peculiar effects.
—— Because, from the parable of the vine,
the gardener puts the graft into the tree, be-
fore there's sap or fruit; therefore he thinks
a man is in Christ, before God puts him
in Christ by the Spirit and faith, which is the only ingrafting the word tells us of, besides external Church-privileges. I may as well argue, a member of Christ must always do wicked works, because the grafted bear always fruit of its own kind, and not after the kind of the stock into which it is ingrafted. How sad is it to strain and abuse parables or metaphors against the scope of the Gospel, because God condescends to explain some truths thereby? As if all that belongs to the metaphors, might teach and prove any doctrine, because that one point, for which the Lord useth it, is illustrated thereby. What work may soon be made by fond people, if this be true? — Because we are chosen in Christ from eternity; that is, elected to obtain life by him as mediator; therefore we are one with him before any uniting bonds.

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

Spirit that his human nature received in
fulness, abides in, and worketh a confor-
mity to the life and temper of Christ in all
his members; which at last he will perfect
to the utmost of our capacity. But yet
sancy not, that we are defied with God,
or christified with Christ, or one natural
person with him; as if he had a superan-
gelick nature, which was a sort of a com-
mon soul, or that our distinct personality
shall ever cease; with other notions de-
structive of God's government, and of all
judgment. Beware of confounding God
and the creature, or making Christ the sub-
ject of our graces, because he is the author
of them.

Obj. But you said in the Error, that
men are said to receive Christ against their
wills. A. The Doctor tells us, Our first
receiving of Christ, is when Christ comes by
the gift of the Father to a person, while he is
in the stubbornness of his own heart, and the
Father doth force open the spirit of that person,
and pour in his Son in spite of the receiver.

And, It's as a physician poureth physic
down the patient's throat, and so it works
against his will. Again, Our first coming to
Christ, is as a coach is said to come to town,
when it is but drawn to town.

I shall make no further remark on this,
than tell thee, that the Doctor distingui-
eth
before Faith.

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

C H A P. XII.

Of Justification by Faith, with a Digression about Repentance.

T R U T H. Have spoken of justifying righteousness, Chap. vii.

Though faith be no way a meritorious cause of a sinner’s justification, yet God hath promised to justify all such as truly believe;
Of Justification by Faith, &c.

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

Reader, note, (1.) There is a righteousness for which a man is justified. This is only Christ's righteousness: This is the foundation of the promise, and the merit of the blessing promised: Nothing can add to it, or mingle with it; it's sufficient, and alone sufficient, to satisfy justice, atone for guilt, and merit acceptance and life. (2.) There is to be considered, what the condition of the person is, whom this mercy is promised to. He is one that hath this grace of true faith, and exerts it into act. This grace is also required and commanded, as indispensably necessary to the participation of forgiveness. Christ's righteousness shall not be imputed to this use, unless we believe: And nothing shall hinder our title to this benefit, if we do believe in Christ; for the promise is inviolable. And this faith being a conformity to the rule of the promise, some call it a subordinate righteousness; not meaning any righteousness for which sin is forgiven, for it's Christ's righteousness alone for which God justifies us: But it is our answering that rule, by which Christ applieth his righteousness.
Of Justification by Faith, &c. 113

righteousness for our remission and a right Ch. to life; and his promise is the ground of XII.

our title. — Having premised these things for explication of the truth, I proceed.

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

Proved that this is the Doctor's opinion.

The Doctor, putting this objection; Is Pag. 85.

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

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

Wherein the difference is not.

(1.) It is not, whether faith, or any grace, be a jot of the meriting righteousness for which we are justified. (2.) Nor whether faith, or any grace, add any thing to the value of Christ's merits. These I deny; yea, I add, that if Christ’s righteousness could be applied for pardon to the vilest sinner before he believes, it would justify him; but God hath declared it shall not be applied to unbelievers. (3.) Nor whether we are justified the same moment as we truly believe in Christ, and the blessing is not suspended for any time longer. This I affirm; because God justifies us by the promise, as his instrument; and this promise declares, that he will justify him that believes: It's a Christ truly believed in, doth justify us; and a Christ so believed in, cannot
Of Justification by Faith, &c. 115

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

Wherein the real difference is.

(1.) Whether we are justified before we believe. This the Doctor affirms, and I deny. (2.) Whether the use of faith in justification be only to manifest our justification, which we personally had before. This the Doctor affirms, and I deny; and add, that faith justifies us by receiving Christ, and therein answers the ordination of God, who hath promised to justify the believer by the application of Christ's righteousness in this gracious effect of it upon the guilty soul.

The Truth confirmed.

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

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

**Chap. XII.**

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

2. **FAITH** is enjoined as an indispensible means of justification by Christ, and complied with by all converts to that end. (*Acts xvi.* 31. *Believe, and thou shalt be saved.*)

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

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

4. **Unbelief is the cause, why men are barred from justification, and remain obnoxious to misery. *Ye will not come to me, Joh. v. 40. that ye may have life.* What undid the Jews?**
Of Justification by Faith, &c.

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

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

Reader, I leave it to thy self to judge, whether all these things make faith of no more use, than to shew us the goodness of our state; which we were as much possessed of before, only we did not know it? Is that all the change on believing, which such great expressions import? Is our being
Of Justification by Faith, &c. 119

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

Testimonies.

You have already heard the Assembly, and the Elders at the Savoy, saying, "The Elect are not justified, until the Holy Spirit doth in due time actually apply Christ to them." See Chap. i. Of the state of the Elect; where I cited this. — Leffer Catech. Q. What benefits do they that are effectually called, partake of in this life? A. "They that are effectually called, partake of justification, adoption, &c."

You see, that the Assembly do suppose our calling, to our being justified; and justification is a benefit flowing from it. In the next Answer, they tell us, "We are justified by receiving Christ's righteousness by faith alone:" So not before faith.

The New-England Synod thus confute that speech of the Antinomians; viz. To say we are justified by faith, is an unsafe speech; we must say, We are justified by Christ. The Synod fully prove this is false; and add, "To say a man is justified before faith, or without faith, is unsafe, as contrary to the language of the Scripture."
Dr. Owen faith, "It must be remem-
ered, that we require evangelical faith,
in order of nature, antecedently unto our
justification by the imputation of the
righteousness of Christ unto us; which
also is the condition of the continuation
of it." This is as plain as can be; and
this he oft proves, pag. 306, &c.

The grounds of the Doctor's mistake.
Because God justifies the ungodly, that
is, the man who the moment before he
believed to justification was ungodly; yea,
and who still remains ungodly in the eye
of the law of works, needing daily forgive-
ness by grace; therefore God justifies him
who continueth wholly ungodly fifty years
after.—Because Christ alone justifies, as
he whose satisfaction and merits are the on-
ly righteousness for which we are justified;
therefore he thinks there is nothing else
present in our justification: Not con-
idering, that God justifies, the Spirit justi-
ifies, the Gospel-promise justifies, in senses
distinct from Christ; and so doth Faith,
though not as what meriteth, yet as what
the promise requireth, in all whom God
will justify for the sake of Christ's merits.
—Because it's Christ, the object of faith,
that justifies; therefore faith in that object
is not requisite to justification: Though it's
as plain as the word of God can speak, It's
a Christ believed on which justifies: It's not
faith,
Of Justification by Faith, &c. faith, without a Christ, can do it; and
Christ, without faith, will not do it; but
on our believing, he shall not fail to do it.
—Because we must, in order to assurance
of pardon, believe our sins are actually
pardoned; therefore our actual pardon is
the object of the faith by which we obtain
pardon: And so be sets our pardon, instead
of God, Christ, and the Gospel-promises,
which are the Scripture objects of justifying
faith.—Because faith is the evidence of in-
visible realities, still remaining invisible;
therefore it's whole use is, to manifest our
pardon, before our pardon hath a being.

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

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

(i.) That Chapter doth not describe
the dealings of God with a particular Soul,
in order to salvation; but with Israel, as
a political body, in a peculiar covenant. It
shews, how mean and idolatrous their
original was; how graciously God singled
them out, and dignified them above the
rest of the world by many privileges; and
among the rest, by making a covenant of
peculiarity with them. But this covenant
is not the covenant of eternal life: For ver.
59. it was a covenant they broke: And ver.
61, 62. it's called Thy covenant, as opposed
to My covenant. Dare any man say, that
K 4 all
Of Justification by Faith, &c.

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

(2.) Admit that the birth of a Child was a resemblance of Israel's first becoming
Of Justification by Faith, &c. 123

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

A Digression concerning the necessity of Repentance to Forgiveness.

The Doctor judging we are justified before we believe; it's no wonder he tells us, we are forgiven, before we confess sin, Pag. 255; or repent. But my business in this digres-
sion, is with men of more orthodox prin-
ciples, who yet seem to be doubtful in this point: I shall therefore state the point be-
tween these.

Wherein the difference is not.

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

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

The seeming difference.

Whether a sincere purpose of heart, to turn from sin and idols to God, be absolutely necessary to forgiveness of sin?—The other parts of repentance are excluded out of the question, by what you have read before.
to Forgiveness. 125

before. And this is that part of it, which CHAP. the Word lays a great stress on. From XII. hence repentance is called Met.17, a change of mind or purpose: And conversion refers to this, as the principal part of it.

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

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

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

Chap. perisb. Acts v. 31. Christ was exalted to give repentance, and remission of sins. Nay, the sin against the Holy Ghost is unpardonable; because it is impossible to bring the committer of it to repentance. Now, are all these things consistent with pardon before repentance? Can I be subject to perish, and pardoned, at once? Can God command repentance, under a promise of pardon, and yet suppose I must be pardoned before? Is the turning of the heart from the power of Satan to God, urged and directed to this end, that I may receive forgiveness; and none of it follow my turning, but all be before it?

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

4. Without this purpose, we do not accept of Christ as the Way to God. It would be strange, that the great term of life should terminate in Christ, who is the means, without any respect to God, who is the end: Whereas Christ is able to save such
as come unto God by him, and others he will not save. God was not thus over-looked, when Paul testified repentance towards God, and faith towards Christ. And indeed, without this purpose, the soul never answers God's call; and so must be pardoned before effectually called.

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

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

7. A resolved purpose to continue in Sin and rebellion against God, is damning, let men pretend to what they please. I hope I need not prove, but one of these purposes must have place in every heart, when it is dealing with Christ about salvation.
Chap. I think I have proved, that a resolution to continue rebels, will bar any man from a possessing of Christ. See Chap. x.

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

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

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

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

Dr. Owen tells us, "That before the first act of justifying faith, there be convictions, shame, fear, sorrow, and other afflictive passions; and hereon a resolution on doth ensue, utterly to abstain from sin, with sincere endeavours to that purpose, &c." He tells us, "That without this, in the order of the Gospel, an interest in it (i.e. in Christ's righteousness,) is not to be attained, &c." And again, "Justifying faith includeth in its nature the entire
entire principle of evangelical repentance; so that it is utterly impossible, that a man should be a true believer, and not at the same instant of time be truly penitent: And therefore are they so frequently joined in scripture, as one simultaneous duty: Yea, the call of the gospel unto repentance, is a call to faith, acting it self by repentance, &c." And then he tells us, "The first act of faith respecting the grace of God in Christ, is not conceived in order of time to precede its actings in self-displicency, godly sorrow, and universal conversion from sin to God." These things Dr. Owen afferts, though he ascribes no causality of pardon to repentance: Which will offend none, who deny any grace in man to be a cause of forgiveness; among whom I own myself. See Mr. Anthony Burgess's reasons for the necessity of repentance to forgiveness, True Doct. of Juslif. book i. pag. 157.

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

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

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

TRUTH. Though neither holiness, sincere obedience, or good works, do make any atonement for sin; or are in the least the meritorious righteousness, whereby salvation is caused, or for which this, or any blessing, becomes due to us as of debt: Yet as the Spirit of Christ freely worketh all holiness in the soul, and enableth us to sincere obedience and good works; so the Lord Jesus hath of grace, and for his own merits, promised to bring to heaven, such as are partakers of true holiness, as perform this sincere obedience, and do these good works perseveringly; and appoints these as the way and means of a believer's obtaining salvation,
The necessity of Holiness

Chap. salvation, and several other blessings; requiring these as indispensable duties and qualifications of all such whom he will so save and bless, and excluding all that want or neglect them, or live under the power of what's contrary thereto, viz. prophaneness, rebellion, and utter unfruitfulness.

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

Proved that this is Dr. Crisp's opinion.

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

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

Obj. But sure the Doctor intends only, that nothing we do can merit; but not, that they are not required as the requisite means and way to obtain these blessings. A. The Doctor satisfies us, he intends the last as well as the first: I will note one thing, before I go on, to make clear this thing. It is a received conceit among many persons, that our obedience is the way to heaven; and though it be not, say they, the cause of our reign, yet it is the way to the kingdom, &c. This he disapproves of, saying, I must tell you, All this sanctification of life, is not a jot the way of that justified person unto heaven, &c. The truth is, since redemption is managed by Christ, the Lord hath pointed out other ends and purposes for our obedience, than salvation. Salvation is not the end of any good work we do. — You will say then, (as he puts the objection,) We had as good fit still: He that works all day, and gets nothing more than he had in the morning, had as good fit still, and do nothing. He answers, Let me tell you, The prevention of evil, if there be reality of evil in it; and the obtaining of good,
good, if there be reality of good; peace of conscience, joy in the Holy Ghost, pardon of sin, the infallibility of miscarriage, the light of God's countenance: All these, I say, which you aim at, are abundantly provided for you, and established firmly on you, by the mere grace of God in Christ, before ever you perform anything whatsoever. To what purpose do men propose ends to themselves, which ends are accomplished before their proposition? And to what purpose then do we propose to ourselves, the gaining of that to our selves in our labour and industry, which is already become ours before Pag. 152. we do a jot? &c. — Must they now labour to gain these things, as if it were referred to their well or evil walking; that as they shall walk, so they shall speed? &c. The Lord doth nothing to his people, upon conditions in his people: &c.—The Lord intends not, that by our obedience we shall gain something, which in case of our failing, we shall miscarry of: &c. What they are to do, they are not to do with any eye to their own advantage, that being already perfectly completed to their hands, before they do anything; but simply with an eye to glorify God, and to serve their generation, and therein to serve the Lord, &c. — When you do yield obedience to God, when you go to prayer, and fall to fasting, to weeping, and mourning, and self-denial, keeping the sabbath, dealing righteously, &c. What is it you aim at in all this? that God may do you good, that God may be gracious, that
that God may speak peace to your spirits?

Then it follows, that life is that in your eye,

that puts you upon that which you do, &c.

This is the righteousness of the law.—Again,

Let subduing of sin alone for peace. And, Pag. 13.

While you labour to get by duties, you provoke

God as much as in you lies.

Obj. But though holiness or obedience
do not profit us, as to saving good; may

they not bring us some good or other? Answ.
The Doctor tells us, No; I must tell you, Pag. 150.

There is not any duty you perform, when you

have attained the highest pitch, that hath any

prevailing and availableness to produce,
or to bring forth any, though the least
good to your selves. I say it again, There is

nothing you can do, from whence you ought to

expect any gain to your selves by doing it. The

Doctor speaks the same as to the uselessness

of reformation to a kingdom: But if a Pag. 235,

soul get under full sail, filled with a stiffe gale

of the Spirit, when floods of meltlings flow

from it, if they can cry mightily, and be

somewhat exact in observing practical righteous means, to mourn and pray lustily, being helped by the Spirit herein; then such exercises will do wonders; hereby persons shall

get pardon, settle spiritual, civil, and natural healings, with national: Such courses,
some think, will turn away God's wrath, &c.

No, he declares, Though these be done by

persons being in Christ, though thus afflicted by

Christ's Spirit, though Christ be explicitly

owned
The necessity of Holiness

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

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

Wherein the difference is not.

(1.) It is not, whether God hath decreed that the elect shall be holy and obedient, and so partake of several blessings. (2.) Nor whether every work will fail to save a chriftless unbeliever. (3.) Nor whether Christ hath paid the price of temporal, spiritual, and eternal blessings. (4.) Nor whether the effential blessings of the Gof-
pel become the inheritance of a believer, as Chap. soon as he is united to Christ. (5.) Nor Xll.
whether it’s from the influence of the Spirit, that we are holy, obedient, and enabled to every good work. (6.) Nor whether it is for the sake of Christ’s merits and incense, and of free-grace, that any grace or duty of ours is rewarded, or becomes the means of any benefit. Each of these I do affirm. (7.) Nor whether any holiness, internal or external, any obedience, work or duty, do at all merit the promise; or is the meritorious cause, or righteousness, for which any promised mercy is bestowed. This I deny, and own that all is of gift, though given in an order suitable to our condition, as subjects in a state of trial. (8.) Nor whether the law be a rule of duty. This the Doctor affirms, as I also do; though he denies any threatening or promise to back God’s law, as to the Elect. (9.) Nor whether the Elect ought to be holy, and will be holy. This the Doctor owns; but he placeth it wholly on the Decree, and Christ’s care; denying that God hath required it as indispensably necessary to our inheriting any blessing promised to the Elect; and judgeth Christ hath done all for us, and enjoineth nothing for us to do in order to any good thing. (10.) Nor whether a penitent believer shall be saved, if he die before he hath time for further obedience. This I affirm,
The necessity of Holiness

The real difference.

(1.) Whether faith and repentance be indispensably required of us, that we may be justified for the sake of Christ's righteousness. This I affirm, and the Doctor denies: Of which I have treated, Chap. xii. (2.) Whether holiness and sincere obedience, and perseverance are the way to heaven, and are required of the Elect as the conditions of their obtaining salvation: Or is heaven promised to them, if they persevere in holiness and sincere obedience; and the loss of heaven threatened, in case they continue wicked and disobedient, or after grace turn apostates. This the Doctor denies, and I affirm. (3.) Whether the good works of a believer are rewardable of grace for Christ's sake. This I affirm, and the Doctor denies. (4.) Whether by the Gospel, as a rule of Judgment, whoever is unholy, utterly disobedient, and altogether wilfully neglective of good works, shall be condemned. This I affirm, and the Doctor denies. (5.) Whether God hath promised several blessings (distinct from mere eternal life,) to the exercise of several graces, and performance of sundry duties; as, more grace to the improvement of less, gracious returns to fervent prayer, peace of conscience to a lively frame and exact walking, his presence to a conscientious attendance on ordinances, diverting threatened judgments on repentance and reformation, filling
ling the hungry with good things, &c. CHAP.
This the Doctor denies, and I affirm. (6.) XIII.
Whether upon the acting of such graces, and upright performing such duties, a
Christian may not, in the virtue of such promises, expect such blessings, and fear the neglect thereof as a bar thereto. This the Doctor denies, and I affirm: Yet allowing, that God may sometimes exert his sovereignty in giving some blessings to a believer, not answering these rules; and may a while suspend them from the disposed soul, to try his patience; or if the blessing be of a lower nature, he may exchange it into greater. But yet this, I affirm, is the stated rule of our expectations and fears, and the ordinary method of God’s dealings with men. (7.) Whether God is not more pleased with a man in the exercise of grace and holiness, than when he neglects them, and doth the contrary. This I affirm, and the Doctor denies.

The Truth confirmed.
The points are too many to admit enlargement; and most of them carry that evidence that the whole scope of the Bible must be forgotten, when they are denied. Can two or three wrested texts overturn the constant language of the Scriptures? And is it not strange, that all religion, and the human nature itself in a state of trial, should be so fully struck at, from a gross conceit,
Chap. conceive, that the infinite God cannot foresee, and purpose events, unless it must null his government over reasonable subjects, and prevent his distribution of rewards and punishments by a stated rule? What a reflection is it on the divine wisdom, and on the glorious platform of the Redeemer's work and kingdom, that he cannot purchase benefits for sinners, unless he forbear to use them as motives to obedience? Yea, the whole of his serious pleadings with men must be a mockery, rather than he must be allowed to bestow his blessings in a rectioral way. He shall merit nothing as a priest, if he dispense it as a king; nor be esteemed to enable sinners to act, if he appoint them any thing to do, in order to a reward.

Having occasion to mention some words, which I would prevent thy mistake of, know, Reader, that by holiness, I mean the inward renovation, and devotedness of the soul to God, with the expression thereof in holy actings. By good works, I mean all the inward actings of grace in a sincere conformity to the will of God, as, our loving God, our fearing God, trusting in Christ, godly purposes and resolves, &c. These are good works, called internal. There be also external good works, as praying, hearing, exact walking, alms-deeds, and any other act of obedience directed by the word, proceeding from faith and a renewed principle, and intended to glorify God and
save our souls. By doing, the same actsings are intended; and so loving God is doing; XIII. yea, believing in Christ is doing; it is an action on our part, even when it accepts of Christ; though it is by divine ordination made the effectual means of receiving or partaking of a promised Christ.

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

I. Sinners have much to do, in order to salvation. There be few leaves in the Bible but argue this: It's the scope of all the revelations of God to men since the Fall. It's true, we have nothing to do in a way of atonement c. purchase; but it is as true, (1.) We have much to do, in order to our participation of what Christ hath purchased.

We must repent, that our sins may be blotted out. We must believe, that we may be saved. Our Lord is express, If you know these things, happy are ye if ye do them. All Gospel-discoveries are made known for the obedience of faith: And Christ will take vengeance on them who obey not the Gospel; neither Christ nor Gospel will secure them. The revelations of God to men, are not a bare description of duty and benefits, but an injunction of duty in a connection with benefits: Rom. x. 9. If thou confess with thy mouth the Lord Jesus, and believe in thy heart, thou shalt be saved. (2.) I could shew, there's no one saving benefit
Men have much to do

Chap. XIII. nesft granted to a sinner, but on supposi-

tion of his doing. See much of this, Chap. viii, x, xi, xii. and Chap. xxi, xxii. Christ

never intended the application of his merits for our privileges, without ordering them as motives to duty on our part. (3.) The influences of the Spirit of God, and God's institutions; have no causality in our salvation, if men have nothing to do in order to be saved. It's plain, that salvation is ascri-

bed to the Spirit, and also to the means of grace: Neither of them are the atonement, or price of salvation; therefore they must save, as they operate on the soul in order to its acting: And this must be, as it an-

swers the way appointed for our participati-

on of life. (4.) On what account is it said, that we believe to the saving of our souls?

And, Repentance to salvation is the expres-

sion of the Spirit of God. What sense can be affixed to these and the like phrases, as they are opposed to their contraries as de-

structive, if men do nothing towards their salvation? See Jam. ii. 14. Can faith save him? Yea, and I may ask, (5.) What meaneth the Holy Ghost, when he faith, In so doing, thou shalt save thy self, and them that hear thee? Sure the argument is not strong, if it be true, we can do no-

thing for salvation. (6.) The destruction of sinners, under the Gospel, is still laid on not doing. They are condemned by the law; but they remain condemned, and their ruin,
for Salvation.

ruin is fixed, (and so they are twice dead,) for want of doing some what. Ye will not come to me, that ye might have life. How oft is the ruin of souls laid on their not turning, not repenting? &c. (7.) If men have nothing to do for salvation, then Christ hath no rule to judge them who lived under the Gospel. I hope, none will say, the judicial sentence will pass on men, as elected, or not elected. Doth it agree to the proceedings of the tribunal at that day, to say, Thou shalt be damned, because thou wert not elected? Is this the account the Scripture gives? Doth it not proceed on the difference in mens carriage and tempers? See the parable of the talents: They who improved their talents, were saved; he that hid it in the napkin, was therefore damned. Consider any description of the last day, and you'll find, God saves and damns with a respect to the neglects of men, or their compliance with his Gospel. (8.) I could easily demonstrate, that if men have nothing to do in order to salvation, the ministry of Christ and his Apostles, and the ministry most apt and most blessed to souls to this very day, is all a vanity and falshood. They are cold pleadings with sinners, that are not backed with life and death. Remove saving benefits, and undoing dangers, from being arguments to compliance with the will of Christ; and any man may read the success of such a ministry: And to use these
The Gospel hath these arguments to persuade men to repent and believe, if we have nothing to do for heaven, is a manifest falsehood and trifling. It's awful to consider, how inconsistent some men's application is with their doctrine; though it's well their uses to the unconverted have so much truth in them.

II. True holiness, sincere obedience or good works, and perseverance, are the way to Heaven, and so necessary to the salvation of a believer, that without them he cannot be saved, and continuing in them he shall be saved. This might be evidenced by many reasons. (1.) It is not saving faith, which is not operative to these effects. It ceaseth to be true, whenever it wholly fails of purifying the heart, and working by love. Many affirm, That all graces are seminally in faith, as in their principle. Such must grant, that as faith justifies us at first in receiving and relying on Christ, so it continues to justify us, by continuing those acts, and exerting itself in those other operations, which are essential to its nature. And thus some expound Jam. ii. 20, 24. (2.) Obedience, good works, and perseverance, preserve us from those contrary evils, which subject men to condemnation: I keep my body under, lest by any means, when I have preached to others, I my self be a castaway. I shall add to this in some following heads. (3.) The Gospel-constitution doth by its promises and threatnings make persevering holiness, obedience or good works, the necessary
Promises and Threatnings.

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

[1.] The Gospel-constitution contains promises and threatenings, which affect all of us, as a rule of happiness and misery. By these God governs men; and mens hopes or fears should be directed by these, as their rule. Dr. Crisp not observing this, hath run into those mistakes which open a door to all licentiousness, though he intended it not: His whole scheme implies, "That Christ doth not distribute blessings or punishments by any rule that refers to the actings of men." I have proved the contrary, Chap. viii, &c. For if the covenant of grace be conditional, and faith and repentance are necessary for forgiveness, &c. the substance of this must be granted. But I add a few reasons more.

1. Most of the promises and threatenings in the Bible, that refer to the state of Souls, are Evangelical promises and threats: They are not the sanction of the law of innocence,
The Gospel hath

CHAP. cence, but of Gospel-grace. Who can XIII. doubt this, if they consider, 1. That the covenant of innocency promised life to nothing below sinless and perfect obedience. 2. The threatenings of the covenant of innocency admitted no repentance, or after-relief to the guilty: They did fix the curse irrevocably, in case of any transgression. 3. No overture of life, no door of hope, or argument to conversion with hopes of acceptance, could be framed out of those legal threats or promises to any man that is a sinner. Turn ye, turn ye; why will ye die? was not the language of that covenant: No, if a man is once a sinner, the law could speak no lower than this, Thou art undone, whether thou turn or no. —

Things being thus, I would intreat thee to consider all the calls of God in Christ to men since the Fall: Weigh the promises and threats, wherewith God strengtheneth those calls: See if any one of the calls to faith, or repentance, or holiness, thus back'd with promises and threats, be not evangelical. (1.) Doth God, in those calls, promise life to nothing below sinless, perfect obedience? Or doth he threaten eternal death, in those calls, against whatever is short of perfect obedience? (2.) Do the threats annexed to those calls, exclude all after-repentance? See Ezek. xviii. 21. Is that Gospel or no? But if the wicked will turn from all the sins he hath committed, &c.
Promises and Threatnings.

He shall surely live; his transgressions shall not be mentioned. (3.) Are not these calls, with the promises and threats, directed to sinners for their conversion and recovery? Is it not to sinners God speaks in them? and is it not for their healing and salvation? Are not the promises an offer of relief? Are not the threatenings intended to awe and warn sinners against refusal of these offers? They be not uttered, to bind the curse; but to deliver from it, by urging our compliance with the commands of a Redeemer: To day if you will hear his voice, harden not your hearts, as in the provocation, 7, 8.

2. What kind of government can men assign to Christ, if there be no sanction to his precepts? Dr. Crisp oft tells us, "That the sanction of the law of works is removed; the curse is gone, as to the Elect." This is true, if he mean, that sinless obedience is not now the way of life; and that all below it, shall not bind Death upon us so as to hinder our relief by the Gospel. But what then, hath the Redeemer no promises and threatenings to rule men by? And is their obedience or disobedience an indifferent thing, as to their happiness or misery? Must he save all, or damn all, or else be a respecter of persons in his judicial distributions? Is this the
The Gospel hath

CHAP. language of God to sinners since the Fall? XIII. Did Christ preach at this rate, when on Earth? Or doth he so speak now from Heaven? See that ye refuse not him that speaketh; for if they escaped not, who refused him that spake on earth; much more shall not we escape, if we turn away from him that speaketh from heaven? And, How shall we escape, if we neglect so great salvation, which at first began to be spoken by the Lord? &c. Our Lord assures us, that men's sins are aggravated, and their damnation grows greater, by a rejection of his call to sinners, through impenitence and unbelief. Joh. viii. 24. Ye shall die in your sins. Heb. x. 29. Of how much forer punishment, &c. It's a precarious dominion that Christ exerciseth, if he hath neither rewards nor punishments to induce men's regards to his authority. Read the Scriptures, or wait the Judgment-day, and you'll find it otherwise.

3. How unsuitable is it to the present state of mankind, that Christ should govern us without promises and threatenings? He is a King, and we are his subjects. And we are, (1.) Subjects in a state of trial for another world. (2.) We have great remains of sin within us, and temptations without us. (3.) We have still in our nature hope and fear; which are the things which all the methods of Christ's government suppose, and are suited to. Each of these would furnish me with arguments beyond
beyond all rational contradiction, for the proof of this point; whereas the opposite error implies, that either men are machines, or brutes, or infants at best; or else the judgment-day is past already. Yea, how vain are the expostulations, warnings, reproofs and encouragements, which the Word is filled with? The Divine Being, and all the methods of grace, are strangely exposed by conceits so fordid. He calls us to fear, lest we should seem to come short of the promise: Be not high-minded, but fear: Work out your own salvation with fear and trembling: He that soweth, shall plow in hope: And, We are saved by hope, &c. What are all these, if our state be in no suspense as to what we shall be or do?

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

[2]. By this Gospel-constitution, persevering holiness, sincere obedience or good works, are necessary to salvation. He that made faith necessary to justification, hath made obedience necessary to salvation. He hath as well promised Heaven to the godly man,
as pardon to the believer; and our perseverance in holiness and obedience, is as truly our Way to Glory, as the Scriptures can describe it. Nothing of these merit Heaven; but he that merited Heaven, hath peremptorily appointed these to bring us thither: For God is not unrighteous, to forget your work and labour of love, &c. And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises. Every word is forcible to argue this truth: But I shall offer a few things more.

1. Christ in the Gospel declares, they shall miss of Heaven, and eternally perish, who are apostates, ungodly, disobedient, and unprofitable; and that, for being such. This doom is not the doom of the law of innocence: For it is not denounced against every backsliding, but apostacy: It's not against every imperfect degree of Godliness, but Ungodliness: It's not against every defect of obedience, but disobedience: It's not against every neglect of fruitfulness, but such unprofitableness as argues a dead and barren state. Reader, art thou so unskillful in the word, as not to remember, If any man draw back, my soul shall have no pleasure in him: But we are not of them that draw back unto perdition, but of them that believe to the saving of their souls? Is this
necessary to Salvation.

this a threatening, or not? Will not Christ deal with men according to it? Is it not true of all persons? Do not say, the Elect believer will not fall away: I think the same; but yet, is it the less true, that even he shall perish, if he fall away? Nay, doth not God by these threats contribute to keep him from apostacy? Ask thy self, Is not this threatening such as should govern our expectations, if we should turn apostates?

—So also, Without holiness no man shall see the Lord. This is used as an argument to persuade us to follow holiness: And can you suppose it argues at a lower rate than this? Be holy, or you shall never see God's face; unh Holines will keep you from God's presence. Consider such places, as say, For these things the wrath of God cometh on the Children of disobedience; and, If you live after the flesh, you shall die.

2. SALVATION is promised to perseverance, true holiness, sincere obedience or good works; and the accomplishment of these promises to these, is called an act of righteousness. These are Gospel-promises, because salvation is promised on terms so below perfection. The texts are innumerable, that include these promises: Rev. ii. 10. Be thou faithful unto death, and I will give thee a crown of life. 2 Tim. iv. 7, 8. I have fought a good fight; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord,
Good Works, &c.

Chap. the righteous Judge, will give me in that day.

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

Obj. These describe the men whom God will save. Anfw. True; but not as mere natural signs, but as moral instituted signs. They are qualifications, which God appoints as pre-requisites to the blessings: They are not meritorious, but they are made by the promise necessary to our partaking of these gifts; and the neglect of them would exclude our interest in the blessing.

Obj. These are concomitants of them that shall be saved. Anfw. The same answer that is given to the last, will serve to this: And I add, They are not instead of Christ; they cannot add to what is proper to Christ; nor will they suffice without faith or an interest in Christ, or without pardon. But they still signify more than such concomitants, as some esteem them: They are not like the place of one's birth, or our names, or our parents, or death, &c. all which are concomitants of a man that is saved; but they are characters designed by the promise; they are things without which the Gospel-rule will exclude men from Heaven, and condemn men to Hell, let their
their pretences be what they will. Rev. Ch. xxii. 14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in; for without are dogs. Mat. v. 20. Except your righteousness exceed the righteousness of the scribes, &c.

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

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

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

5. By perseverance in these exercises, we are to work out our salvation; Phil. ii. 12. to lay hold of eternal life; 1 Tim. vi. 19. to lay up treasure in Heaven; Luke xii. 33. to run the race for the prize; 1 Cor. ix. 24. to fight for the crown; &c.

And is it as good fit still, as to be doing thus, to help us Heaven-ward?

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

III. The third thing I should prove, is, That many other blessings, besides mere eternal life, are promised to the exercise of several graces, and performance of duties. This is so easy a task, that I would leave it to the most ignorant but to read the Bible with his own eyes. What mean such places? The effectual fervent prayer of a righteous man availeth much. Will no prayer, or cold prayer, avail as much?—If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of Christ. Will the want, or scanty
Benefits on terms of Duty.

Again, Give diligence to make your calling and election sure; &c. for so an entrance shall be ministered to you abundantly into the everlasting kingdom of Christ. May one be assured without diligence? Or shall we enter Heaven with the same full fail, though we be negligent and unassured?—And, He that soweth bountifully, shall reap bountifully;6 that soweth sparingly, shall reap sparingly. Shall we then reap as liberally, if we sow not at all, or sow sparingly?—Where shall I stop, when the Scriptures are so full of instances?—And sure I need not prove, that repentance, and earnest prayer, contribute to preserve a Nation, when God so many times urgeth these to this end; when he hath promised and performed deliverance hereupon; when he complains so oft, that he must destroy for want of these; and lays the destruction of places always to the neglect of these: Jer. xviii. 7,—10. Isa. i. 5, 15,—19.—It's the same too with Churches: See Rev. ch. ii, iii.

IV. Men should govern their expectations and fears, according to the conformity of their hearts and behaviour to the rule of the promise. It's unbelief, not to expect the good promised, when we answer the condition of it. It's obstinate hardness and security, not to expect the threatened evil, when we are guilty of the sin or neglect threatened. There's no grounded hopes or fears,
Benefits on terms of Duty.

Chap. fears, but this way; all else are enthusiastic.

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

I need not cite texts for things so plain.

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

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

Heb. xiii. 16. Is it not, with such sacrifices God is well-pleased? Was it not by his faith and divine walk, that Enoch pleased God?

Heb. xi. 5. What meaneth the Apostle, when he says, Ye have received of us, how ye ought to walk, and to please God? The Saint's charity is called, An odour of a sweet smell, a sacrifice acceptable, well pleasing to God. We are charged to walk worthy of the Lord, to all pleasing. And of the obedience of children, it is said, This is well-pleasing to the Lord. What greater things of this nature are spoken of prayer, praises, and other good works? whereas God is fretted, grieved, vexed, provoked to anger and abhorrence, by our sins and neglect. How can we apprehend, that God is as well pleased with us, when testifying our enmity, as our love? when rejecting his authority, as doing his will?
Benefits on terms of Duty.

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

Obj. It's for Christ's incense these are accepted. Ans. But Christ's incense will not be applied to our sins, but to our graces and duties; and that shews, they are more pleasing to God than our sins be. And again, They are these graces and duties which are accepted for the sake of Christ: His incense will not be denied to them; and thereby they are well-pleasing to the Lord, and tend to render us so. Davenant, de Justitia actuali, and others, say much more.

VI. The holiness, graces, perseverance, obedience, and good works of believers, do them much good, and are profitable to them. Read over what I have proved at large, and canst thou doubt whether they benefit us, when they are the way to Heaven, the means to happiness? &c. A wise man may be profitable to himself, though not to God. Yea,

Godliness is profitable to all things; having the promises of this life, and that which is to come: And these things are profitable to men; Tit. iii. 8. not only to other men, but principally to our selves. Though I have all faith, if I have not charity, I am nothing; and whatever else I suffer, yet without this it profiteth me nothing. Circumcision, or uncircumcision, 19.
Benefts on terms of Duty.

CHAP. cumcifion, is nothing, but keeping the commandments of God: Sure that's something; In keeping these there is great reward. Glory, honour, and peace to every one that doth good; to the few first, and also the Gentile; for there is no respect of persons with God.

—Nehemiah and Hezekiah pleaded a false plea, if it were true, there's nothing to be gotten. The care of Saints to adapt their actions to the rule of the promise, is a very needless thing: So run, that ye may obtain: And, If a man strive for masteries, yet is he not crowned, except he strive lawfully. The Galatians must be but little moved, when told, Are ye so foolish, &c. have ye suffered so many things in vain? if it be yet in vain. Is peace of conscience nothing? Is inward rejoicing nothing? Yet, how Paul came by these he tells you, For our rejoicing is this, The testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world. And he has given you his directions for inward joy and peace, Let every man prove his own work, and then shall he have rejoicing in himself alone.

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

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

Reader, To sum up all, I appeal to thee, (1.) Whether God doth require any
more of any sinners for salvation, than that
they believe in Christ, repent of sin, and
persevere in true holiness, sincere obedi-
ence, or good works internal and external;
and if we do so, can we perish? Hath not
Christ provided all else? and doth not the
promise secure life upon doing these? (2.)
If any sinner believe not, and repent not,
hath Christ ever promised to save him?
Again, If any penitent believer shall aposta-
tize, prove ungodly and unfruitful, hate
God, or neglect to love God and his neigh-
bour wholly, &c. shall this man be saved?
Hath not Christ determined the contrary?
Will his first faith save him?—A resoluti-
on of these two things, according to the
very scope of the Word, will decide the
main of this controversy. These assert the
rule of Christ's rectoral distributions, and
the Decree comes not in opposition to the
methods of his government, by which we
are to govern our hopes and fears.

Testimonies.

The Assembly and the Elders at the Savoy declare, "The promises (of the law) & Decla.
chap. xix.
" in like manner shew them, God's appro-
a. 6.
" bation of obedience, and what blessings
	" they
Obedience and Works,

Chap. XIII. "they may expect upon the performance thereof; although not as due to them by the law, as a covenant of works: So as a man's doing good and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace." Both the Assembly Chap. xvi. and the Elders say, "The persons of believers being accepted through Christ, their good works also are accepted in him, not as tho' they were in this life wholly unblamable and unreprovable in God's sight; but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many imperfections."

Both also tell us; "That the promises are made to graces." Again, the Elders say, "That believers finning, are renewed through repentance to salvation." Of the necessity and benefit of faith, I have given their judgment before: The Assembly and Elders tell us, "Those things which are necessary to be known, believed, and observed for salvation, are clearly pronounced."

The Assembly's larger Catechism, Qu. How doth Christ execute the office of a King? A. (Among other things, they say,) "In rewarding their obedience, and correcting them for their sins."—Qu. How is the Grace of God manifested in the second...
necessary to Salvation.

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

I shall transcribe part of the New-England Synod's confusion of that speech of the Antinomians, If I am holy, I am never the better accepted of God: If I be unholy, I am never the worse: This I am sure of, be that elected me, must save me. To this the Synod answer, 'This expression imports, that though a man's conversation be never so holy and gracious, yet he can expect never the more manifestation of God's kindness and love to him; contrary to Psal. l. ult. and Job. xiv. 21. It implies, that though a man's conversation be never so vile, yet he need not
not fear, nor expect any expression of

God's displeasure and anger to break forth against him; contrary to 2 Chron.

And in a word, it imports, that

God neither loveth righteousness, nor hateth sin, and taketh no delight in the obedience of his people; contrary to Psalms

xlv. 6, 7. and cxlvii. 11. &c. It's true, the foundation of election remaineth sure;

but it's as true, that whom he chooseth, he purposeth to bring to salvation through sanctification of the Spirit.

2 Thess. ii. 13, 14." These also are confuted by the Synod: Error xix. All commands in the word are law, and are not a way of life. Error xliii. The Spirit acts most in the Saints, when they endeavour least. Error xlviii. Conditional promises are legal. And Error i. It's poverty of Spirit, when we have grace, yet to see we have none in our selves.

Dr. Owen says, "We grant, (1.) That God doth indispensably require of him, (a justified person,) personal obedience, which may be called his Evangelical righteousness. (2.) That God doth approve of, and accept in Christ, this righteousness so performed. (3.) That hereby that faith whereby we are justified, is evidenced, proved, manifested, in the sight of God and men. (4.) That this righteousness is pleadable unto an acquittalment against any charge from Satan, the world, or our own consciences. (5.) That
That upon it, we shall be declared righteous at the last day; and without it, none shall be. And if any shall think to meet, from hence to conclude unto an evangelical justification, or to call God's acceptance of our righteousness by that name, I shall by no means contend with them. Where-ever this enquiry is made, not &c. but how a man that professeth evangelical faith in Christ, shall be tried, judged, and whereon, as such, he shall be justified; we grant, that it is, and must be, by his own personal, sincere obedience." Again, "It is commonly said, Pag. 156: faith and new obedience are the condition of the new covenant; &c. If no more be intended, but that God, in and by the new covenant, doth indispensably require these things of us, in order to his own glory, and our full enjoyment of all the benefits of it; it is unquestionably true.--Our whole obedience, through his gracious appointment, hath a rewardable condecency, with respect unto eternal life." Yea, "These duties are so far necessary unto the continuation of our justification, as that a justified state cannot not consist with the sins and vices that are opposite unto them. For so the Apostle affirms, If we live after the flesh, we shall die." And, "If this be that which is intended in this position, That our own obedience and good works are the
The ground of Dr. Crisp's mistake.

He thinks, because God eternally intended us all benefits in the way he determined, therefore he appoints nothing to men, as the means of partaking of those benefits: Whereas this way, Christ himself may as well be excluded by the decrees; he not being the cause of election, but the means of effecting it; and all endeavours for life, health, estates, &c. may be as well prevented; for God hath determined how long we shall live, how rich we shall be, &c. — Because a sinner can obtain nothing by virtue of the covenant of works; therefore, what a believer doth, can avail nothing by the grace of the new covenant. — Because Christ hath merited all things as a Priest, with a right and purpose to bestow them on the Elect; therefore he can fix no way to bestow them on his elect subjects, as motives to obey him as a King. — Because he hath delivered us from the legal rule of misery and happiness; therefore he hath no promises or threats to govern us by in this state of trial. — Because Christ is the only way of atonement and purchase; therefore
fore there can be no other way of his own ordinance, to obtain the effects of his purchase. — Because we can merit nothing as of debt for doing; therefore we can of grace receive no benefit by doing, though God doth promise it. — Because we can do nothing for life, with a thought of buying it; therefore we may do nothing for life, as the end that moves us in the use of indispensably required means. — Because God, of his mercy, saves us at last; therefore he shall not, in the mean while, duly govern us, in order to salvation. — Because we cannot merit pardon; therefore God can order no grace or duty to be, through Christ, rewardable with any other blessing.

C H A P. XIV.

Of intending our Souls good by Duties we perform.

TRUTH. THOUGH we ought to intend God's glory as our suprem end in all our duties, and to design therein the expressing our love and gratitude to God for his benefits, with a great regard to publick good: Yet we also lawfully may, and ought to strive after grace, to grow in it, and to perform holy duties
Of intending our Souls good

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

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

Proved that this is Dr. Crisp's opinion.

What I have recited of the Doctor's in the last Chapter, will spare much labour here. I will add a few words, There is nothing you can do, from whence you ought to expect any gain unto your selves, &c. Christ hath redeemed us, that we should not henceforth live to our selves, but to him that died for us, &c. The Scripture is plentiful in this, that no believer, for whom Christ died, should have the least thought in his heart of promoting or advancing himself, or any end of his own, by doing what he doth.

Obj. But sure he intends only to exclude a design of meriting, or setting up our own profit in opposition to God's glory. A. No: He intends to forbid our intending our own good, though in subordination to God's glory, and the laying no stress of meriting. For he adds, People may think, here's a marvellous discouragement to persons,
by Duties we perform.

to do what God calls them to do, when they shall have nothing for it. I answer, When there is a spirit of ingenuity, they shall be as industrious to glorify God, and to do good to men, as if they did it for themselves. They shall do as much for good already bestowed, as if they were to procure it by their own doing. Now you cannot suppose, men can merit God's glory by what they do: And he argues, that it is disingenuous and vain, to intend our own good at all. There is no discouragement, (faith he,) because you cannot propound to your selves any possible gain; but whatever is a spur, or encouragement to duty, is already freely and graciously provided to your hand, &c. When you fall on humiliation, prayer, and self-denial, what do you look for? &c. Saith one, I get this by it, prevention of many great evils hanging over my head. Another saith, Peace of conscience, joy in the Holy Ghost, assurance of pardon of sin; these things would I get by attending on ordinances, by serving God day and night, in that way he calls me out unto. I tell you plainly, there's none of all these things that conduce a jot towards the obtaining any of these ends you propose to your selves. Again, The world is grown to a miserable pass, that obedience, zeal, and seeking after God, must be of no use at all, except a man himself be a gainer by his obedience: &c. I say, except you will fall upon the performance of duties for the common good and benefit, without hav-
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Of intending our Souls good

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

Wherein the difference is not.

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

Wherein the real difference is.

(1.) Whether the spiritual improving, and saving our souls, may be a motive with us, to our religious duties and endeavours. This the Doctor denies, and I affirm. (2.) Whether our souls advantage be not so jointed with God's glory, that we ought to int
by Duties we perform. tend them both, as the scope of our life and labours.

The Truth confirmed.

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

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

1 Pet. v. 2, 4. 2 Tim. ii. 12.

\[17^\]

of glory engage ministers to faithfulness, if they must not aim at it in their labour? What influence have such pleas? If we suffer, we shall also reign with him; if we deny him, he also will deny us. What encouragement is it to suffer, if I must not suffer with an eye to that reigning? The very substance of the Bible proves this point. Col. iii. 3, 4. 1 Tim. iv. 16. &c.

3. The Spirit of God approveth of holy men's regard to their own advantage. Moses had respect to the recompence of reward: And this is given as the very cause, why he esteemed the reproach of Christ above the treasures of Egypt; For he had respect, &c. — Paul governed himself by these regards:

For if I do this willingly, I have a reward: They do it to obtain a corruptible crown, but we an incorruptible; that is, They are temperate, who strive for an earthly crown; we are temperate and diligent, to obtain an eternal crown. For which cause we faint not; &c. for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Were all doing for life, and an eye to gain by service, such a legal and wicked thing, as some represent it, sure the blessed Jesus would have admonished his disciples, and not answer them as he doth; when Peter said unto him, Behold, we have forsaken all, and followed thee; What shall we have therefore? Jesus said unto him, Verily, &c. Ye shall
by Duties we perform.

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

4. The Doctor's argument from the vanity of proposing our own gain by labour and duties, because all is fixed and given already, is to make the Decree an effectual means to overthrow the government of Christ, and to brand all his offers to Sinners with weakness and falsehood. Should not poor sinners pray as they can, abstain from sin, consider and apply the word, with an eye to conversion? Why doth God call them to this? Should not they wait and strive to believe and repent, with an eye to forgiveness and escaping wrath? Why else should God encourage them with an offer of these upon such terms; and tell the unbelievers, that they refuse these mercies by new forfeitures? But by the Doctor's scheme, the Elect may be idle, and the non-elect do best when they despair; for there's no connexion between these benefits, and these graces or duties. And so the non-elect are in the same case with Devils, there being no serious offer to them; nay, their case is worse than Devils, for these offers are made to them for no other design, but to increase their condemnation. Nay, every sin of theirs, is the sin against the Holy Ghost; that is, every sin is alike, the unpardonable sin, and not only that blasphemy against the Holy Ghost. To say no more, Christ hath no rule of distributive
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Chap. tive justice, but his own eternal purpose; and mens regards to his promised benefits are all forbidden, even when our respect to them, is that which subserves his government, and is supposed in all the methods of it.

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

Testimonies.

You have seen in the last Chapter, the Assembly's and congregational Elders judgment; and that we are not the less under grace, for being encouraged to do good by the promises, &c. The case is so plain, that I shall only give the judgment of the greater part of those reverend Divines, whose names are set in the front of Dr. Crisp's works,
works, and interpreted by the weak to a contrary purpose than what they intended. XIV. These Divines, in the *Preface* to Mr. Flavel's book against Antinomianism, which they approve of, inform us; "That to say, "Salvation is not the end of any good "work we do; or, We are to act from "life, and not for life; were to abandon "the human nature: It were to teach us to "violate the great precepts of the Gospel; "it supposeth one bound to do more for the "salvation of others, than our own; it "were to make all the threatenings of eternal death, and promises of eternal life, "we find in the Gospel of our blessed Lord, "useless, as motives to shun the one, or "obtain the other: It makes the Scripture- "characters and commendation of the most "eminent Saints, a fault." Had I seen this sooner, it might have spared some of my reasons.

The grounds of the Doctor's mistake.

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

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

CHAP. XV.

Of the way to attain Assurance.

CHAP. TRUTH. T he ordinary way whereby a man attaineth a well grounded assurance, is not by immediate objective revelation, or an inward voice saying, Thy sins are forgiven thee: But when the believer is examining his heart and life by the Word, the holy Spirit enlightens the mind there to discern faith, and love, and such other Qualifications, which the Gospel declareth to be infallible signs of regeneration; and he adds such power to the testimony of conscience, for the truth and in-being of these graces, as begets in the soul
Of the way to attain Assurance.

a joyful sense of its reconciled state, and which accompany a doubting Christian:

And according to the evidence of these graces, assurance is ordinarily strong or weak.

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

Proved that this is Dr. Crisp's opinion.

Would you know, faith he, that the Lord hath laid your iniquities upon Christ; you must know it thus: First, Is there a voice behind thee, or within thee, saying particularly to thee in thy self, Thy sins are forgiven thee? Dost thou see this voice agree with the Word of grace? that is, Dost thou see, it is held out to most vile and wretched creatures as thou canst be? And upon this revelation of the mind of the Lord by his Spirit, according to that Word, doth the Lord give thee to receive that testimony of the Spirit, to sit down with it, as satisfied that upon this thou makest full reckoning, thou hast propriety in this particularly to thy self? If thou dost receive that testimony according to that Word, here is thy evidence, thou hast thy propriety and
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Chap. and portion in this. On this point the XV. Doctor spends much time. Serm. xv. is to prove, That love to the brethren, universal obedience, sincerity and singleness of heart, and all other inherent qualifications, are not signs by which we should judge our state. Serm. xvi. he calls the revealing evidence of the Spirit, and endeavours to prove this immediate revelation: And putting this objection, We will not deny, but it is the voice of the Spirit will satisfy the case; but suppose I hear such a voice, &c. here is the doubt; If the Word it self did bear witness to this particular voice of the Spirit, then could I be satisfied this were the voice of the Spirit of God that speaks; but if the Word do not bear witness to this voice, &c. I dare not trust it: He answers, This voice is always according to the Word. But then he tells us; The Word according to which the Spirit of the Lord speaks, when he speaks peace to his people, is the Word of grace: And that Word of grace is no more but this; God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: This is the Word of grace, according to which it speaks, reconciling the world to himself; even the world, when men are no otherwise but merely men of the world. Reader, Thou seest, that the Spirit's voice according to the Word, is no more than according to the general account, That Christ came to save sinners: And so if any sinner
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finer have this inward voice, that voice is Chap. according to the Word, whether he be XV.
a regenerate person or no.

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

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

Of the way to attain Assurance.

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

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

Wherein the difference is not.

(1.) IT is not, whether the Spirit witnesseth by his miraculous operations to Christ and the Gospel; which is a truth, and the meaning of many of the texts which the Doctor produceth. (2.) Nor whether the Spirit, as a worker of grace in the heart, be an earnest of glory, and witness to our state. (3.) Nor whether the Spirit witnesseth by and with the conscience, in the manifestation of our graces for Assurance. (4.) Nor whether the Spirit of God may in some extraordinary cases, give an immediate testimony by a voice, or some equivalent impressions. But then, there is the truth of grace in the heart, though it
was doubted before; and nothing utterly inconsistent with true grace, either is in the heart, nor then appeareth to the conscience. All these I affirm.

The real difference.

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

The Truth confirmed.

1. This is the way which God appoints to attain assurance. Examine your selves, \(2\) Cor. xiii. 5. whether ye be in the faith; prove your own selves; know ye not, that Christ is in you, except ye be reprobates? Here, we are to try: And what is our great enquiry to be about? Are we in the faith? which may respect faith inherent, or the doctrine of faith professed. He concludes, they must infer that Christ is in them, except they had vile hearts; or were men, as to the frame of their hearts, unapproved by God; for so imports. Again, Give diligence to make
Of the way to attain Assurance.

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

1 Joh. iii. 14.
Ver. 19.

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

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

4. The Spirit witnesseth with our spirit, συμμαθησας. It doth not witness before our spirit doth witness: It is not a separate testimony from our spirits; but it concurs with our spirit, as a joint agent. Our spirits witness in the light of the
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the Spirit: My conscience bearing me witness in the Holy Ghost. Rom. ix. 1.

5. A testimony of the Spirit giving an evidence of pardon, without any evidence of grace, is not according to the Word of grace: For the Word of grace never declareth any sinners are pardoned, but believing, penitent sinners. It is not as mere sinners, the Word pardoneth; for it flatly condemneth, and leaves guilt on all impenitent unbelievers; as I have proved, Chap. viii, xii. Therefore if there should be a voice, a true voice of God, carrying it's own evidence, saying, Thy sins are forgiven; it doth at the same time, and by the same voice, witness to the truth of our grace; because he forgives no other, according to the word of the Gospel. And if the Spirit should say to an impenitent soul, Thou art pardoned, while such; it is no promise of the Gospel, nor according to it; but a new promise, and not to be tried by the Word: And the writers thereof having had more of the Spirit, than any now can pretend to, it's dangerous to rest on that voice, which will not bear the trial by the Word, &c.

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

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

Testimonies.

The Assembly say, "It's an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, and the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God." And they tell us, "A believer being enabled by the Spirit, may without extraordinary revelation, in the right use of ordinary means, attain thereunto: And therefore it is the duty of every one, to give all diligence to make his calling and election sure, that there-
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"thereby his heart may be enlarged in CHAP. " peace and joy in the Holy Ghost, &c." XV. As also say the congregational Elders. And both shew, (a. 4.) how assurance may be re-

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

O 3  The
The grounds of the Doctor's mistake.

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

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

C H A P. XVI.

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

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

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

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

Proved that this is Dr. Crisp's opinion.

Reader, Note, that the Doctor speaks most of this concerning a person as Elect; though he uses the word Believer sometimes, because he alone knows that he is Elect, by believing it. Though such persons, faith he, do act rebellion, yet the loathsomness, and abominableness, and hatefulness of this rebellion, is laid on the back of Christ; he bears the sin, as well as the blame and shame, &c. And that's the only reason, why God can dwell with those persons that do act the thing; because all the filthiness of it, is transfused from them, on the back of Christ. He puts an objection; How should God know every sin the believer doth commit, and yet God not remember them? To which he answers, after many words; Though God remembers the things thou hast done, yet he doth not remember them as thine, &c. for he remembers perfectly, they are none of thine; and when he pass'd them over to Christ, they ceased to be thine any longer. Again, The Lord bath not one sin to charge upon an Elect person, from the first moment of conception, to the last moment of life; no, nor original sin is not to be laid upon him, the Lord bath laid.
in Believers, &c. 187

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

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

Wherein the difference is not.

(1.) It is not, whether a Believer doth by new sins fall from a justified state. (2.) Nor whether God doth upon new crimes judicially charge the Christian with those sins he had pardoned before, though he may present to his view some former sins for his further humblings. (3.) Nor whether a Believer ought to question his justified state, upon any sins that do not give just suspicion, that sin hath dominion over him, or that his faith was not true. (4.) Nor whe-
whether any past sins, and sins present at Chap.
his first believing, be unpardon. (5.) XVI.
Nor whether renewed acts of faith, humili-
liation, repentance, fasting, or reformation,
do merit pardon. (6.) Nor whether a principle of life given at our first conver-
sion, will finally fail to exert itself in due
humblings for repeated enormities, and in
holy resolves. (7.) Nor whether the same
degrees of humblings be necessary for all
crimes, and in all persons, and in all times.
(8) Nor whether any gross miscarriage
should cause a Saint to condemn all past
experience, and conclude his grace to be
counterfeit. Each of these I deny. (9.)
Nor whether a sense of pardon ought not
to affect and melt the heart. (10.) Nor
whether some true penitents may not some-
times be too much dejected and overwhel-
med with sorrow for sin. (11.) Nor whe-
ther a general exercise of faith and repen-
tance do not answer the Gospel-rule of for-
giveness, as to sins of ignorance, infirmity,
and surprize. These three last I affirm.

The real difference.

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

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

The Truth confirmed.

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

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

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

3. New transgressions need renewed pardon, and all sins are not pardoned at once.
If we would judge ourselves, we should not be
in Believers, &c.

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

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

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

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

And,
And, "Every man is bound to make pri- Chap.
"vate confession of his sins to God, pray- XVI.
"ing for the pardon thereof; upon which, Chap. xv.
"and the forsaking thereof, he shall find a. 6.
"mercy; &c."

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

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

Dr. Owen at large afferts, "That sin Of Justif. "cannot be actually pardoned before it is pag. 202, "committed; that there is guilt contracted & seq. "by new sins; that the conscience of a "believer is pressed, and he is humbled, "and required to repent, and must re- "new acts of faith for the pardon of "new sins."

The ground of the Doctor's mistake. Because our sins were laid on Christ, that God might, to his glory, forgive them in his appointed way; therefore they are P actually
Of the Hurt that Sin

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

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

CHAP. XVII.

Of the Hurt that Sin may do to Believers.

CHAP. TRUTH. It is true of believers, that XVII. if sin should have dominion over them, they would thereby be subject to condemnation: And though the grace of God will prevent the dominion of sin in every elect believer, and so keep them from eternal death; yet true believers may
may do to Believers.

may by sin bring great hurt upon them; and they may expect a share in national judgments, according as they have contributed to common guilt.

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

Proved that this is Dr. Crisp's opinion.

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

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

Wherein the difference is not.

(1.) It is not, whether God will preserve elect believers from eternal condemnation, by keeping them from the dominion of sin. (2.) Nor whether a justified person be freed from the curse of the law, or the sanction of the law of works. (3.) Nor whether a believer should fear his eternal condemnation no farther, than his sins among his sincerity in question, or lead to
may do to Believers. 199

security or apostacy. (4.) Nor whether CHAP. God may in sovereign mercy spare to ex-XXVII.

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

The real difference.

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

Chap. and the Doctor denies. (4.) Whether a believer, falling into great sins, ought to fear God's present rebukes for such sins. This I affirm, and the Doctor denies. (5.) Whether great offences be a real hurt to a believer, and oft bring on him much present harm. This I affirm, and the Doctor denies. The case of national sins is concluded as these be, and I have elsewhere spoken to.

The Truth confirmed.

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

1. Sin itself is a great hurt to any man guilty of it, or pestered with it: It is so called, Jer. viii. 11. It's a wound, or we need no healing; it's a defilement, or we need no washing; it's a crime, or what's forgiveness? It's a going astray, or where's the use of returning? It's a weakness, or strengthening after it were needless. Is that no harm, which is a blemish to our natures, the dif...
may do to Believers.

Chap. XVII.

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

2. There's great hurt befalls God's people for committing sin. Doth not God hide his face, and the Spirit abate its influences? Is not the conscience oft feared? the heart oft less capable of impressions by the Word?
Of the Hurt that Sin

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

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

that thereby he may dissuade from sin, must needs be a hurt or damage. It is not a threatening, if it include no harm; and it's a reproach to our God in his government, to think otherwise. What confounding of promises and threats would it infer? Doth not God intend to awe men with some hurt, when he faith, Remember Rev. ii. 5.

&c. or I will remove thy candlestick out of its place? and was this no hurt when it be-fell them? I might instance a thousand places of this kind. (2.) Saints, with God's approbation, bewail and depredate sins, and punishments for sins, as a real hurt. Why Isa. lxiii. hast thouhardened our heart from thy fear? 17. &c. For the hurt of thy daughter of 'my Jer. viii. people, I am black; astonishment hath taken bold on me. The book of Lamentations, Heman's and David's moans, are forgotten. Read Paul's complaints of himself and others. (3.) God himself accounts these things to hurt his people; for he calls it patience and long-suffering in him, to for-bear inflicting them. He oft declares his pity of his people, when under them, and a ceasing to pity, when he inflicts them. Isa. lxiii. 9. Joel ii. 18. Jer. xiii. 14. The removal of these he declares to be an act of mercy and goodness. Read the Prophets, and you'll find what terms he gives these; viz. wounding, smiting, spoiling, &c. He oft testifieth against insensiblenes of these as evil and afflictive things, and threatens to increase
Of the Hurt that Sin

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

Testimonies.

The Assembly, and congregational Elders, tell us, "The threatenings of the law are of use to the regenerate, to shew, what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse threatened in the law." And, "True believers may have the assurance of salvation divers ways shaken and diminished, &c. by falling into some special sin, which wound-
"woundeth the conscience and grieveth the 
"Spirit; by some vehement temptation; XVII.
"by God's withdrawing the light of his 
"countenance; &c." Again, "Saints may Chap. 17.
"fall into grievous sins, and for a time a. 3.
"continue therein; whereby they incur 
"God's displeasure, and grieve his holy 
"Spirit; come to be deprived of some 
"measure of their graces and comforts; 
"have their hearts hardened, and their con-
"sciences wounded; hurt and scandalize 
"others, and bring temporal judgments on 
"themselves."

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

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

The grounds of the Doctor's mistake. 
Because there is no eternal condem-
nation lies against a believer; therefore 
there is no penal present affliction upon a 
believ-
Of the Hurt that Sin, &c.

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

CHAP. XVIII.

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

Chap. TRUTH. Though God is not so angry with his people for their sins, as to cast them out of his covenant-favour; yet by their sins he is so displeased, as for them to correct his children, though
Of God's Displeasure, &c. 207

though he speaks instructions by his re-
bukes.

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

Proved that this is Dr. Crisp's opinion.

He affirmeth, Except God will be of-
fended, where there is no cause to be offended, be will not be offended with believers: For, I say, he hath no cause to be offended with a believer; because he doth not find the sin of the believer to be his own sin, but he finds it the sin of Christ. — But are not the af-
lictions of believers, for their sins? I an-
swer, No: Afflictions are unto believers from sin, but not for sin; that is, God doth not intend to punish them, as now laying on them the desert of their sin, for that's laid upon Christ; but he doth afflict them, to pre-
serve them from sin; &c. So that God's afflicting a believer, hath no respect unto sin, as if he did afflict for sin, &c. — I say, in Pag. 19, respect of the sins committed, which he thus suspeets, there is not the least drop of the dis-
pleasure of God, nor the fruit of such dis-
pleasure comes near him: Which he endea-
vours to prove. The like you'll oft find;
At that instant God brings afflictions on thee, Pag. 170, he doth not remember any sin of thine, they are not in his thoughts. Yea, Christ being Pag. 561, chastised for our sins, there is nothing but peace belongs.
Of God's Displeasure

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

Wherein the difference is not.

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

The real difference.

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

The Truth confirmed.

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

1. I AFFIRM, God is displeased with believers for their abominations. If he is displeased at all with them, it must be for their sins: And that he is displeased; yea, and that for sin, he oft affirms it: He forceth his people to own it, and they with bitterness bemoan and acknowledge it. O Psa. lx. 1; God, thou hast cast us off; thou hast been displeased; O turn thyself to us again! Thou hast shewed thy people hard things; thou hast made us drink the wine of astonishment.
The thing that David had done, displeased the Lord: And you may read how he threatened and punished him. Was not his anger kindled against Moses? and against his people? Moses faith, The Lord was angry with me: And, The Lord was very angry with Aaron. Christ too was oft displeased with his disciples. How oft is God's anger said to be provoked by his people, and kindled against them? He is said to turn away from his fierce anger: And is it not his anger against them, which is but for a moment, and is to be turned away?

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

2. God doth by many afflictions express his displeasure against his people for their sins. I have in the last Chapter proved, that sins do hurt a believer; and all there spoken, proves this, as far as the hand of God is in our rebukes. Besides those things, consider, God is oft said to rebuke and chastise his people for sin: They are not the less chastisements of a Father, if
at present grievous, though afterwards they CHAP. bring forth the peaceable fruits of righteousness. The great promise of the covenant doth not prevent this: If his children forAKE MY LAW, &c. then will I visit their transgression with a rod, and their iniquity with stripes; nevertheless, my loving-kindness will I not utterly take from them, &c. Are not these stripes for sin? Are not these stripes corrections? yea, and so much from God's displeasure, that it is but a not utterly that God will not take away his loving-kindness; and that it riseth no higher, is for the covenant's sake. How oft doth God tell us, that he punisheth his Church, because of their sins committed; and gives this as the Therefore? What is God's visiting the transgressions of his people? Was it for an innocent thing, that Christ rebuked Peter? Was it not for luke-warmness, that he rebuked and chastened those Laodiceans whom he loved? And was not that for sin, where it is said, For this cause many are weak and sickly among you, and many sleep? What meaneth God, when he saith, he will be sanctified in his offending children? He cannot hide his face for sin, nor abate his gracious influences for sin, and not shew displeasure for sin against the offenders whom he so deserts. How wickedly have most pious persons been employed, while they have humbly owned their sins to be the cause
Of God's Displeasure

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

Testimonies.

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

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

The grounds of the Doctor’s mistake. Because God laid our sins on Christ, to make atonement for the forgivenes of the Elect, when they repent; therefore God cannot be offended with the Elect for them, before they repent.—Because God doth not hate the believer, as an unreconciled God, when he sins; therefore he is not at all displeased with him, because of the grossest sins.—Because the Refiner is not angry with his
his gold, (which never could offend him,) CHAP. XVIII.
when he casts it into the fire; therefore a holy God is no way angry with rational offenders, when he corrects them for their reformation. — Because God will not hate a believer, so as to damn him; therefore he cannot be angry with his people, so as fatherly to chastize them. — Because God afflicts from sin; therefore he doth not also afflict for sin; as if he could not rebuke for what is past, if he resolve not against their amendment for time to come. — It seems also, that the Doctor was led into his opinion, by not considering, that anger or displeasure be not passions in God, but a will of correcting; and are denominated from the kinds and degrees of corrections.

C H A P. XIX.

Of the Beauty of sincere Holiness.

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

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

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

Proved that this is Dr. Crisp's opinion.

Know, says he, that the motions and assistances of the Spirit be pure, holy, and without scum, in the spring, to wit, itself; yet by that time these motions and assistances have passed thro' the channels of our hearts, and been mixed with our manifold corruptions in doing, even the whole work becomes polluted and filthy. Our filthiness alters the property of the pure motions of Christ's Spirit; &c. as one drop of poison injected into the rarest cordial, makes the whole, and every drop of the whole, mortal. So that, except the best of our works can pass through us, without the least touch or mixture of any defect or pollution of ours, it cannot but be dung, &c.

And whereas it may seem harsh, that even what is the Spirit's, must be involved within that which is a man's own, under the general notion of dung; know, that it once being mixed with our filth, ceaseth to be the Spirit's, and becomes our own: It was the Spirit's when injected; but our flesh being like the viper's stomach, turns the wholesomest food into poison; or like an ulcerous tumour, that turns the purest spirits, and soundest flesh,
...flesh, into rottenness: And some of this ulce-
rous flesh remains in the best saints on earth,
and mingles itself in the best service, and so
turns the whole into its own nature. Again,
All our righteousnesses are filthy, full of men-
struosity, the highest kind of filthines.

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

Wherein the difference is not.

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

Q_3

what
Of the Beauty of

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

The real difference.

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

The Truth confirmed.

Consider, That whatever is spoken of holiness in any mere man on earth, since the Fall, is spoken of sincere holiness; for perfect holiness none had. I have room but to expostulate this matter. Is that dung, which is the effect of regeneration in the soul and actions? Is that dung, which is so often honoured with the name of the Spirit itself, and called the Spirit of Love, of Prayer? &c. Is not that more lovely, which is called the Divine Nature? How amiable must that be, which is the new man after God's Image? the new heart? the Law of God in the heart, and the Grace of God? Are those Works dung, to which we
are created in Christ Jesus, and enabled by the Spirit? Or is that filthiness, which renders Saints the excellent of the earth, and the imitators of Christ? Was not this it, for which Caleb was said to have another spirit? and upon account whereof we must love the godly, as begotten of God? Is not that pleasing to God, to which he hath made so many promises; for which he so commends Moses, David, and all the Saints; calling such a peculiar people? &c. It's no small thing, with which Christ is so pleased in his Spouse, as you see in the Song of Solomon. Can that be dung, which is a meetness for glory, an honour to God, and a credit to religion? How can it be acceptable to God through Christ, if it be filthiness, and changed into the nature of our flesh and corruption? Wickedness will never be accepted with God for Christ's sake; though imperfect goodness shall. Read what is spoken of Sincerity, Uprightness, &c. and see, will it agree to what's mortal poison? What a reproach is it to Christ, to call his Life in us, and the Beginning of Glory, by this title? Nay, to make his triumphs in us so low, as that all he hath improved his members to, is mere filthiness? It's well if the Scriptures can escape clean, if all the works of the Spirit are thus debased when they pass through men. But I less wonder, that Dr. Crisp should speak thus of the righteousness of Saints, as in
Of the Beauty of

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

Testimonies.

Chap. x, Read what the Assembly and Elders at
xiii, xvi. the Savoy say, of effectual vocation, sancti-

fication, and good works; and so of faith
and repentance.

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

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

The grounds of the Doctor's mistake.

Because our goodness extends not to
God, for his profit; therefore he regards it
no more than dung and filthines.

Because we are, after all our obedience,
unprofitable servants to God, and less pro-
fitable servants than we should be; there-
fore our holiness is as unpleasing to him as
dung.

Because God abhorred the new
moons
sincere Holiness

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

Obj. Doth not Israel say, Isa. lxiv. 6. All our righteousnesses are as filthy rags? Ans. That is spoken of persons, and not of real holiness. It's the same as The best of them is as a bryar: And, From the crown of the head, to the sole of the foot, we are putrifying sores: Corruption had invaded the very priests, and the generality of the best professors, who seemed the most righteous. And that the sense of the place refers to persons, see the verse before; Thou meetest him that rejoiceth, and worketh righteousness, &c. Behold, thou art wroth, for we have sinned: q.d. Were we workers of righteousness, thou would'st meet us, and we should rejoice; but because we are not so, but have sinned, thou art wroth. See ver. 7. There is none that calleth on thy name, that stirreth up himself to take hold on thee: q.d. We are all remiss, the best of us are as prayerless. See also the 6th verse it self; We are all as an unclean thing; our righteousnesses are as filthy rags; we all fade as a leaf: q.d. There's a general apostacy, and degeneracy among us. But allow that it were spoken of righteousness as a quality; will it follow, that because the dead shadow of righteousness, in so backsliding and defiled a people, was rags, therefore the lively
Of the Beauty of

Chap. lively actings of grace, through the influence of the Spirit, must be menstruous clothes or rags?

Obj. The Apostle faith, Phil. iii. 8. For whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found, &c. Ans. 1. If this place speaks of Gospel-righteousness, as his own things which he counted dung, it doth not prove, that holiness is dung; all it can infer, is, that in comparison with winning Christ, it was esteemed as dung. And who must not own, that compared with gaining Christ, the best thing in us is vile; yea, compared with his righteousness? But yet it may not be vile in itself. As rivals with Christ, we must hate father and mother: But doth it follow, that father or mother are hateful, absolutely considered? No, we are bound to love them, when not compared with Christ. I need add no more in answer to the Doctor's reason. But tho' I own the imputed righteousness of Christ for our justification, yet I think to ground it on this place, is a damage to the truth; and therefore, Ans. 2. Gospel-holiness or righteousness is not here intended by dung. The was that dogs-meat which he renounced, and left to those dogs (which term they gave the Gentiles) to glory in: Ver. 2. But who were those he calls dogs? They were the concision, (alluding to Baal's priests,) or the Jews that rejected
rejected Christ, by an opinion of more exellency in Jewish observations, and an abuse of the Mosaic frame. And what were the things he counted dung? I answer, They were the Jewish privileges, and that conceited Christless righteousness, which he once valued, as those dogs at present did. But it was not that Gospel-holiness, which by the grace of Christ, he was now partaker of.

Obj. How do both these appear? Answer, Plainly, from the whole scope of the Chapter.

1. They were his Christless privileges and righteousness, which he called dung. For, (1.) His discourse is a warning against the Jewish perverters and opposers of the Gospel: Ver. 2. Beware of dogs, beware of evil workers, beware of the concision. (2.) He states a comparison wherein he opposeth them, and includes a great part of Gospel-holiness in that opposition. Ver. 3. For we are the circumcision, which worship God in the Spirit, viz. not carnally, and with beggarly elements, as they do: And rejoice in Christ Jesus; q. d. we feel a true and solid joy, in and by Christ, which they refusing to accept him, are without; yea, and are tormented with guilt and fears, for their way makes not the comers to it perfect: And have no confidence in the flesh; that is,--in being the natural seed of Abraham by descent, and not his spiritual seed by
Chap. by faith; as Rom. ix. 7, 8. Neither because

XIX. they are the seed of Abraham, are they all Children, &c. that is, they which are the children of the flesh, these are not the children of God; &c. --- or else, in being partakers of the Jewish privileges; as Gal. vi. 12. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised. Of this number were they, whom the Apostle warneth the Christians against: But now by the Gospel, we are brought to place our hopes in greater and surer things.

(3.) He enumerates the Jewish pretensions, which he had as much right to glory in, as these boasting enemies: Ver. 4, 5, 6. He was a Jew by birth, and not a mere proselyte; circumcised as soon as any; of the strictest sect, as fiery zealous against Christ as they; and as ceremonious as the best, touching the righteousness which is in the law, blameless: He intends not sinless obedience, nor Gospel-sincerity; but a life not to be blamed by the rule of the Jewish Pedagogie, i. e. in the judgment of strict observers. (4.) Of these he professeth a renunciation, when converted to Christ: Ver. 7. But what things were gain to me; that is, these that I reckoned as much upon, as they now do, I counted loss for Christ. When he met me by the way, and led me to a truer judgment of him and my self, I soon preferred him, his grace, his benefits, and instruction, before all these. And
And Ver. 8. Yea doubtless, &c. that is, I have no suspicion of my choice, and am still of the same mind; they are still with me vain things, of no value, compared with what I have since known and experienced in and by Christ. Yea, for him, without repining, I have not only quitted those Jewish things, but have suffered the loss of all things; viz. my name, my friends, my estate, my ease, and life itself, in a fixed purpose, and do count them but dung, that I may win Christ. What these Jews do so boast of, and the world so esteem, even all are to me but dogs-meat, &c. that I may but fully possess Christ, and the complete effects of his undertaking, in perfect peace, holiness and glory, somewhat of which are already begun in me.

2. It was not Gospel-holiness which he counted dung or loss. For, (1.) This was not his own righteousness, which is of the law, as opposed to that which is by the faith of Christ. Nay, this is by the faith of Christ; our hearts are purified by faith; it is in Christ we are created thereto; and by him it is wrought through faith in all his members, who are all in him: And in this union to him, I desire to continue, and to share in its fuller effects. (2.) This holiness, instead of renouncing, or suffering the loss of it, he earnestly presseth after, and expects to obtain. This is the scope of Ver. 10, 11, 12, 13, 14. That I may know him, viz.
Of the Beauty of
Chap. viz. perfectly, in his person and influences; 
XIX. and the power of his resurrection, i. e. in a 
perfect newness of heart and life; and be 
conformable to his death, i. e. wholly mor-
tified and dead to sin: If by any means I 
might attain to the resurrection of the dead; 
that is, be as holy and happy, as then I 
shall be, which is without spot or wrinkle, 
or any such thing. If I may apprehend that, 
for which I am apprehended of Christ, i. e. 
be as holy and happy, as he designed to 
make me, when he seized me in my first 
conversion: Reaching forth unto those things 
that are before; which cannot be imputed 
righteousness, for this he had in his first 
justification; but it's that perfect holiness 
and glory, which he expected in Christ here-
after. And this is the mark for the prize 
of the high calling of God in Christ; viz. 
what God intended in his act, when he 
called me in Christ; and what I had in my 
eye, when I consented to that call, as the 
encouraging reward. Now, is not holiness 
a great part of all these? And instead of re-
nouncing it, he tells us he is for it, by any 
means; I follow after, reaching forth, I press 
towards; which was all needless, as to what 
he had already. (3.) He bewails and 
owns the weakness and imperfection of this 
righteousness at present, though he was 
pressing after it. Ver. 12. Not as though 
I had already attained, either were already 
perfect. Ver. 13. I count not myself to have appre-
fincere Holiness.

apprehended, but forget the things which are behind. Can this be true of imputed righteousness? Was not that attained at first? Is not that perfect, when first justified? Or would Paul forget this; though his small degrees of holiness past, he might so forget, as that lesser degrees should not hinder his pursuit after more?

Obj. But, Ver. 8. Paul speaks in the present tense, I do count all things loss; and therefore it was not his former Jewish privileges. A. It was his present act towards an object past; q. d. I even now still account them all vain: Yea, and it may extend to all present secular advantages also, as life, honour, and estate, &c. q. d. I value nothing as a crucified Christ, that I may fully know and enjoy him, as a living member, in eternity itself. But I hope none can think, that his winning Christ is either a first interest in Christ, or the imputation of his righteousness for justification; for this he with comfort knew he already had, and was not now to win by perseverance and growing vigour. Far less can any think, that he accounts holiness dung; for what more he desired of Christ, was in order to perfect the holiness begun already by Christ in him; and had he lost that which was already begun, he had vainly expected a further participation of Christ for holiness or joy. This righteousness, which is of God by faith, is that eminent holiness he waited
CHAP. waited for, and if he could be found in Christ by an abiding union, he knew he should arrive at.

CHAP. XX.

Of Gospel-Preaching.

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

ERROR. Gospel-preaching is, to teach men, they were as much pardoned and
Of Gospel-Preaching.

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

Proved that this is Dr. Crisp's opinion.

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

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

Wherein the difference is not.

(1.) It is not, whether we must reveal Christ in his person, natures, offices, sufferings, intercession, and whatever describes his glory, suitableness, use, &c, &c. (2.) Nor that we must teach, that Christ hath purchased all saving benefits, and that men must look to him as the author of salvation, and giver of that grace whereby we obey the terms of life. (3.) Nor that we must declare the free grace of God, in giving his Son for us, and his Spirit to call us, and all the benefits we do receive on our obedience to that call. (4.) Nor that we must describe salvation in all the parts of it, for the comfort of saints, and persuading of sinners. (5.) Nor that we must make offers of Christ and his benefits to the worst of sinners on Gospel-terms; assuring them, nothing shall hinder their happiness by him, but their refusal to accept of him in
in all his offices. (6.) Nor whether we should inform them, that God hath elected a certain number, whose obedience to the terms of life, our Lord hath undertaken for, and so the Gospel shall not be in vain to all: But yet, that the case of no hearer is made so desperate by this Election of some, as that if he do repent and believe, he shall not be saved; for God will judge all of us by his revealed will, and not by his decrees. (7.) Nor that we must teach the best men to renounce all the grace they have, and the good they perform, as to being the least atonement for sin, or the least purchase of life, or any addition of merit to a Christ, or sharing in what is peculiar to him. All these I affirm.

The real difference.

(1.) Whether the Gospel requires any grace or duty, in order to our actual interest in saving benefits? This the Doctor denies, and I affirm, and have proved in several Chapters. (2). Whether it's Gospel-preaching, to tell men, that they had the same interest in Christ, pardon, and life, while most wicked, as any godly man hath; and that their happiness doth not at all depend on what grace they act, or sin they commit? This the Doctor affirms, and I deny; being assured, that whoever preacheth thus, opposeth 'the
Chap. Gospel of Christ, and the plain Truth; as I have proved at large, Chap. i, iii, iv, vii, viii, x, xi, xii, xiii, xv. (3.) Whether Christ doth do all for a believer, that God requires of a believer? This the Doctor affirms, and I deny; tho' I grant, he works all in us, or enables us to do what God requires. (4.) Whether the main scope of Gospel-preaching is, in Christ's name to persuade, and with authority to require, sinners to seek and act those graces, which saving benefits are promised to; assuring them of salvation, if they comply, and declaring that it is impossible they can be saved, yea, that their condemnation shall be aggravated, if they refuse? This I affirm, and the Doctor denies.

The Truth confirmed.

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

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

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

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

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

Thus Christ and his Apostles appointed the Gospel to be preached. That the Spirit of Christ thus directed the Prophets in the Old Testament to preach, none can deny that use to read the Bible. Christ on earth prescribed this way; saying to his Disciples, Go ye into all the world, and preach the Gospel to every creature: He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. And as this grace, under this sanction of life and death, was to be urged; so it is added, Teaching them to observe all things, whatsoever I have commanded you: Among which, no doubt, is included what he told the Apostles, when they were first commissioned; Whosoever shall not receive you, and hear your words, when you depart out of that house or city, shake off the dust of your feet: Verily, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. And, Whosoever shall confess me before men, him will I confess before my Father which is in Heaven: But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven. He that loveth father or mother more than me, is not worthy of me: And he that taketh not his cross and followeth me, is not worthy of me: He that receiveth a righteous man, in the name of
of a righteous man, shall receive a righteous reward. These are part of Christ's speech to his Apostles, when he first sent them forth to preach: And so from Heb. Acts xxvi. even he taught Paul to preach. — See how Paul instructs Timothy to preach. (1.) He enumerates very many Duties, which he was to urge and exhort. And, (2.) He frequently requires him to back these exhortations, with promises in case of obedience, and threatenings in case of disobedience. I shall instance a few; Godliness is profitable unto all things, having the promises of this life, and that which is to come: This is a faithful saying, and worthy of all acceptation. What, are the promises of the life to come to godliness? Yea, though it's now with some no true saying. And, Take Ver. 16. heed to thyself and thy doctrine, for in doing this, thou shalt both save thyself, and them that hear thee. Here's press'ing to doing, with a promise of life. Again, Godliness with contentment is great gain: But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. Charge them, &c. that they do good, be willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. And he declares, It is a faithful saying; for if we be dead with him, we shall also live with him;
Of Gospel-Preaching.

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

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

[2.] In this manner did Christ and his
Apostles preach the Gospel. Read Christ's
Sermon on the mount. Does he not urge
to Graces there, by promised Blessings, and
denounced Threatnings? The first none can
Mat.v.13. doubt; and the last is as evident. Salt, if
Ver. 19. it lose its savour, is good for nothing but to be
cast out: He that shall break the least Com-
mandment, and shall teach men so, shall be
called the least in the kingdom of Heaven:

Ver. 20. And, except your Righteousness exceed the
Righteousness of the Scribes and Pharisees,
you shall in no case enter into the kingdom of
Heaven. Others are said to be in danger of
Hell-fire; and if cast into Prison, thou
Ver. 22. shalt by no means come out thence: And if
Ver. 26. thy Right Eye offend thee, pluck it out, and
cast it from thee; for it is profitable for thee,
that one of thy Members should perish, and
not that thy whole Body should be cast into
Hell. See also the Parable of the Seed, of
the Talents, of the Virgins, and of the
Marriage Supper. Was it not Christ
that declared, He that believeth not, the
wrath of God abideth on him? If you be-
lieve not, you shall die in your sins: If you
repent
repent not, you shall all likewise perish. Vain World! that think, they can out-preach Christ, or that theirs is Gospel, which obstructs the very things that his ministry was designed to. He that knew the scheme of truths, used his Satisfaction, as the great motive to Obedience; but not, as what made it needless in its own place. — The Apostles obeyed and imitated Christ. The first Sermon of Peter includes this: Repent and be baptized every one of you, for the Remission of Sins, &c. for the Promise is to you, and to your children, and to as many as the Lord shall call: And with many other Words did he testify and exhort, saying, Save your souls from this untoward Generation. Read his Epistles, and see how he moves by Threatenings and Promises, and preaches Duties. The Apostle Paul gives the Sum of his Ministry to the Ephesians, &c. testifying both to the Jews and to the Greeks, Repentance towards God, and Faith towards the Lord Jesus: Wherefore, says he, I am pure from the blood of all men, for I have not shunned to declare unto you all the Counsel of God. It's he that says, If any man love not the Lord Jesus, let him be Anathema maran-atha: What a man soweth, that shall he also reap: And he shall come in flaming fire, to take vengeance on all that know not God, and obey not the Gospel. What he says of Free-Grace, and Christ's Righteousness, in opposition
Of Gospel-Preaching.

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

[3.] When the Gospel is said to be preached, you will find, that then Graces and Duties are preached under a Gospel-Sanction. The Apostle Peter speaks of the Gentiles hearing by his mouth the Word of the Gospel: And what this was, appears from the Discourse to which he there refers; Of a truth I perceive, that God is no respecter of Persons; but in every nation, be that feareth him, and worketh righteousness, is accepted with him: The Word which God sent unto the Children of Israel, preaching peace by Jesus Christ, (he is Lord of all,) &c. be commanded us to preach unto the people, and to testify, that it is he which was ordained of God to be the Judge of quick and dead: To him give all the Prophets witness, that through his name, whoever believeth in him, shall receive remission of sins.
Of Gospel-Peckching. 237

fins. Thus also John declares, I saw ano-CHAP. other Angel in the midst of heaven, having XX. the everlasting Gospel to preach to them that dwell on the earth, &c. saying with a loud voice, Fear God, and give glory to him, for the hour of his Judgment is come; and wor-
sip him that made heaven and earth: So where it is said of Paul and Barnabas, that there they preached the Gospel, their calling Acts, xiv: them to turn from Idols to the living God is 7. 15. mentioned as a part of it.

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

Chap. there is authority in all his Injunctions and

XX. Calls: Else what means obeying the Gospel,

subjection to the Gospel, disobeying the Gospel,
obeying the Truth, obedience of Faith? and

many such Expressions. That there be

Gospel-Threats and Promises annexed to

his Precépts, I have fully proved: And I
could easily shew, that the substance of all

Obedience, is said to be Obedience to the

Law, the Truth, and the Word of Chrift.

Now if things be so, can we think, that

we preach not the Gospel, when we preach

Duties? or that we preach not the Gospel,

when we urge Obedience to these Duties

from Gospel-Promises and Threatnings? as

if all Chrift’s Commands were mere Coun-
sels. It is no preaching with Authority, if

we omit this: It is no answering the End

of the Gospel, if we wave this: There is

no aptitude in the Miniftry to draw men
to Chrift, without this. The Apoftle
gives us another Specimen of his preaching

Chrift, when he says, Whom we preach,

warning every man, and teaching every man

in all Wisdom, that we may present every

man perfect in Chrift. What is snatching

men as brands out of the burning? compel-

ling to come in? &c. What Pleas do the


2 Pet. iii. 11, — 14. &c.

[5.] They do not preach the Gospel of

Chrift at all, who preach contrary to the

scope of this truth; no, nor they duly,

who
who neglect to preach according to it. *Chap.*

XX.

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

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

Testimonies.

The Assembly, and Elders at the Savoy, have given us their thoughts, in what I have cited in the Chapters, of the conditionality of the Covenant; of the necessity of faith to union with Christ; of justification; of the free offers of Christ to sinners; and the necessity of holiness. Consult the places. See also larg. Catech. Qu. What doth God require of us, that we may escape his wrath and curse? A. "He requireth of us, repentance towards God, faith towards our Lord Jesus, and the diligent use of the outward means, &c." The Elders at the Savoy say, "The revelation of the Gospel unto sinners, made in divers times, and by sundry parts, with the addition of promises and precepts for the obedience required thereto, &c." — But I cannot enlarge, or I could shew, how Dr. Owen pleads of this Gospel-ordination, and shews there be Threats and Promises therein. — See what the New-England Synod say on the former heads. They cite Error 33. To act by virtue, or in obedience to a command, is legal: And they thus confute it; "So is it also Evangelical: The mystery of the Gospel is said to be revealed for the obedience of faith: Rom. xvi. 25. "The
"The Lord is the author of eternal salvation. Heb. v. 9. &c." 

The 29th Error of Mrs. H. was, That such exhortations as these, Work out your salvation with fear; make your calling and election sure, are spoken to such as are under the covenant of works. — Mr. Norton says, Believers obey the Gospel perfectly, with the perfection of parts: The Gospel is the law in Christ: The rule of righteousness is the same in the Law, and in the Gospel, though the manner and end of obeying are changed.” And, “The obedience of good men is rewarded according to the promise annexed to the precept.” See what all these say, in Chap. viii. of the conditionality of the covenant.

The grounds of the Doctor’s mistake.

Because Christ’s sufferings procured salvation, and assure it to such as obey the Gospel; therefore the Gospel enjoineth nothing to be obeyed. Because the law enjoined doing, as the perfect righteousness for which life was a debt; therefore the Gospel requireth nothing to be done, as the means of partaking of that salvation which is merited by Christ. Because it’s legal to preach the sanction of the law of innocency; therefore it is not Gospel, to press the Gospel-sanction. The Reverend Mr. Cole affirms, ‘There is Law enough in the Gospel: The Gospel holds forth the danger..."
Of Legal Preaching.

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

CHAP. XXI.

Of Legal Preaching.

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

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

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

Proved that this is Dr. Crisp's opinion.

The Doctor says, *If persons are not united to Christ, and do not partake of justification before they do believe,* &c. *then mark what will follow,* That there will be a bringing to life again the covenant of works.

Obj. How doth this follow? *I answer, thus:* You must of necessity press upon your selves...
Of Legal Preaching.

CHAP. THESE terms, or such like; I must do, that I may have life in Christ; I must believe, there is no life till I do believe. Now, if there be believing first, then there is doing before living.—This likewise batters to the ground that way of urging men to holiness which some hold forth. That if men do not these and these good works, and leave not these and these sins, then they must come under the wrath of God, &c. The love of God constrains the faithful, and not the fear of wrath; a sense of being delivered from it, not a fear of wrath to come.

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

Wherein the difference is not.

(1.) It is not, whether it is Legal Preaching, to preach duties or holiness; as if men must perfectly believe and obey, or they shall unavoidably perish. (2.) Nor that it is Legal Preaching, to denounce wrath and hell, as miseries from which there is no relief by Christ in the way of the Gospel. (3.) Nor that it is Legal Preaching, to press men to faith, repentance, and other duties, as if they were to be performed in their own strength, without the grace of Christ, and influences of the Spirit. (4.) Nor that it is Legal Preaching, to promise salvation to any action, if the performer thereof be unregenerate, unbelieving, and impenitent. (5.) Nor that it is too much Legal Preaching, to be always pressing the duties of the law of nature; but to neglect preaching faith in Christ, repentance, regeneration, &c. and so to neglect, to make the person, office, sufferings and intercession of Christ, as also our relation to him, and dependance on him as mediator, with other Gospel mysteries, known to their hearers. (6.) Nor that it is Legal Preaching, to preach that our faith, holiness, or good works, stand in the same place now, as perfect obedience did under the law, viz. to render the reward to be of debt, or to be the meritorious righteousness for which we are justified. (7.) Nor that it is Legal to preach,
preach, that our best obedience doth not
deserve wrath by the law, as a rule of misery
and happiness: Or, that it doth not need
forgiveness, or is any supplement of Christ's
righteousness: Yea, or to neglect to call
men to renounce all in themselves, as any
atonement for sin, or cause of pardon; and
to look to Christ as the only propitiation,
and purchaser of all our blessings, and the
cause of the acceptance of our persons and
performances. (8.) Nor that it is *Legal
Preaching*, to omit to urge men to obedi-
ence by Gospel motives; as, what Christ
suffered, the love of God in him, the be-
nefts afforded by him, the helps he vouch-
safes, the relations he admits us to, and the
like. (9.) Nor that it is *Legal*, to fhew
men their misery and sinfulness, and not to
inform them of the Gospel-way of salva-
tion. (10.) Nor that it is too *Legal*, to
neglect to excite holy souls to an ingenuous
obedience, from love to God, as well as a
holy fear. (11.) Nor that it is *Legal*, to
encourage such fear, as imports a life of
torment, destructive to our hopes and joy:
Or, as if every miscarriage should over-turn
assurance, though the dominion of sin be
not justly suspected. (12.) Nor that it is
*Legal Preaching*, to affect *Judaism*, or the
*Mosaic Pedagogie*; viz. to press circumci-
sion, sacrifices, a covenant of peculiarity,
the *Jewish* priesthood or sabbath, or an
abuse of the law, in opposition to Christ
our
Of Legal Preaching.

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

The real difference.

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

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

The Truth confirmed.

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

Obj. The Doctor allows a fear of reverence towards God, from the infinite distance between him and creatures. A. He doth so, but it's no more than will be in Heaven itself. And therefore I add, that we ought to preach so, as to beget a fear of caution from the due sense of danger; not
Of Legal Preaching.

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

1. Such Fear is our duty, by Gospel-precept. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. Here is an evil to be feared, and sense of danger is to awaken it; Left any man fall after Ver. 11. the same example of unbelief: Wherefore Mark xiii. take heed, lest any man deceive you. This 5. duty is annexed, when the safety and comfort of our present state is most represented; for we are to be looking diligently, left any Heb. xii. man fail of the grace of God. And the 15. Apostle, when he had finished the peculiar liberties of the New Testament-time, adds, See that ye refuse not him that speaketh; Ver. 25. for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from Heaven: Wherefore let us have grace, Ver. 28. whereby we may serve God acceptably, with 29. reverence and godly Fear; for our God is a consuming fire. Here is awe impressed by danger; much more shall not we escape, if &c. Say not, the Saints shall not turn away; for yet, here's an awful Threat if they do, and Fear is the means here intended to keep them from turning away.
Of Legal Preaching.

CHAP. And to this purpose are those Cautions; XXI. Work out your own salvation with fear and trembling: Be not high-minded, but fear: And, Sin no more, lest a worse thing come unto thee. Joh. v. 14.

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

Again, Take heed, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another, &c. lest any of you be hardened through the deceitfulness of sin. For if God spared not the natural branches, take heed lest he spare not
Of Legal Preaching.

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

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

4. This Fear is absolutely necessary to Saints in their pilgrimage. What men should we be, if Fear were extinct? What would our remains of corruption, our great snares, the heaps of earthly diversions, while eternal things are invisible, reduce us to without Fear? Would Backsliders recover themselves, without Fear?
Chap. or would men in Difficulties hold out?  
XXI. God knew our Frame, when he faith,  
And if ye call on the Father, who without  
respect of Persons judgeth according to every  
man's work, pass the time of your sojourning  
here in fear. This text ill agrees with the  
Doctor's notion: We have no work to do  
for eternity, as if the Judgment-day were  
past; away with Fear of wrath or danger,  
as if we were in Heaven already. Some  
good men may fancy an ingenuous life of  
love exclusive of all Fear, in this world; but  
though they could be safe and vigorous  
thereby, it follows not that all other good  
men can, and we must preach the mind of  
Christ to them. But I fear they know  
not, or observe not their own hearts, who  
pretend to this; and if they fall into many  
gross sins and neglects, and trust in this opi-  
ton, God calls them to fear their state:  
Seeing ye know these things, beware left ye  
also being led away with the Error of the  
wicked, fall from your own steadfastness. He  
will most safely walk in love, and main-  
tain assurance, that is in awe, as his sins  
grow strong, and his graces decline.——  
I might shew, that all God's threats are  
despised, if without this Fear ; yea, his  
being our future Judge is slighted, his wise  
methods of government are disregarded,  
and one great help to our salvation lost, by  
Luk.xii.5. opposing this Fear. Fear him, that can  
cast soul and body into hell, is Christ's  
charge.
Of Legal Preaching.

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

Testimonies.

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

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

The grounds of the Doctor's mistake.

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

him. — Because it is legal, to denounce wrath as unavoidable; therefore it is legal, to denounce wrath, that it may be avoided.

—Because God is not angry with his people for sin, when he hath forgiven them it upon repentance; therefore they should not be called to fear his anger, as a dissuasive from sin, or motive to repentance, when they have sinned.—Because we cannot say the Elect shall at last be damned, being that God will bring them to faith and repentance, that they may be saved; therefore it is legal, to tell them they shall be damned, unless they believe and repent, though Christ oft tells them so.—Because the believer is not in a state of wrath; therefore it is legal, to warn him against apostacy, from the terror of that wrath which apostacy would bring him under:

And note, Reader, That all awful expressions against apostacy, are especially directed to true believers.—Because we should not destroy the hope or joy of an humble, watchful Christian; therefore it is legal, to alarm and awaken the drowsy, careless, backsliding Christian.
Of the Exalting of Christ.

CHAP. XXII.

Of the Exalting of Christ.

CHAP. I DO observe, that the pretence for these opinions, is, That they exalt Christ, and free grace. Under this Shadow Anti-nomianism set up in Germany. This was the great cry in England above fifty years since. The Synod of New-England expose this as one of the speeches of those whom they call Antimonians: Here is a great stir about graces, and looking to hearts; but give me Christ: I seek not for graces, but for Christ: I seek not for promises, but for Christ: I seek not for sanctification, but for Christ: Tell not me of meditation and duties, but tell me of Christ. Dr. Crisp very often bears upon this point, as if all he said were to advance Christ and grace: I shall therefore enquire, Whether the opinions of Dr. Crisp, or the Truths I have stated, do most exalt Christ and free grace.

It were enough to say, that I have proved his opinions to be Errors; and what I have laid down, to be Truths: Then Christ is more exalted by these Truths. He needs no lies to advance his praise, and knew how to provide the best for his own glory, by what he hath revealed. But for farther evidence, I shall shew,
Of the Exalting of Christ.

1. How Christ is said to be exalted, according to the Gospel. It is not, what we fancy will exalt him, but what he declares conducive to his praise, that he will accept for glory. He that will not allow men to worship him in a way they think most devout, but binds them to his own rule, to exceed which is superstitious; will less venture his glory to our ignorant methods, whereby we are apt to diminish his real glory, when we conceive he is exalted. It's an honour becoming his person and offices, which is his honour, and not what seems dazzling to our blind affections. His divine glory cannot be added to, but only declared. It's only the glory of Christ, as mediator, that I shall speak of. As to this, Christ is exalted, when every knee bows to him; when made a Prince and a Saviour, to give repentance, and remission of sins; when his kingdom is enlarged; when his people are filled with the fruits of righteousness; when their grace is perfected; when they suffer and act vigorously for him; when we own his priestly and kingly office; relying on the first, as that whereby satisfaction is made, and all the blessings for sinners purchased; and yielding to his kingly office, as that whereby he applieth the effects of his merits; and when we submit to the Word, as it brings every thought into subject to Christ. We are the glory of Christ, when we labour in his.
his work, and walk worthy of his name: And he is all in all, when Jews and Gentiles put on the new man, which is created after him in righteousness and true holiness; and when we live and die to him, as our supreme Lord, and submit all our actions to his glory, as our end. These places express, that Christ is hereby exalted; consult them, and thou wilt find it so.

2. The Truths I have stated, do tend to the Exaltation of Christ in this manner; and none can doubt but they lead to his glory, as he is King. All that can be objected, is, Whether I do exalt him enough, as Priest? To which I say, I have spoken as the Word directs; and I am willing to own any thing that lays man low, and exalts Christ as the only atonement, the only purchaser of all our blessings, the only procurer of our acceptance, the author and finisher of all grace. Nothing can add to his satisfaction or fulness; pardon, peace, life, are all the effects of his sole merits. We must do all in his name, act in his strength, daily live on him for all supplies, and look to him for acceptance; without whose incense, the best man, and the best action, were an abomination. What I contend for, is his government, so wisely contrived to apply his blessings to men in a state of trial.

3. The opinions of Dr. Crispe, as opposed to these Truths, cannot exalt Christ; yea,
yea, by the above description, every one of them cast a reproach upon Christ. I'll ask thee, Is Christ exalted, when he is made the very blasphemer, and loaded with the filth of sin, and thereby odious to God till he sweat it out? Is he exalted, in making sin so innocent to the Elect, when they commit it, that tho' they do the fact, yet the filthy form of it is not theirs, but Christ's; and therefore they are not defiled thereby, but are as holy as Christ, as lovely as Christ, even when they commit murther? Is man debased, and Christ exalted, when there is a change of person between Christ and them, we as righteous as Christ, and he as loathfom as we; and we should not charge ourselves with sin, when the greatest enormities are committed? Is Christ exalted as King, when all his commands are made mere counsels? He is a King, but hath neither promises nor threats annexed to his laws. He hath no right to chastise for sin: He offers blessings on terms, pleads earnestly, sends his Spirit and ministers to strive; but all this while, his Spirit nor Word do nothing to save us. Our compliance with his Calls yields no benefit; our rejection of them puts no hindrance. Our grossest villainies should not be bewailed, in order to Pardon; nor himself believed in, to that end. Our sins can do us no harm at all; nor is holiness, tho' so oft urged by him, a jot of our way to Heaven. Is Christ exalted as a Head, that hath actual mem-

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bers
Of the Exalting of Christ.

Chap. of the sixty years slaves to the Devil,
XXII. enemies to himself, and life, and people,
without his Spirit, or a line of his Image;
and publick curses? &c. Is he honoured
as Mediator, when men are invested in all
his covenant-blessings, washed and adopt-
ed, before they so much as own that God to
whom he is a Way, or renounce his ene-
my the Devil, or confess their sins, or pur-
pose any amendment, or see their need of
him, or desire to fear or love him; yea,
do resolve the contrary? Is Christ exalted
as a holy Redeemer, by being represented so
intent on our mere impunity, as to con-
trive so little for our holiness? He repents
and believes for us, and requires no such
things from us as a means of benefits.
The holiness he here improves the best to,
is but dung and filthiness. Though he pre-
tends to encourage, expostulate and re-
prove; yet indeed he governs his Elect as
Brutes, neither hope nor fear must influence
them. He hath no rule to judge them, but
the Decree of Election; though he warns
us so oft of the solemnities of the Last
Day. No man must intend his own good,
in any duty he performs; though he speaks
so much of his rewards, yet they have no
respect at all to what we do, they will be
as much ours for the greatest neglect. The
comforts of Assurance itself depend on no
signs of renovation; but concluding in our
selves upon an inward Voice, that our sins
are
Of the Free Grace of God.

are pardoned; and this is all that faith, which the Gospel speaks so much of. In XXII.
how many more might I instance, which represent Christ inglorious, and reflect on the
truth, wisdom, holiness, and justice of his nature, the platform of his government, the
divineness of his purposes in Redemption, and the substance and scope of his
Word and Gospel?

C H A P. XXIII.
Of the Honour of the Free Grace
of God.

I shall briefly consider, whether Dr. Crisp's Opinion, or the described Truths do most exalt
this end I shall touch on these heads.

1. We must be sure, it is the free grace of God we speak of; which is the love, mercy, and
benignity of God to sinners. To conceive aright of this, Note, That it is not every thing
that men can fancy to be free, or grace, or free grace, that is the free grace of God: No, it must be a grace
free, becoming the nature of God, suitable to all his other holy perfections, consistent
with his dominion, executing itself in the way and instances appointed by his wisdom;
limited to the objects, both for number and qualifications, as described by
his
Of the Honour of

Chap. his Word; and serving all its glorious pur-
XXIII. poses in redemption. This is the free grace
Col. i. 6.
of God; the grace of God in truth; the
1 Petr.v.12.
true grace of God, which Peter had at
large described. This grace consists, with
an atonement made by Christ; with the
threatnings denounced in the Gospel; with
the ruin of all unbelieving, apostate, un-
godly sinners; with God's peremptorily in-
fitting on Gospel-terms, in the distribution
of benefits; or else it would clash with his
Word, &c. It is not less the free grace of
God, because it is not so free as we may
dream it is. As some do fancy, it would
have been more free grace, if he had not
exacted a dying-sacrifice; or if it had alike
extended to all sinful men, as well as some;
or included Devils, as well as men; or
made the Elect perfectly holy and happy
as soon as born, excluding all labour, pain,
fin and sorrow. But we see such free
grace is not the free grace of God; though
it seems more free, or more grace, to vain
surmispers: It is not free, as if it dispensed
privileges by no certain rule; and that God
is as free to forgive and save the impenitent,
as the penitent.

2. What I have stated as Truth, doth
acknowledge and exalt this free grace of
God. I have affirmed, and would admit
the fullest expressions to testify, that in
these is the free grace of God in truth.
Of mere grace he elected some certain sin-
ners
ners to life, upon no moving, fore-seen condi-
dition; but yet to obtain it, through sanctifi-
cation of the Spirit to obedience, and
spinkling of the blood of Jesus. Of
mere love to sinners, no way deserving
it, he gave his Son to die for them; who
also undertook to bring all the Elect to
salvation, in the way appointed between
the Father and him. He, without any
thing in man to deserve it, gave his Gos-
pel; and thereby offereth, in the virtue of
his Son's blood, pardon and eternal life to
every one that will repent and truly be-
lieve; and no penitent, persevering be-
liever shall miss of life by a failure of this
promise. He freely, and of mere grace, be-
stows faith and repentance; yea, gives his
Spirit to create these, and any other good
work, in worthless, vile sinners: And
tho' he will not forgive any that finally
refuse to believe and repent, nor save any
ungodly, barren, apostate man; yet par-
don and life are his free gift, and no grace
or duty merits them, they being no more
than the required conditions or means of
our partaking of them, as the gifts of
God, thro' Christ: And so hereby he ho-
nours his own government, and no way
indulgeth the boastings of men.

3. The opinions of Dr. Crisp, as they
differ from these Truths, do not exalt the
free grace of God. His notions may seem
more to represent an unlimited grace, as
blind,
Of the Honour of

Chap. blind, and so more suitable to wicked,
XXIII. foolish men: But they are not agreeable to
the holy nature, to the just or wise go-
vernment, or the revealed Will of God;
but greatly reflect on God's grace, beyond
what I will mention. Is it to the honour
of God's grace, that all the graces of the
Spirit should be needless to promised bene-
fits, when he promiseth those benefits
to them? Is it the grace of an holy
God, not to esteem a man filthy by the
greatest abominations, and yet to abhor
his own Image in his Saints, as dung? Is
it the free grace of God, to account an
elect person, in the height of his wick-
edness, as pure and lovely as a Saint in glory;
and yet to with-hold his Spirit from him
many years? Is it the grace of God, to
leave his precepts without any sanction,
when he removed the curse of the law?
Never to express any displeasure, when
most provoked; yea, when he doth cor-
rect? To have no regard to good or evil
in men, in his judicial distributions? To
leave men so imperfect, in a world of tem-
pitations and state of trial, free from all
fear of caution, and to have nothing in
them to influence their perseverance and
holiness, except a principle of gratitude,
ths' their love be weak? — Can it be the
grace of God, that his subjects must have
no eye to his rewards or threats; that they
fear none of his displeasure, when they of-

fend;
fend; that they be confident of the pardon of the worst offences, before they confess a fault; that they never fear a rebuke for, or hurt in or by any sin; yea, that they condemn any trouble on that account, tho' he blame the contrary, and his Spirit causeth these relentings?—Is it the free grace of our God, which renders him a respecter of persons in his judicial acts, as the ruler and judge of the world, because he bestows grace as an act of sovereignty? It cannot be his free grace, who hath so wisely contrived the kingdom of his grace, that he prevents idleness and neglect in men, as well as boasting; that he makes the sinner speechless, for being his own undoer by wilfully refusing Christ, as well as he secures the acknowledgment of his free mercy by all that are saved. Can that grace be his, which nullifies all his threats, weakens the authority of all his commands, turns all his pleadings with men into empty words; nay, direct fallacies?—Is it the grace of God, that overturns the stated order wherein grace exerts itself, becoming all the perfections of God? God's grace first calls, and therein unites us to Christ; first quickens, then dignifies; first gives faith, then forgives, &c. But by the Doctor's opinion, this order is inverted; all privileges are applied to the sinner, before grace hath made any change on the sinner. —It is not the grace of God, which lets up
Of the Honour of

CHAP. up his Decree in opposition to his revealed XXIII. Will, acquits whom he declares condemned, enervates the ministry, seareth the conscience, encourageth spiritual sloth, discourageth obedience, reproacheth Godliness, gives advantage to the tempter, destroyeth the rule of judgment, and opposeth the general and plain scope of the Scripture, the experience of Saints, and the nature of man as rational, as well as his relation to God, as a subject, in the way to an eternal state.—It cannot be God's free grace, which renders men as safe for eternity, if they never heard the Gospel, as by hearing of it: For if they be united to Christ and pardoned in the womb, they need the Gospel only for assurance, but not for title; to change their apprehensions, but not their state. How many more (and some grosser) objections might be offered, against that being the free grace of God, which Dr. Crisp and his followers speak of as free grace?

I DESIRE to live, adoring the riches of that grace, that freely elected to grace and glory in Christ (as the great means of accomplishing this purpose,) so many apostate sinners; that freely offers life to the worst enemies, on Gospel-terms, with so much help, as leaves the blood of the impenitent on their own heads; that freely bestows the Spirit, to work the dead and ungodly to an obedience to the terms of the Gospel; that freely gives, by the promise for Christ's sake,
"the Free Grace of God." 267

fake, pardon to the penitent believer, and such amazing dignity to such as he enableth to persevere in faith and holiness, as the rule of the promise doth require. This grace I adore, and own the best to merit nothing, to forfeit all; yea, to deserve Hell by the law of works: And I do renounce all that Saints have, or do, as any atonement for sin, or purchasing price of the least benefit, much less of salvation. But yet I disown any free grace to be the free grace of God, which overturns his benefits from being motives to duty; which denies the total neglect of duties, with their contrary evils, from being a barr to our interest in those benefits, which by the Gospel he promiseth to those duties; and requires those duties, in order to his rectoral distribution of blessings; it being wisely provided for in the dispensation of this grace, that he may rule and judge us according to his relation to us, and according to our rational nature, in a state of trial for a future condition.

Reader, There are other mistakes of Dr. Crisp, which I might instance; such as, His notion of the nature of our union with Christ, as if we were one natural person with him: His definition of the new creature, as if it stood only in our new relation to Christ: (Pag. 90.) The strange difference he makes between the way of salvation
Of the Honour of, &c.

CHAP. vation before Christ's time, and since: XXIII. (Pag. 254, 255, 256, 258.) Their sins were pardoned, on condition of doing, not given for all sins at once; much dust was left, and they were subject to lashed for sin; but now the Covenant is contrary in all these respects. How contrary to the sense of the Assembly, and Elders at the Savoy?

"The justification of believers under the Old Testament, was in all these respects one and the same with the justification of believers under the New Testament." He forgets, that most of his proofs are fetched from the Old Testament, (as Ezek. xvi, &c. Jacob loved in the womb, &c.) and seems not to distinguish the Covenant of Grace, and that of Peculiarity. But these, with other Errors, I pass by.
I shall here repeat what I delivered in Pinners-Hall-Lecture, which some persons seemed greatly to resent; and I leave it to any impartial man to judge, from what I have described as Dr. Crispi's opinion, whether I charged men of his persuasion with falsehood.

After I had fully acquitted men of my judgment, from Pelagianism, Socinianism, and Arminianism, which the Antinomians accuse us of; I added,

With these men, it's not enough that we hold, That we were from eternity elected to grace and glory; unless we add, That we are actually united to Christ, and justified, from eternity, or in the womb.—It is not enough, that we say, Christ did, in the Covenant of Redemption, undertake to save the Elect in his appointed way and time; unless we add, That there is no other Covenant for the application of Christ's benefits, wherein God requires faith and repentance, as the indispensable means of our pardon.—It is not enough, that we own, That Christ absolutely redeemed the Elect,
Elect, so as to purchase saving graces, as well as benefits, to be infallibly theirs; unless we add, That all others are in the state of Devils, as having no real offers of life on Gospel-terms; nor is their salvation possible, if they will repent and believe. — It will not please them, that we affirm, The punishment of our sins, yea, the guilt of them, as an obligation to punishment, were laid upon Christ, our sponsor; unless we add, That our sins themselves in their blot and filthiness, were also transacted on Christ. — It is not enough, that we own, That the righteousness of Christ avails us as much as if it were personally our own; yea, was always intended for us, and is so imputed to us, as to be the foundation of, and security for our pardon and right to life; and no atonement for sin, or purchasing price of life, can be demanded from us; unless we also add, That God esteemed us to have done and suffered, what Christ did and suffered. — It sufficeth not, that we say, That we are justified only by Christ's merits, as the sole procuring cause, or righteousness for which we are justified; unless we deny, That faith and repentance are the indispensible required conditions or qualifications of those persons, to whom the merits of Christ are applied for justification. — It will not serve, that we assent, That justifying faith, must be a reliance on Christ, as
Priest, and sole atonement; unless we deny, That faith must be also a fiduciary acceptance of a whole Saviour; i. e. of Christ, as Prophet, Priest, and King.—— It is not enough, that we say, We are upon repenting and believing, put into a justified state, before any other work; unless we add, That our obedience to particular precepts doth not benefit us; and that God doth not judicially approve of our sincere actings, as according to the rule of the Gospel-promises of those benefits. --- It is not enough, that we say, The absolute promises are made to Christ, for the benefit of the Elect, and pleadable by him; unless we deny, That the Gospel is an authoritative command on men to believe, and that under the Gospel-function of life, and death; so that he that believes, shall be saved; and he that believeth not, shall be damned. — It will not please, that we say, That Christ purchased all grace for us, and by his Spirit worketh all grace in us; unless we add, That he believed, repented, and did all for us, so as we have nothing to do in order to salvation.—— It is not sufficient, that we own, The grace by which we do any duty, is from Christ; and the good promised to any duty, is for the sake of Christ; unless we deny the ordained connexion betwixt that duty and that benefit.
They say, We set up man's righteousness, if we tell men, That they must be holy, and do good, and take comfort therein, as an evidence of grace, and of their title to Christ, and as answering the rule of the Gospel-promises; though we assert, They must be members of Christ, and accepted through him, or they cannot partake of any saving benefits thereby. — It is not right, that we say, God sees no sin in believers, so as to cast them out of covenant, or out of a justified-state, for it; unless we add, That God sees no sin at all in them, as theirs, when they most offend. — It is not enough, that we affirm, That sin committed, shall not eventually damn a believer, because he shall by the Spirit be brought to repentance; unless we add, God is never angry with believers for sin, nor ever corrects them as guilty of it.

With these, We are Legal Preachers, if we urge faith and repentance in order to pardon; though we declare, That faith and repentance are the gifts of Christ; and pardon is not the effect of these graces, but of the promise in the virtue of Christ's blood, or of his blood applied for forgiveness by the promise. — We are Legal Preachers, if we persuade to Holiness, as the way of salvation by the ordination of Christ; though we affirm, That it is no Way out of Christ; nor but with a respect to Christ, for whom it is accepted, as what
what answers the rule of the Gospel-promise.—How are we decried as Legal, if we urge Threatnings, though as motives to close with Christ, and to walk in him? Which being used to this end, and the threatened evil being avoidable on Gospel-terms, and pressed on fallen man for his recovery; they are Gospel, and not Legal Threatnings.

It is not enough, That we assert and press Assurance; unless we affirm, That justifying faith is nothing but assurance.—It is not enough; that we say, That we need the Spirit, to discover to us our inherent grace, and to assist conscience in its sentence, that grace is inherent; unless we add, That we must not try our state, and conclude of it by Gospel-marks of sanctification; but depend upon an inward voice of the Spirit, saying, Thy sins are forgiven; which we must believe, if it agree but to the general Word, viz. Christ came to save sinners; and believing this, is all that saving faith the Gospel speaks of.

Herein I have, in part, described the state of the case between them and us. It’s true, there are some small differences among the Orthodox, in wording some of these things: But shall we hereby give advantage to such Errors, as overturn the Gospel and dominion of Christ, under the abused pretext of exalting Christ and free grace? Bear with this, which for the sake of
of Christ, and dying Religion, I have ventur'd to declare; not for the irritation of any, but the edification of all, especially some mistaken, well-meaning people. Conscience binds me not to palliate, though I fore-see reproach from some, who would do well to remember the caution the Spirit of God thought needful to such as boasted of faith without works, and still it appears too pertinent; If any man among you seem to be religious, and bridletb not his tongue, but deceiveth his own heart, this man's religion is vain. Jam. i. 26.

N. B. The foregoing Treatise was first published in the Year 1692, and to the Third Edition in the Year 1698, a large POSTSCRIPT was added, for clearing several Truths and Facts. But as this Postscript frequently refers to several of the following Tracts, that the References may suit the present Edition, it is placed in the order of Time in which it was published, and will be found at the End of the next Volume.
A DEFENCE OF GOSPEL-TRUTH:

Being a REPLY to Mr. CHAUNCY's First Part;

And as an EXPLICATION

Of the Points in Debate, may serve for a Reply to all other Answers.

Printed in the Year 1693.
Herein the mistaken may at least see,

I. That I affirm, we are justified for or by Christ's Righteousness alone, and not by Works.

II. That we are justified as soon as we truly believe.

III. That the Righteousness of Christ is imputed to the Believer, and not only the Effects of it.

IV. That Gospel-Conditions are not our justifying Righteousness, which Legal Works were to be.

V. How the Gospel is a Law, explained and proved, &c.

VI. That I am not for the Popish or Arminian Doctrine of Justification, &c. as stated by our Divines.

VII. That all I contend for is, for the Way which God hath appointed for the application of Christ's Merits and dispensing the Effects of Free Grace, and for a Gospel-Ministry suited to this purpose.
HAVING, by the good hand of God, contributed so much to the restoration of Peace in the dissenting Congregations in Dublin, and somewhat to the Union here, a Reason may be expected how I become engaged in the present Debates; with grief of heart I shall nakedly render it.

Soon after the reprinting of Dr. Crisp's Works, his Errors that lay hid for many years appeared with open face: Many pleading, that there are no Humblings or preparatory Works in order to Conversion; that saving Faith is nothing but a Persuasion that our Sins are pardoned; yea, that we are justified before we are born; that Christ was accounted the very Blasphemer at God's Bar; that Sin cannot hurt the believer; that men have nothing to do in order to Salvation; that no assurance may be had by Signs from Sanctification, &c.

Eleven Counties the Flame soon broke into, under the conduct of Mr. Davies, and several others; the faithful Ministers were de-
ferted as Legalists, Churches divided, and Town and Country filled with debates and noise. These Errors and Disorders were imputed to the Body of Nonconformists, and attempts against our Liberty thereupon threatned. Dr. Crisp's Son puts out a Book of his own to abett some of his Father's Opinions, and therein reflects on me by name; and other Books to this purpose were set forth. Hereupon once, and but once, I delivered at Pinner's-Hall that which is the Appendix to my Book; hoping, that a plain state of the Differences might convince some well-meaning people, or at least vindicate us, that we were not Papists, Arminians, &c. as these represented us, nor Antinomians, as by others we were all accused. In that Sermon I charged no person; yea, to prevent a jealousy that I might intend Mr. Cole, &c. I inserted this; "It's true, there are some small differences among the Orthodox, in wording some of these things; but shall we hereby give advantage to such Errors, &c." A great Clamour is thereupon contrived; and in his next turn, Mr. Cole, with great severity, exposed us to vulgar notice, affirming many notions that some worthy Divines were startled at. Some friends of Mr. Cole proposed to me a meeting with him, in presence of Dr. Bates, Mr. Mead, and Mr. How. In this meeting it was agreed, that I should read my Sermon; after which Mr. Cole declared, he had
To the Reader.

no Exception; and so we were agreed, (which was now the second time.) Mr. Cole, in his turn at Pinners-Hall, publickly declared, there was no real Difference; as Mr. How also did, and I repeated it with great satisfaction, hoping that the Erroneous would be less confident, when they lost that cover which they made of his Name.

This Calm did not long endure; for Mr. Cole, (I fear, by instigation,) revived at Pinners-Hall the same Reflections; and Dr. Bates practically preaching the Necessity of Repentance to the Forgiveness of Sin, Mr. Cole soon, after brake out into the wonted exclamations, and charged us as Opposers of Christ's Righteousness in justification, &c. and I was accounted by most as the chief Mark level'd at. Friends intreated me to take no notice of these Reflections in my Sermons there; and tho' thus oft provoked, I never expressed any resentments in any Discourse there since that first. Nevertheless many assured me of the necessity of printing somewhat to clear ourselves, and if possible to stem this Tide: People's mouths were filled with the grossest misrepresentations of our Doctrines: Ministers were accused as Legalists, when they only preached, that men had somewhat to do if they would be saved: If a man did but plead with Sinners from Gospel-Threats, or argue Obedience and Duties, he was no Gospel-Preacher: Yea, some arrived to that daringness, as publickly to assert, there were but three
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three or four Ministers of Christ in London; the Reverend Mr. Mead himself escaped not the title of a Legalist. These things caused in me many sad thoughts, and at last I was convinced, that unless we should prostitute our Ministry, suffer the infecting of our People, which would end in divisions, (as I found attempted on some of my own,) and be all guilty, and branded abroad as Compliers, by our silence; something must be published. I was sensible of the trouble, reproach, and hazards attending it; especially since I was informed, that some out of the Union, were the Spring in this affair; who, having failed in their Unchristian methods to oppose that Agreement, it seems judged by the Notions of some few (of whom I was ignorant,) that either these Opinions must prevail by our silence, or that the Union would be endangered if we appeared against them. At last, I found the effects of Mr. Davies's and others Practices, abroad, and in the City; that the hazard to our Peace would grow by further delay; especially, seeing as yet so very few, if any, of the United Brethren were suspected to abett these Errors, and Mr. Cole, with all the rest that appeared their advocates, in City and Country, were not of the Union. Nay, I believed, if some others did not act Mr. Cole, he could not be offended with what I should write; he having at three meetings expressed himself so reconciled to my Principles, and then disowned what I should oppose.
To the Reader.

The reason why I desired any Testimony to my Book, was, because the People do oft value Names more than Arguments, and the Opposites (so unscrupulous in their clamours) might prejudice men against the Truths, as if I was singular: And considering the delay of any Testimony against Mr. Davies, this might be some Antidote, till we arrived at more. Yea, I heard also, Mr. Cole was printing when I was about mine. These are the Considerations, which induced me to print my Book at the desire of several brethren; and I have Peace in this, that it appeared an absolute Duty.

Some objections. Why I did not get some Vulgar Objections against my Book answered.

of the Brethren's hands, formerly called Congregational, and it looks like forming a Party, &c. A. I did ask some of them, that I thought would not scruple it; particularly Mr. Mead, who did object nothing against it, but a prudential Consideration; and the same answer he made to Dr. Bates, when he first asked him: And before the second Edition came out, I telling him what use his Hand might have been of, he gave the like answer, and made then to me no Objection against the Book, but that he wished I had left out that of the third to the Phil. All which I mentioned to some, with real respect to him and those Brethren. But since Mr. Chauncy's Book was published, Mr. Mead tells me and others, he is not of my judgment; but I know not wherein, ex-
cept in my sense of that Text. Yea, there are others that forbare subscribing, who declare no disagreement; and he must quite alter his useful way of Preaching, if he much differ from me.

Others ask, Why I raked into Dr. Crisp's ashes? A. It was needful I should instance some Author, for they said, no body affirmed those things I mentioned in my Sermon. I chose Dr. Crisp before another, not from prejudice, but because he was reprinted with an unhappy Front, and his Works seemed the standard of the propagators of these Errors. This Book was taking with many, recommend'd to people by Mr. Trayl and others, (as I can prove,) and he must never be answered, if not after his Death. And tho' I treat him with all respect, yet I wonder his Works should be so applauded now, when most of our great Divines opposed them heretofore: Yea, as Mr. Nefbit from credible Hands informs me, the Assembly of Divines desired to have them burnt.

Obj. You are said to misquote him. A. I cannot find I mistook one word, except that once I set justify instead of pardon, which is altered in the second Edition.

Obj. You misrepresent his Sense. A. Not that I know; and what Mr. Chauncy instanceth, I have fully proved it must be his sense; tho' I inform you in my Book, he oft speaks Contradictions: But the most I mention he labours to prove, and his Scheme enforced it. Obj.
To the Reader.

Obj. You take Bits of Sentences. A.
I still give one full period; and it's only to avoid swelling my Book, that I mentioned no more in other Clauses; yea, in what is material I oft set his words at large, and if it be needful, I shall put him in a fuller light.

Many object, My Book was written against Mr. Cole. A. I had no Eye to him at all, except in the Digression about Repentance, which was much the same as I delivered at a third meeting to compose the Debate between Dr. Bates and him, (tho' since then he broke out against us twice:) This I preface in my Book with these words:

"Herein I have to do with men of more orthodox Principles than Dr. Crispe."

And Mr. Cole must know, these words did refer to him. Yea, notwithstanding many strange passages, I hope he doth not hold most of those Opinions; nor can he agree with Mr. Chauncy, unless he disagree with what he hath oft said, yea, and printed.

Obj. It is more than hinted, that I intend in that Book to reflect on all them called Congregational. A. I am sure, I abhor such an Intention; nay, Did not I pitch on Testimonies from among them, to oppose these Errors? I know many of their Ministers, whom I think free from the least disposition towards them; the New England Synod effectually opposed them; Mr. Flavel and Mr. Lobb have written against them; I cite Bulkley, Dr. Owen, &c. who are fully for the opposite Truths: And tho' I sent Mr. Mead
To the Reader.

Mead word, that in the mind I was in, I would forbear Testimonies from his writings, but that I would not bind my self for any time; yet I have since met with great reason to cite him, as one fully for the Truth: Yea, Mr. Nesbit (tho' I never requested it) in my House declared, That if Mr. Mead and three more such had subscribed, he would not have been unwilling to do it; and he desired me to add [Congregational] to the Divines in and about this City who forbear to subscribe only from prudential Considerations, which I refused. He remembrance the latter part, and owneth it; and he told Mr. Hume, that if one Passage or two were rectified, he would subscribe my Book. It's true, some clamorous people, that cry up these opinions, happen to be of that persuasion; but I hope, far the greater part are better principled; and many seem on the wrong side only from Misrepresentations.

Obj. Why do you use the word Rector? A. It's a proper word, used by Dr. Owen, Mr. Charnock, and most.

This Book hath met with various entertainment. With many it hath pleased God to grant it acceptance; and many Ministers out of the Country offered their Subscriptions: But of the four seeming Answers to it, I'll give these hints.

To Mr. B. I am obliged for his Christian usage; and while he allows, that I speak the Language of the Time, and of the Dispensation I am under, I will comply with his proposal.
To the Reader.

psal, not to enter the Lists, unless I have occasion to prove my Sense of Phil. iii. which I find patronized by Augustin.

Of Mr. Keach I would but ask, (1.) Doth not he believe, that persons are bound to agree to the Covenant of Grace, and thereby engaged to love God, and sincerely obey him? and is not refusing to agree to this Covenant the damning Sin? yea, is not this Refusal the Heart of Unbelief? And that is all I there affirm. (2.) Is his Spirit in a right frame, when he shall bring these words in my Catechism, to prove that we are not justified upon believing, till we do Good Works, when in that short Catechism there is this? Q. Is not a Believer pardoned, before he can put forth any other Act of Obedience? A. Tho' true Faith is a certain Principle of Obedience, yet so soon as we believe, we are pardoned, even before there can be time to put forth any other Acts of Obedience. Yea, how oft do I say in my Book, that no Act of ours is a jot of the Righteousness for or by which we are justified, but that is Christ's alone? And yet this person fixeth the quite contrary on me, and so batteth in the dark, and warneth all from hearing me. The Lord humble and forgive such!

The Letter from the City, &c. seems rather to design a Turn, than argue a Truth: For as it weakly faith some things true, and others erroneous, so throughout he belies their Principles whom he exposeth; if it be wilful-
To the Reader.

ly, let his own serious Reviews give him his Character; if ignorantly, why should he intermingle? There are few Books written that pretend so much, which may be so easily and much exposed.

Mr. Chauncy is the Author I here deal with. I have long read Books, and from five years old have had no Employment besides my Studies; yea, before nineteen I was regularly admitted a Preacher; yet I never met with a Tract parallel to his for abusive Language, violent Rage, and uncharitable Censures. Many great Divines dissuade me from a Reply, assuring me it was at best needless. With their Advice I had complied, but that I find the Ignorant believe his Misrepresentation of my Principles: It's amazing what Eye they read with, if they read at all. What's become of Truth or Ingenuity, that Professors dare affix those Doctrines to me, which I a thousand times disown; and never can ascribe any Passages to ground them on, but are still forced to cry, This is your meaning, against my plain Words and entire Scheme; as thou wilt see in this Reply. Mr. Chauncy faith, I juggle and equivocate; when I declare I still speak my mind, and must be the most inconsistent Fool, if it were not so. But what should induce me to juggle or equivocate? I value not the Purse of any, and in God's Cause I fear not the Abilities of the whole Party; yea, by more of God's presence I shall be reconciled to their
To the Reader.

fiery and clamorous Tongues, which is their only formidable Strength, though the liberty they take doth not evidence a good Cause or a Christian Spirit. They give out, that I oft meet with Noblemen about a great Affair; when I never spake with one of these Noblemen, nor ever was once in any Meeting about that matter. They assert, Mr. How said, He had not put his Hand to my Book, but that I assured him Mr. Mead would do the same; when Mr. How affirms, He never said any such thing, but that after he had signed, he desired me to ask Mr. Mead's Hand. Others say, that Hands were affixt without their leave; which is too gross to reply to. Nay, they turn the effects of my sinking Dis-tempers to my reproach; the worst I wish them is Forgiveness, and more Charity and Wisdom. Obj. They say, some of the first Subscribers did not read the whole Book. A. The whole substance of the Book is in the Truths and Errors, which they did peruse. Obj. But do not some of the Subscribers recant? A. Tho' they have been abused, yet the only one that to me seem'd willing that his Name had been left out, and that only because of the noise, I offer'd to publish, that he desir'd it, but he hath forborne any such desire.

Two of these Authors pretend to great Piety in their Party above others; the Lord increase it in all! But I am persuaded, they call many serious ones of their Party, who
live under the power of the contrary Truth, and understand not the Errors of those for whose persons they may have regard. There be a far greater number of humble, meek, heavenly Christians, that abhor these Errors, which they observe to alter much the Christian, calm, and tender Frame of such, that I hope are upright in the Substance. And I heartily desire all of us would lay these Texts to heart; 1 Cor. xiii. 2. Though I have all Faith, and have not Charity, I am nothing. Jam. i. 26. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's Religion is vain. Jam. iii. 13,—18. But the Wisdom that is from above is first pure, then peaceable, gentle, and easy to be in-treated. And it's evident, notwithstanding what Mr. Chauncy faith of Passions, pag. 12: that a holy Fear, with a fiducial Consent to Christ, tends more to make a man's state safe, and his walk exact, than sudden confidence or easy persuasions. It's true, Assurance should be endeavoured in our working out our Salvation with fear and trembling; yet Mr. Sedgwick was a man I'll believe before Mr. Chauncy, or the Letter, and he faith, "In my conscience this is the general Opinion of ungodly men; they hear Christ died to take away Sin, and to make Peace for Sinners; and therefore they will take no thought after Christ, but will live basely and boldly in their sinful ways, &c. But Christ
To the Reader.

"Christ never yet made such a Reconciliation, that all Sinners whatsoever, tho' they live in Unbelief and Impenitency, shall share in it, but only penitent Sinners, and believing Sinners."

I shall represent the true state of the points in debate, that if any men will engage me to edification, and with truth, they may be directed. The Controversy with Dr. Crisp, my Book doth it so plainly, that I hope all may see it there: But the present Specimen more especially shall refer to Mr. Chauncy, who differs from many that help the noise, though they will not see it.

(1.) It is not, whether a certain number of Sinners are of Free Grace elected to Faith and Justification; which I affirm: But whether the Elect are required by the Gospel to believe, that they may be justified; which Mr. Chauncy denies, and I affirm. (2.) It is not, whether the Gospel be such a Law, as that Acts of Obedience to it stand in the place of legal Works, so as that for them we are saved; which I deny: But whether the Gospel doth assure Salvation for Christ's Merits to such as obey it, and threaten an exclusion from this Salvation against all such as disbelieve it. This Mr. Chauncy denies, and I affirm. (3.) It is not, whether we are justified by our Faith, or any Act of ours, as if they, as Works or Qualifications, were a jot of that Righteousness for which, or by which, we are justified; this I deny: But whether God hath fixed...
fixed this as the revealed Gospel-Rule, that a man must be a penitent Believer, whom God will justify for Christ's Righteousness. This Mr. Chauncy denies, and I affirm.

(4.) It is not, whether the Faith and Forgiveness of the Elect be the fruits of Election and distinguishing Mercy; which I affirm: But whether God hath a revealed Rule, by which as Paternal Ruler he gives Pardon and Glory to Believers for Christ's sake, and judicially withholds them from others, whom he condemns, not for their being unelected, but for their final Impenitency and Unbelief. This Mr. Chauncy denies, and I affirm. To other of his Citations under his Third Principle, add from pag. 32. "If you understand " Judicial in respect of any Duty, Grace, " or Qualification found in us, though " wrought by the Spirit, I abhor it." (5.) It is not, whether we are immediately justified upon believing, before any Works, which follow the first Act of saving Faith; this I affirm: But whether if Faith should be inefficual to Acts of sincere Holiness, and to prevent Apostacy and utter Ungodliness, would we be subject to Condemnation by the Gospel-Rule. This Mr. Chauncy denies, and I affirm. (6.) It is not, whether Holiness or Good Works are necessary to Salvation; this they and I affirm: But whether God doth require them as indispensable means of obtaining the possession of Salvation thro' Christ; and declares, that the total want of them,
and much more their Contraries, shall expose to Misery. This Mr. Chauncy must deny, and the Necessity they speak of is only a physical Necessity, not a moral. Note, these two last Questions refer to the Adult that have time. (7.) It is not, whether Justification, Adoption, and Glorification be Acts of God's Free Grace; which I affirm: But whether it pleased God to leave himself at liberty to justify the Unbeliever, while such, and to glorify the Unbelieving and Wicked, and also to damn the penitent godly Believer. This Mr. Chauncy affirms, and I deny. This is these men's Free Grace, while they deny the Gospel-Rule and Law. (8.) It is not, whether God hath, as to us, absolutely promised and covenanted with Christ, that the Elect shall believe, and all men believing be pardoned, and so persevere in Faith and Holiness to Eternal Life; which I affirm: But whether there is a Covenant, which requires our true believing Consent to the Terms of it, as a Condition of Pardon and Glory, and supposeth this true Consent in the actual bestowing of those Benefits. This Mr. Chauncy denies, and I affirm. (9.) It is not, whether Faith be the only Grace by which we receive and rest on Christ and his Righteousness for Justification, and that it is Christ received by Faith doth justify, (which is the Sense of Protestants, when they say we are justified by Faith alone;) this I affirm: But whether he that can truly believe to Justification, must
be in part a convinced, humbled, penitent Sinner. This I affirm, and Mr. Chauncy denies: Yea, he faith, that Pardon is rather the Condition of Faith; nay, Pardon is the Cause of Faith. (10.) It is not, whether Sanctification taken strictly do follow Justification; this I affirm: But whether Effectual Vocation make a real habitual change in the Soul, and that this Vocation is in order of Nature, before Justification. This Mr. Chauncy and the Letter, &c. deny; and I affirm with the Assembly. (11.) It is not, whether our sincere Faith, Love, &c. are imperfect, and so can be no meriting Righteousness; which I affirm: But whether they are Disobedience even in the Gospel-account, and so incapable of being the Conditions of any of its promised saving Benefits. This Mr. Chauncy affirms, and I deny. These are some of the Points wherein Mr. Chauncy and I differ. I fear, I shall find him in all things of Dr. Cri's opinion, as I have assurance he is in his Definition of Faith. May not I now expect, that People that rail at me will impute to me only what I thus plainly state? The Body of well-esteemed Authors are on my side; there's an end to our Ministry, if these be not true; and most of the practical Books we have, as Allen, &c. are all Lyes, and tending to ruin Souls, if Mr. Chauncy judge aright. Thou wilt find in this Book Testimonies cogent to my purpose; and if it will serve Mr. Chauncy
To the Reader.

Chaucy to say I wrest them, and men thereupon believe him, I cannot help it. Such as I quoted in my first Book, are truly quoted, and serve fully to what I produce them for: But to reconcile all men to themselves is not my Work; and yet, I think it no hard matter to evidence, that none of my Authors speak against my Assertions. Mr. Chauncy faith, I am against the Articles of the Church of England, and the Assembly; I am sure he'll never prove it, and I profess the contrary: And I am certain, he is against all Confessions of Faith that we own as Orthodox. How far other Ministers are concerned for the Kingdom of Christ, the Safety of Souls, the Rule of Judgment, the plain Gospel-way of Salvation to Sinners, the truth and scope of their Ministry, Time will evidence.

But in the strength of Christ, I'll sustain the utmost Persecution at the Hands of these angry men; and while God enableth me, they shall not overturn the Gospel by their unscriptural Abuse of the blessed Names of the Righteousness of Christ and Free Grace; the Gospel-way of the application whereof, and a subservient Ministry, being the whole I contend for. I have oft attempted to adjust these things, before I engaged; nay, since the severe Treatment I have met with, I sent to Mr. Chauncy, that I would meet him, and shew how much he mistook my Principles; or if he refused a meeting, I would send him an account in Writing, that he might.
might not abuse himself and the World: But he would accept of neither; as if he
could not write, without the Question were
mistated. Yea, at the request of the united
Brethren, I agreed to suspend this Book, if
he would do so with his; but this he refused.
Now, whatever be the Consequences of these
Debates, I am innocent, and commit all to
God, in whose cause I, though sickly, weak,
and unworthy, am engaged.

There is a Mystery in it, that the Expli-
cation of one Text should be pretended by
some for a Reason against my whole Book,
and so countenance all Dr. Crisp's Errors,
which yet they profess to dislike; and the
Impartial see, I oppose nothing but these Er-
rors. The Doctrine of Imputation being
still by Mr. Chauncy, &c. objected against
me, though I have not yet bad opportunity
to insist thereon, I will state that case. (1.)
It is not, whether Christ was a publick per-
son as a Mediator in his Undertakings, and
so transacted all for Sinners, that they might
be pardoned and saved by his undertaken
Satisfaction and Merits; this I affirm: But
whether we were so represented in Christ, as
that we were in a Law-sense they that under-
took to atone and merit. This I deny. (2.)
Nor whether Christ was a Surety for us in a
Bond of his own, to pay our Debt to the
full, (and much more,) that we might in a
due time and way be released; this I affirm:
But whether we were joint-parties in one
and
and the same Bond with him, and so we were actually acquitted when he made Satisfaction, and therefore God could enjoin no Terms of the application thereof to us for Justification and Glory, nor suspend the same upon those Terms. This I deny. (3.) Nor whether Christ was made under the Law, and that this was one Article of his part in the Covenant of Redemption, viz. That he should in a way of proper Satisfaction bear the substance of the Penalty of the Law, and yield perfect Obedience to all such of its Precepts, as were competent to his Person, and this to save the Elect; this I affirm: But whether Christ was joint-Covenant-Party with all the Elect in Adam’s Covenant, so that they were legally esteemed to make Satisfaction and yield perfect Obedience in his doing thereof. This I deny. (4.) Nor whether Christ’s Righteousness is imputed to Believers, and so made theirs, that it is applied to them, and pleadable by them, as what was always designed and undertaken for their Salvation, and is the sole meritorious Cause of their Pardon, Acceptance, and Glory, and this as effectually, as if they themselves had satisfied and merited; and this Righteousness is reputed by God as that which now pleads for their Impunity, Acceptance, and Happiness, as Members of Christ: All this I affirm: But whether it be imputed as our formal Righteousness, and so we may truly plead, that we ourselves, as Elect, did legally, by
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Christ as our Proxy, satisfy and merit all; and that without the interpos'dal of the Gospel Rule, we have a legal Title to Glory by Adam's Covenant. This I deny, as what excludes Forgiveness, makes Christ's Sufferings needless, denies any proper Satisfaction, and destroys Christianity. (5.) Nor whether we all sinned and died in Adam, and in Christ are all made alive; which I affirm, owning Christ's Influence, as both real, yea, and publick, as before explained: But whether we were in Christ before Faith, as we were semi-nally in Adam before we were born, which his federal Headship did suppose. The being thus in Christ before Faith, I deny.—These express my thoughts, which I doubt not (by Christ's help) to maintain against all these Opposers; while I expect nothing but a gross exposal of themselves, when their Conceits are forced out of their cloudy Expressions.

Reader, I had reason to instance some minute things, though with men of Wisdom and Fairness a Cause depends on Arguments, and not personal Respects. Join with me in earnest Prayer, that Truth and Love may flourish, and that Christ's Cause may be managed with a Christian Spirit, which I have endeavour'd, and not exposed nor reviled my Adversary. I am thy Servant in the Kingdom and Gospel of our Blessed Lord,

D. Williams.
A
DEFENCE
OF
GOSPEL-TRUTH.

THE Reverend Opposer of my Book having as yet offer'd so little of argument against my assertions, my Reply must be short to what he hath said; and I shall therefore chuse another Method than what his Book prescribes. His unusual Reflections I dare not return, being awed by Him, who chargeth me not 1 Pet. iii. 9: to render railing for railing; and hath declared, that the Wrath of Man worketh not Jam. i. 20, the Righteousnes of God: Happy they, and likely to arrive at Truth, who are εὐθείαν Eph. iv. ἅπερ εἰς ἐγγέγονεν, truthing it in love. The weight of the Points in debate will not allow me to be pedantick; nor can I bid at childish Jefts, without suspecting my mind in a case unfit for serious thoughts, or the aids of the Spirit in search for Truth; neither is it allow'd in those, who are in Doctrine Tit. ii. 7.
A Defence

to shew Gravity, &c. I shall therefore proceed in this Method.

First, I shall shew, how he mistakes and misrepresents my Principles against the plain Words of my Book, even where I mention them as my positive Judgment.

Secondly, I shall endeavour to make the most material things more evident to the ordinary Reader.

Thirdly, I shall instance some of Mr. Chauncy's Principles, which he asserts, and labour to let thee see, where we differ, and what's the Judgment of others in these things.

Fourthly, I shall briefly reply to what else is material in his Book, that falls not under the former Heads.

SECT. I.

First, I shall give some Instances, wherein Mr. Chauncy misrepresents my Principles against my plainest words in my Book.

I. Mr. Chauncy faith of the Athenian Society, I doubt not, but they are of your opinion in Doctrinals; and then chargeth them, as being against an Election of a determinate number of men to eternal Life; and adds, I doubt not, but you will also be found to be so.
of Gospel-Truth.

Rep. These Gentlemen were pleas'd in answer to a kind Letter of Mr. Crisp, to give their thoughts of my Book; and your Reply to what they have said of Election, affecteth not their assertion. But, by what Words can I express my own Judgment more fully than I have? Pag. 73. I affirm, "There is a Promise of the first Grace made to Christ for the Elect; and by virtue of that Promise they consent &c." Pag. 3, 4. I affirm, "That certain persons freely elected by him, shall certainly be justified and adopted; that these persons are the objects of God's love of goodwill, even while they are sinners; that God continues his purpose of doing them good, notwithstanding their provocations; that Christ hath made full atonement for sin, and merited eternal life for the Elect, which shall be in God's time and way applied; and that there is a great difference between an Elect sinner and others, as to what they shall be in time." And pag. 229. "God hath elected a certain number, &c. and so the Gospel shall not be in vain to all." See the same oft repeated, pag. 17, 115, 269.

II. Mr. Ch. represents me, as saying, Pag. 3. The Law of Innocency, that is abrogated, transit in sententiam, &c. and adds, You set aside the old Law as obsolete, and of no use to us at all. And so again, We have nothing Pag. 21.
A Defence

Sect. to do with it, it's altogether out of doors.

I. Repl. He would insinuate that I say, That the preceptive part of the Law is not a Rule of manners; nor that the transgression of it makes us guilty; nor that men, while they reject the Gospel, are at all under the curse of the Law: All which I abhor. And though this Point fell not in my way to handle, yet there want not Passages to this purpose: Pag. 215. "The holiest Action of the holiest Saint needs forgiveness:" And pag. 245. "It's legal preaching, to be always pressing the Duties of the Law of Nature, but to neglect preaching Christ, &c." where I allow it sometimes. Again, in the next page, I condemn saying, "That our best Obedience doth not deserve wrath by the Law as a Rule of misery and happiness; or that it doth not need Forgiveness." Pag. 137. I affirm "the Law to be a Rule of duty:" And pag. 117. I say, "The Gospel declareth all condemned, till they do believe; it declares they are so, and denounceth they shall be so; &c. but they that believe, their Condemnation is revers'd." See also pag. 64. Reader, thou wilt find me still affirming the misery even of the Elect by the Law, till they are justified by Christ.

It is true, I do think, (1.) That the sentence of the Law cannot hinder the Relief of any Soul by Christ, who complieth
of Gospel-Truth.

(2.) Nor that it is possible for any man to be saved by the Law of Innocency. By Forgiveness is our Blessedness, and not by our sinless Obedience. And so far I will own it, but not in the three former senses.

III. Mr. Ch. tells me, That when I said, Christ’s Sufferings were the foundation of our Pardon, that for them our Sins are forgiven, and that without them Sin cannot be forgiven; Your fundamentally is only a remote Causality, &c. all that we have of your meaning, is a poor Causa fine qua non: And within a few Lines, You mean, By something else besides them; not by an immediate application of them, but mediate and remote, à Causa fine qua non.

Repl. The plain meaning of what he thus exposeth is, that the Elect were not discharged and actually justified at the time when Christ suffered; which is proved pag. 18, & seq. But it’s strange, that any one that read this or the following Passages, should infer, either (1.) That Christ is only a causa fine qua non, which is no Cause; or (2.) That his Righteousness is not the sole meritorious or material Cause of our Pardon, which in judicial acts are the same; or (3.) That Christ’s Sufferings are not immediately applied to our Pardon; or (4.) That Pardon is by any act of ours, as a joint meritorious Cause with Christ: Each
Each of which, I hope, the following Pages will clear me in. Pag. 18. I affirm,

"When we are pardoned, the whole meritorious Cause of Pardon is the Atonement of Christ; and what is required of sinners, is only a meetness to receive the Effects of it." Pag. 43. I affirm,

"That Justification, and all other Benefits, be the fruits of Christ's Righteousness, as the only meritorious Cause of them." Pag. 45. "We are, for the fake of Christ's Righteousness, delivered from the guilt of Sin, and entitled to Life, and accepted with God against all excluding Bars." Pag. 45, 46. "Christ was he by whose Merits he forgives us, but he never was forgiven; we are forgiven, and never had Merits of our own to forgive ourselves: And it's enough, that we are pardoned and adopted for his sake, when we deserved endless Woe, and are never capable of making the least atonement." Pag. 47, 48. "Faith owns the Foundation of our Plea to be in Christ, from whom are derived to us that Pardon and Right to Life, which are the effects of his Righteousness: For this we are justified; for that Righteousness which is in Christ we are acquitted and adopted. The efficient Merit is in him; the Effect of the judicial absolution for that Merit, is in us. The Righteousness is still in Christ, for the sake whereof we are
of Gospel-Truth.

"are absolved or justified. God hath for now, being absolved or made righteous in a Law sense, we have as much matter of glorying in him, as absolved acquitted Sinners can have. We are justified by his Righteousness; that is, for that we are forgiven, and also entitled to Life, which we had forfeited ourselves: But we are not made innocent, nor so esteemed; we are not accounted those who made the atonement. We still take hold of Christ's Righteousness, that by it we may be forgiven: And this is our Blessedness, and our Gospel-Righteousness, which all such refuse, who reject Redeeming Love from a Conceit of their own Merits, or refuse the Terms of the Gospel, which by the Promise do make us capable of being justified and saved for the Merits of Christ. Yet these still remain his Merits, though thus beneficial to us in their Application, as the procuring cause of all our Good." Pag. 49. We still need Pardon, and continue justified by the efficacy of the Righteousness of another, and must look to Christ as the only Subject of it all our days. Our justified state is a continuance of the blessed Effects of the Righteousness of Christ, from first to last: That Cause is still productive of Supplies, as our guilt returns,
"returns, or our necessities and capacities
"renew or grow; but our Redemption is
"is not the Effect of those Graces, but of
"the Promise in the virtue of Christ's
"Blood, or of his blood applied for Forgiv-
"ness by the Promise." Reader, if thou
regardest Truth, dost not thou find Christ's
Sufferings to be a real Cause of Pardon, a
sole meritorious, or material Cause, all
other Causes of that kind excluded, and
these Sufferings and Christ's Righteousness
immediately applied? See pag. 270. "We
"are justified only by Christ's Merits, as
"the sole procuring Cause or Righteous-
"ness, for which we are justified."

IV. Mr. Ch. represents it as the plain
English of what I say, That the use of
Christ's Sufferings is to compound with God for
Sinners upon the account of the Old Law, to
put a Bar upon his Proceedings according to
that, and to procure another Law, by the
Righteousness whereof we are justified, which
Righteousness is our own inherent Righteous-
ness, and not Christ's. Again, Faith doth
not justify us by applying Christ's Righteous-
ness, &c. but by it's own virtue, as being a
Righteousness itself, &c. Christ's Righte-
ousness hath nothing to do here; it's our
own Faith and Repentance is the Righteous-
ness, in conformity to the Rule of the Pro-
mise; and that's Latin for the New Law.

So also, We are not at all entitled to this
Blessing
Blessing by Christ, but by our own Obedience you mean, &c.

Repl. I am represented as if I thought,

(1.) That Christ served only to excuse us from perfect Obedience, but that our Pardon and Glory, given by the Promise, were not the immediate Effects of his Merits. (2.) That he merited only that we might merit by our Faith. (3.) That our Faith and Repentance are the meritorious Cause of our Pardon and Glory by the New Law, and so, that Gospel-Conditions are of the same use to our Justification, as Works were under the Law; that is, to be the Righteousness for which we are justified and saved. All which I disown, and expressly declare, [1.] That Christ hath satisfied Justice, and merited Pardon and Glory; these have their Being only on his account, and he hath a Right to give them. [2.] When the Sinner partakes of these Mercies, he partakes of them as the fruits of his Death, and for his sake. [3.] God in Christ, as our Ruler, hath declared a Way and Order how he will dispense these Benefits to us, and enjoins our compliance with that Order. If we believe, (tho’ Faith be his Gift,) he will forgive for Christ’s sake, otherwise he declares he will not. [4.] Gospel-Conditions have no other use to our Interest in these Benefits, than a compliance with this stated Rule of the Distribution of Pardon and Glory, which are
This is my plain meaning in all he hath objected against. Consult my words in the Preface, and what I have repeated in the last Head, and these following in my Book.

Pag. 43. I affirm, "That Christ by his righteousness merited for all the Elect, that they should in his time and way be certainly partakers of its saving Effects; and did not only purchase a conditional Grant of those Effects, viz. this Proposition, _He that believeth shall be saved._"

Pag. 1. I affirm, "The whole meritorious Cause and Price of Justification, Adoption, and Eternal Life, were perfect, when Christ finished the work of Satisfaction." Pag. 18. I affirm, "That when we are pardoned, the whole meritorious Cause of Pardon is that atonement; and what is required of Sinners, is only a Meetness to receive the Effects of it." Pag. 92. I deny, "That preparatory Qualifications do merit true Grace; or that Faith or Repentance do merit an Interest in Christ;" and say, their whole use depends on Christ's Ordination." Pag. 50. "We are reputed righteous, for the sake of what Christ did, and not for the merit of what we have done." Pag. 67, 68. I deny the performance of the Conditions of the Covenant to be a purchasing Price, or meri-
of Gospel-Truth.

meritorious of the Benefits promised on such Conditions: This I deny; for Christ alone paid the Price, and it's the Covenant Promise gives an Interest in the Benefits, to such as perform the Conditions." Pag. 59, 60. When I had shewn, how all Satisfaction, &c. were provided and adjusted in the Covenant of Redemption, I declare, "that by the Covenant of Grace, I mean the way that God hath ordained, to apply to Sinners that Salvation which is prepared by Christ, and which he will enable the Elect to comply with:" And then I affirm, "The Conditions do not merit the Blessings promised." Pag. 61. I affirm, "It's from God's Will in the Promise, that they are made to be Conditions: He connected the Benefits and the Duty. Though he chose conditions that were fit, yet their fitness would not have availed to our interest in the Benefits, unless he had promised they should so avail, &c. And the Covenant, though conditional, is a disposition of Grace: There's Grace, in giving ability to perform the Condition, as well as in bestowing the Benefits: God's enjoining one, in order to the other, makes not the Benefit to be less of Grace; but it is a Display of God's wisdom, in conferring the Benefit suitably to the nature and state of Men in this Life, &c." Pag. 49, 50. "Our Pardon and Acceptance
"is firm and lasting, and will no more fail us, than the Righteousness of Christ will fail; it being the meritorious Cause and Security thereof, and the Benefits can abate to none, who answer the Gospel-rule of its application." Pag. 63.

These Conditions make us capable of no Happiness, but what Christ hath bought and prepared for us, &c.” Pag. 64. “The use and interest of Gospel-Conditions, is not from the conformity of them to the preceptive part of the Law, (though in a degree there be that,) but from their conformity to the Rule of the Grace of the Promise. The promise of pardon through Christ being to the penitent Believer, and no other; Repentance and Faith become necessary and useful Conditions of this Pardon, by the order of God in that gracious Promise: But by the Covenant of Works, the mere Work gave an Interest in the Reward, as it was obedience to the Precept, by a Sanction that had Goodness, but no such Grace in it”. See pag. 67, 68. And pag. 245. I deny, “that Faith, &c. are in the same place, as Works were under the Law”. How many more places could I cite? But I shall refer thee to what follows, as to the point of Merit. See pag. 246, 270.

Mr. Ch. urges against me, That what
what I have said is as much as to say, Sect. I.

God looks whether or no we have fully performed the Conditions; and upon finding them, he judicially gives the Promise, i.e. in a way of Reward to the Works performed: Whether they be perfect or imperfect, it's no matter; the Reward is of Debt, and not of Grace, &c. And what can this be, but a declared Judgment, that he is de congruo, deserving Pardon, (and I think, ex condigno too,) before he is pardoned? &c.

Repl. The scope of these and the like Passages, is to render me one that thinks, that Faith or other Graces did merit the pardon of our Sins; which is contrary to my declared Judgment; as may be seen in what I have above cited, and in these following Passages. Pag. 111, 112. "Tho' "Faith be no way a meritorious Cause of a "Sinner's Justification, &c. note, (1). Gospel condi-
itions no way meri-
torious of "Justification or Sal-
vation, nor other "working-
conditions; but a mere conformity to the Gos-
pel way of receiving the Gifts of Christ.

"(2.) There is to be considered, what the "condition of the person is, whom this "Mercy is promised to: He is one that "hath this Grace of true Faith, &c. "Christ's Righteousness shall not be im-
"puted to this use, unless we believe, &c.

Y 2 "And
And this Faith being a conformity to the Rule of the Promise, some call it a subordinate Righteousness; not meaning any Righteousness for which a man is forgiven, for it is Christ's Righteousness alone for which God justifies us: But it's our answering that Rule, by which Christ applied his Righteousness for our remission and a Right to Life; and his Promise is the ground of our Title. Pag. 114.

I deny, "that Faith, or any Grace, be a jot of the meriting Righteousness for which we are justified." I deny, "that Faith, or any other Grace, add any thing to the value of Christ's Merits: Yea, I add, That if Christ's Righteousness could be applied for Pardon, to the vilest Sinner, before he believes, it would justify him; but God hath declared, it shall not be applied to Unbelievers." Pag. 131. "Neither Holiness, sincere Obedience, or good Works, are in the least the meritorious Righteousness, whereby Salvation is caused, or for which this, or any Blessing, becomes due to us, as of Debt, &c. but He appoints these as the Way and Means of a Believer's obtaining Salvation, &c." Pag. 137. I deny, "that any Holiness, internal or external, any Obedience, work, or duty, do at all merit the Promise; or is the meritorious Cause or Righteousness, for which any promised Mercy is bestowed:
of Gospel-Truth.

"Stowed: And I own, that all is of Gift, tho' given in an order suitable to our condition, as Subjects in a state of Trial." Pag. 150. "Nothing of these merit Heaven; but he that merited Heaven, hath peremptorily appointed these to bring us thither." Pag. 168. "We ought to renounce every Thought of purchasing from God any Benefit for what we do." Pag. 229. "We must teach the best Men to renounce all the Grace they have, and the Good they perform, as to being the least atonement for Sin, or the least purchase of Life, or any addition of Merit to Christ, or sharing in what is peculiar to him." Pag. 245. I condemn it as Legal, "to preach, that our Faith, Holiness, or Good Works stand in the same place now, as perfect Obedience did under the Law, viz. to render the Reward to be of Debt, or to be the meritorious Righteousness for which we are justified." And pag. 267. "I do renounce all that Saints have or do, as any atonement for Sin, or purchasing Price of the least Benefit, much less of Salvation." Judge, Reader, if I can say more to exclude all opinion of Merit.

VI. Mr. Ch. says, You do here not a little insinuate what I know lies in your Breast; That there is no specific difference between Grace, and mere moral Endowments.
ments: And it appears so, upon all your Hypotheses; for you declare, There ought to be such and such Qualifications, to entitle a man to the Promise of Grace, or Grace in the Promise, before he hath the Promise. The same he also intimates in the next Page.

Repl. Here I am charged, (1.) As if I thought there was no specifick difference between Saving Grace and mere moral Endowments. I suppose, by moral Endowments he meaneth such as the unconverted have. To which I answer, There is a moral specifick difference; the one is Saving, the other is not; the one is from the effectual Work of the Spirit, whereby the Soul is truly regenerated, the other is not. And this difference thou wilt see me own, as far as I had occasion. (2.) I am charged, as that I hold there must be qualifications in a sinner, to entitle him to the first Grace, or to the Promise of it. But as there is not a tittle leading to either in the words he cites, so I pray weigh the places under each Head.

1. There is a specifick difference between Grace and mere moral Endowments. Pag 245. I condemn it, as legal, "to press men to Faith and Repentance, and other Duties, as if to be performed in our own strength, without the Grace of Christ, and influences of the Spirit." Pag. 63. "The Conditions of the Covenant of Grace are performed by the Grace of Christ, freely
"freely given to Sinners." Pag. 99. "Every man is without Christ, till he be effectually called; but when by this Call the Spirit of God inclineth and enableth him willingly to accept of Christ, as a Head and Saviour, a man becomes partaker of those Influences and Privileges which are peculiar to the Members of the Lord Jesus." Pag. 101. I affirm, "that Christ's giving us the Spirit of Grace doth begin this Union; and the Spirit given, in order to Saving Operations, produceth this Faith, whereby the Union is consummated." Pag. 92. I affirm, "There may be knowledge, assent, humblings, &c. and yet a Soul fail of an Interest in Christ, for want of true Conversion."

2. See how positive I am, that there are no Qualifications to entitle a man to the first Grace, or the promise of it: Tho' I wonder that he makes no difference, between the Promise of Grace, which is absolute, and Promises to Grace, which are conditional. Pag. 92. I affirm, "The worst Sinners are often the Objects of God's effectual calling, in order to an Interest in Christ." Pag. 68. I affirm, "The first Grace is absolutely given, though dispensed ordinarily in the due use of Means." Pag. 73. "The Gospel or Covenant tells us, that there is a Promise of the first Grace made to Christ for the Elect, and by virtue of that Promise the Elect do consent to the Cove-
VII. Mr. Ch. tells me, *It is this Doctrine, viz. of Imputation, that you are still bantering; it's that you have the greatest pique at.*

*Repl. Reader,* weigh my plain words; *Pag. 41.* "The Mediatorial Righteousness of Christ is so imputed to true believers," "as that for the sake thereof they are pardoned, and accepted unto Life eternal;" "it being reckoned to them, and pleadable by them for these uses, as if they had personally done and suffered what Christ did as a Mediator for them; whereby they are delivered from the Curse, and no other atonement, nor meriting price of Saving Benefits, can be demanded from them." *Pag. 44.* I affirm, "That besides these Effects (viz. all the saving Effects of Christ's Death,) being made ours, the very Righteousness of Christ is imputed to true Believers, as what was always undertaken, and designed for their Salvation, and is now effectual to their actual Pardon and acceptance to Life; yea, is pleadable by them as their Security, and is as useful to their Happiness, as if they themselves had done and suffered what Christ did." And in the *Page before,* I affirm, "That Christ's Sufferings and Obedience were so in our stead, that God cannot exact from us any other atonement for Sin, or meriting price of " any

not Christ suffered for us, we could not 

be absolved for the sake of his obedi-
ence and sufferings." The like may be seen pag. 270.

I would inform thee, Reader, that I can agree to any expressions, to note Christ a Representative, Surety, Head, &c. that are consistent with Pardon of Sin, and our not being the persons in God's account, who suffered and obeyed: But, I think, Forgiveness for the sake of what Christ did and suffered for us, is what we must take comfort in, and Christ suffered in the person of a Mediator.

VIII. Mr. Ch. says, For the Doctrines of Justification especially, we are in a manner returned to Egypt, that of Justification by Works being brought into the room of Justification by Faith.

Repl. Here, and in many places, I am arraigned, as being for Justification by Works, and not by Faith; which must be to import, (1.) That I am for Works being joined with Faith, to our admission into a state of Justification. (2.) That Faith and other things do justify us, as the Righteousness for or by which we are justified.

As to the last, review what is cited under the iii, iv, v, with misrepresented Principles: And sure thou wilt see, that it's Christ's Righteousness, and not ours, which is that for and
The former then remaineth as a Charge; as to which, see if I do not positively assert, that we are justified as soon as we truly believe. Pag. 114. I affirm, "That we are justified the same moment as we truly believe in Christ, and the Blessing is not suspended for any time longer. This I affirm, because God justifies us by the Promise, as his Instrument; and this Promise declares, that He will justify him that believes. It's a Christ truly believed in, doth justify us; and a Christ so believed in, cannot but justify us." Pag. 271. "We say, we are upon repenting and believing put into a justified State, before any other Work." Reader, I did, to prevent this mistake, preface Chap. xiii. of the Necessity of Holiness and Good Works, with these words; Pag. 131. "Note, that whatever is spoken in this Chapter of any Act of Grace, except pertinent Believing, refers not to the forgiveness of Sin, or the Sinner's admission into a justified state: The Benefits I here treat of, are the not forfeiture of Pardon, the possession of Heaven, and particular Blessings, as increase of Peace, Returns of Prayer, Joy, &c." See also pag. 124.

Obj. The only Pretence for this Charge must be, That I make Repentance necessary to Forgiveness.
of Gospel-Truth.

But, (1.) I expressly deny Repentance to be any part of the Righteousness for which we are forgiven. It is no Merit, &c. This thou mayest see in a hundred places in my Book; some are cited in the iv, v, with Heads. (2.) I deny it to be any cause of Forgiveness. Pag. 130. "I own myself to be among them, who deny Repentance, or any Grace in Man, to be a Cause of Forgiveness." (3.) I deny, that Justification is equally ascribed to Repentance, as to Faith, &c. See pag. 124. "I deny Justification to be equally ascribed to Faith and Repentance; for we are said to be justified by Faith; which imports, that Repentance is but a disposing Condition, and Faith the receiving Condition. Repentance without Faith is unavailable, as Faith without Repentance is impossible: Faith seems to compleat all, and in a manner comprehend all." Now Reader, thou seest that all I say, is, That Faith alone receives Forgiveness by Christ, or Christ for Forgiveness: But that Repentance of heart must be in that soul, who shall obtain Forgiveness, see my Reasons, Chap. xii. from pag. 125, to 128. By the way note, if it can be true, as he faith, That I mean Works are necessary to Salvation, as working Conditions; when I exclude all Graces and Works, as any Cause at all.

IX. Mr.
IX. Mr. Ch. says, What a sad case is a poor sinner in, if he make a shift to scramble, by his imperfect conditions, into Covenant! He is like every day to be turned out again; and when he hath done the best he can, he must never believe that he shall go to Heaven, till he lies a dying.

Repl. Here my principles are represented, as against the perseverance of the elect Believer: But I shall cite a few places, and leave it to thy judgment. Pag. 44. I affirm, "That Christ by his Righteousness merited, and by his Spirit doth renew the hearts of his members, and will in time to communicate of his Grace to them, that they shall be perfectly holy, even without spot and blemish: And the spots and blemishes remaining in a godly man, do consist with his justified state, and shall not cast him out of God's favour." Pag. 151. "Do not say, the elect Believer will not fall away: I think the same; yet, is it the less true, that even he shall perish if he fall away? Nay, doth not God by these threats contribute to keep him from apostacy?" Pag. 189. I deny, "that a principle of life, given at first conversion, will finally fail to exert itself in due humiliings for repeated enormities, and in holy resolves." Pag. 272. "God sees no sin in Believers, so as to cast them out of a justified state." And pag. 73. "The Gospel secures the perseverance.
of Gospel-Truth.

'\textbf{verance of Believers in that true faith, Sect. I.}

of it, and thereby secures those benefits as unforfeited.' Many more places might be produced; as pag. 41, 43, &c.

\textbf{X. Mr. Ch. tells me, The great Quarrel Pag. 16: you have with him, is, That be (viz. Dr. Crisp) makes it so much his business to vindicate the honour of Free Grace, and of the Lord Jesus, in our whole salvation. And, Pag. 35: According to your own principles, it's a question, whether you have not put a bar upon the Grace of God, by making so audacious and daring an opposition to it, as you have done in this Book.}

\textbf{Repl. This severe Charge is, that (1.) I oppose the Honour of Christ: And, (2.) I make an audacious opposition to the Grace of God, even to a doubt, whether I am not guilty of the sin against the Holy Ghost. But I hope, the places following will convince thee of his mistake.}

1. \textit{I do not oppose the Honour of Christ, though I would keep the Crown upon his Head. See pag. 62.} "Christ, as a Priest, hath merited all; but as a King, or Priest upon his Throne, he dispenseth all," And pag. 228. "We must teach, that Christ hath purchased all saving benefits, and that men must look to him as the Author of Salvation, and Giver of that Grace whereby we obey the terms of life." Again,
A Defence

Sect. Again, pag. 258. "I am willing to own any thing that lays man low, and exalts Christ, as the only atonement, the only purchaser of all our blessings, the only procurer of our acceptance, the author and finisher of all Grace. Nothing can add to his satisfaction or fulness; Pardon, Peace, Life, are all the effects of his sole Merits: We must do all in his name, act in his strength, daily live on him for all supplies, and look to him for acceptance, without whose incense the best man and the best action were an abomination. What I contend for, is his go-vernment, so wisely contrived to apply his blessings to men in a state of trial."

Reader, look back to what is cited before under the iv, v, with heads; and I am sure, my Book is full of such passages.

2. I do not oppose the Free Grace of God. See Chap. xxiii. pag. 262, 263. "I have affirmed, and would admit the fullest expressions to testify, that in these is the Free Grace of God in truth. Of mere Grace he elected some certain sinners to life, upon no moving foreseen Condition; but yet to obtain it through Sanctification of the Spirit to obedience, and sprinkling of the blood of Jesus. Of mere love to sinners no way deserving it, he gave his Son to die for them; who also undertook to bring all the Elect to salvation, in the way appointed be-
of Gospel-Truth. 321
"tween the Father and him. He without sect.
"any thing in man to deserve it, gave his I.
"Gospel; and thereby offereth, in the vir-
"tue of his Son's blood, pardon and eter-
nal life, to every one that will repent and
"truly believe; and no penitent persever-
ing Believer shall miss of life by a failure
"of this Promise. He freely, and of mere
"Grace, bestows Faith and Repentance;
"yea, gives his Spirit to create these, and
"any other good work, in worthles vile
"sinners: And though he will not forgive
"any that finally refuse to believe and re-
"pent, nor save any ungodly, apostate
"man; yet pardon and life are his Free
"Gift, and no Grace or Duty merits them,
"they being no more than the required
"Conditions or Means of our partaking of
"them, as Gifts of God through Christ:
"And so he hereby honours his own go-
"vernment, and no way indulgeth the
"Boastings of men." Pag. 267. "This
"Grace I adore, and own the best to merit
"nothing, to forfeit all, yea, to deserve
"Hell by the law of works: And I do re-
"nounce all that Saints have or do, as any
"atonement for sin, or purchasing-price of
"the least Benefit, much less of Salva-
tion, &c." Very many other places I
might add, and have said nothing incon-
istent herewith, unless that I must be
arraigned, because I think, That since
God hath published his Will, that he
will
Sect. will forgive all such, and none but such, as believe and repent, and will damn all that remain unbelieving and impenitent; that therefore He is not alike free, to forgive the Unbeliever and Impenitent, whilst they remain such, and to condemn the penitent Believer, when he is by Grace made such: Tho’ I declare, He will make all the Elect to become penitent Believers, and then forgive them.

XI. Mr. Ch. says, Truly for your comparing Christ and Holiness in the matter of Justification, ’tis perfect stuff. And again, You mean, as a working Condition, whereby you put Works in the place of Christ, and mean as your Oracle plainly speaks, &c.

Repl. Here, as well as in other places, I am represented to compare Christ and Holiness in Justification, yea, to put Works as working Conditions, in the place of Christ. I have already instanced, that I denied any Grace or Work to be any Cause at all, under the viiiith Head; also, that Christ’s Righteousness is the sole meritorious Cause or Matter of our Justification, which is imputed to us, under the iii, iv, vth Heads; and that our Works follow Faith and Pardon, and neither Faith nor Works are any Price, Atonement, or moving or procuring Cause, under the vth, and viiiith Heads, and elsewhere; yea, and that we are to renounce all Thought
of Gospel-Truth.

Thought of this. Do I then oppose Christ, or compare any Holiness with him? I shall add, Pag. 216. "I own, we should esteem the sincere Holiness of a Believer's heart and actions to be Dung, if compared with Christ, as meritorious of Justification." Again, Pag. 220. "Who must not own, that compared with Christ the best thing in us is vile; yea, compared with his Righteousness?" And, Pag. 229. "We must teach the best men to renounce all the Grace they have, and the Good they perform, as to being the least atonement for Sin, or the least purchase of Life, or any addition of Merit to Christ, or sharing in what is peculiar to him." And, Pag. 246. I condemn any that preach, that our best Obedience doth not deserve Wrath by the Law, or that it doth not need Forgiveness, or is any Supplement of Christ's Righteousness; yea, that neglect to call men to renounce all in themselves, as any atonement for Sin, or cause of Pardon; and that we must look to Christ as the only Propitiation and Purchaser of all our Blessings, and the Cause of the acceptance of our Persons and Performances."

Thus, Reader, I have given thee a few of those many places. And having finished this first point propos'd, I will appeal to thy Conscience, whether I can with any
any shadow of Justice be charged with those Principles which this Brother fixeth upon me. I hope, he did not wilfully expose me, in the face of such evidence: The words in my Preface lead not to the least suspicion, yea, are positive to the contrary; and therefore how he faith, this is my sense, when I must not only equivocate, but grossly contradict myself, and that in places where I state the Question, must increase the Wonder: Neither is there the least pretence, except that I assert, That though Pardon and Salvation are all Free Gifts, and the Merits of Christ are imputed as the sole meritorious Cause of all, yet God, as our Ruler, hath appointed a Method in the Gospel for the dispensing of them; and doth confer them in that Method, and ordains a Gospel-Ministry in a consistence therewith, and in a subserviency thereto. This Scheme any man may see in my very Preface, and more through the whole Book.

S E C T. II.

Secondly, I shall endeavour now to make my Sense intelligible to the most vulgar Apprehension.

To this End I premise,

(1.) God may be considered in his Dispensations towards fallen men, as a mere
of Gospel-Truth.

mere Proprietor and Benefactor, and not as Rector or Ruler; and so men must be considered merely as Creature-Objects of his Benefits, and not at all as rational Subjects to be now governed, and hereafter judged. If you look at God thus absolutely conferring Benefits, then the way is this: He eternally elects to Glory a certain number of men, whom he foresaw undone by Adam's Fall; and he appoints his Son to undertake their recovery, as the sole covenanting Party with him in the Covenant of Redemption, who was to satisfy Justice, to merit Glory, and to make them physically meet for it.

This is all true, and is sometimes prophetically declared thus; and the event as to the Elect is as certain, as if God dealt no otherwise with Men on this side Death. But if this be the whole Method of God with Men, as some account it, how much of the Bible is unintelligible and vain? how much is contradicted? and a great part of God's manifold Wisdom obscured and denied, which shines forth in his present Paternal Dominion as Redeemer?

(2.) God may be considered as a Ruler, Proprietor, and Benefactor conjunctly: We may look on him as communicating his Benefits in a way of Government, and that in many things not exclusive of his absolute Propriety. That this is his Method, I have proved in my Book, Chap. viii, Z 2 xiii,
A Defence

Sect. xiii, xx, and other Chapters, and may hereafter more confirm it. Herein God connects Benefits with Duties, offers Pardon and Glory upon Terms, deals with Men as Subjects, whom he now governs, and will hereafter judge without respect of Persons; and to that end hath set down his Rules, by which he now sentenceth by the Word, and will at the great day do it by the Person of Christ: All which suppose Christ's Merits, and the Ability to obey, and Benefits given for his sake alone.

It is true, he discovers his absolute Propriety, in not giving the same Means, or the same internal Grace, to all; which will, no doubt, fully appear to be equal. He doth also discover himself peculiarly beneficent to his Elect, (for whom Christ merited all,) and infallibly brings about his purpose concerning them, by making them obedient to the Conditions of whatever saving Benefits his Gospel promiseth upon Conditions: But yet he dispenseth the promised Benefits as a just Rector or Ruler, according to the Offers made to all. Pursuant hereto, our Ministry is appointed to propose Blessings to all in the same way, and upon the same Terms; and to assure all, that upon those Terms, and no other, they shall obtain those Benefits for the sake of Christ. Can any think we dare make the same Offers to the Devils, as to every man; or to the Damned, as we can to all men.
men alive? Dare we say to them after Sect. Death, If you will now believe, you shall yet be saved; turn now, and you shall yet live?

On the other hand, Dare we say to an Elect Unbeliever, if we knew him Elect, Thou shalt be forgiven, though thou dost not believe; thy Unbelief is no Bar to thy Salvation, by any Threatning of God declared against thee? Is Sentence past on all men in Adam, or on the Elect in Christ's Person, that God deals with neither in a way of Government, as in any state of Trial for Eternity? There's an end of that Preaching, which God hath fitted and most blessed to the conversion of Souls, if this be true. Mr. Chauncy's Father says, "Mind you your duty; God hath ordained the end with the means: And there-fore, though it were revealed to thee from Heaven, that thou shalt certainly be saved; yet I might truly say to thee, "Except thou believe, and repent, thou shalt perish, &c. The Offer of Christ in the Gospel, shews what he would have us to do, even to repent and believe." And Mr. Norton shews, "They might say to a Judas, If thou believe, thou shalt be saved; and to a John, If thou believe not, thou shalt be damned."

Having premised these things, I shall familiarly deliver my real Thoughts as to what
what men ignorantly accuse me of, and pitch upon Forgiveness of Sin, as a word most intelligible to ordinary Readers.


2. What is it for God to forgive our Sins? A. To absolve us from obligation to endure those undoing Punishments, due for the Sins which he forgives.

2. For what doth God forgive our Sins? A. Only for the Merits and Righteousness of Christ imputed to us.

2. Whose Sins doth God forgive? A. The Believer's Sins, though he be a Sinner.

2. Is our Faith the Righteousness for or by which we are forgiven? A. No, this would put up Faith in the room of Christ.

2. Doth God accept of Faith, or any imperfect Obedience, instead of perfect legal Obedience, as the Righteousness for or by which he counts us worthy of Pardon and Eternal Life, as if He for Christ's sake had abrogated the Law for this end? A. No, for this were to exclude Christ's Merits from being the immediate procuring Cause of our Pardon and Eternal Life; which with all Saving Blessings are the Fruits of his Merits and Satisfaction.

2. Is not Faith, or any thing in man, the Cause of Forgiveness? A. No, because Forgiveness is a Mercy, which no Grace or act of ours hath any causal Influence into.
Q. Is Faith, or any Act of ours, any Price of Forgiveness? A. No, Forgiveness is a free Gift, and of Free Grace and Mercy.

Q. Is Faith, or any act of ours, a foreseen motive to incline God to purpose, offer, or give us Forgiveness for it? A. No, it's of mere Grace that God resolved, and for Christ's sake actually forgives us when we believe.

Q. Will God certainly forgive a Sinner when he believes? A. Yes, because he hath promised to do so.

Q. Will God forgive all the Elect? A. Yes, when they do believe.

Q. Did God decree, and did Christ merit, that the Elect might be only capable of being forgiven if they do believe? A. No, for God decreed, and Christ merited, that the Elect should certainly believe, and so be infallibly forgiven.

Q. Will not God forgive the Elect before they do believe? A. No, because he hath not promised to forgive any, while they are Unbelievers; yea, He hath declared he will forgive no Unbeliever.

Q. What is that Faith in Christ which you persuade to? A. Such a Trust in Christ my crucified Saviour, as brings me to receive a whole Christ, in opposition to all Rivals, for Justification, Sanctification, and Glory; relying on his Merits, Fulness, Power, and Care, to perform in his own way.
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Sect. way, what he hath promised, and I stand in need of.

Q. Must we not receive Forgiveness, before we receive Christ himself? A. No, we must receive Christ himself, and with him his Benefits; though I must first believe, that there is forgiveness in him for me, as well as for other Sinners, if I will accept of him.

Q. How come we to believe? A. By the work of the Spirit in our effectual Calling.

Q. Have we not an interest in Christ, as members of him, before we do believe? A. No, we have no claim to the privileges of Christ's members, until we believe: But yet, when the Spirit effectually calls us, Christ thereby takes hold of us, to make us his members, and by Faith we receive him for our Head, and so have the privileges and benefits of his members; as in marriage both parties consent, before the wife hath claim to the privileges of a wife.

Q. Doth not Faith entitle us to Forgiveness? A. No; yet by Faith I have a certain interest in Forgiveness.

Q. What doth entitle us to Forgiveness? A. The Promises of God entitle us to Forgiveness for Christ's sake, when we do believe.

Q. Hath God declared any Rule, by which he gives Forgiveness to one rather than another? A. Yes, his Gospel, where-
in he declares, he will forgive them that believe.

2. What use is Faith of to Forgiveness? A. Not to merit, not to buy, not to cause Forgiveness; but it answers that Gospel-Rule, by which God applies Christ's Righteousness, for our participation of this, as one of the Effects of his Death.

2. Have we a Right to Forgiveness for Christ's sake upon our believing? A. The Promise gives us a Right to Forgiveness by Christ's merits, when we believe.

2. When God forgives us, doth he judge us to be Believers? A. Yes, for he hath declared he will forgive none but Believers.

2. Will God hereafter more publickly declare us to be Believers? A. Yes, in the day of Judgment, when he will publickly pass that Sentence, which he by the Gospel now passeth upon every Soul.

2. Is it any thing in the nature of Faith, as a Work, whereby a Believer comes to be forgiven, rather than an Unbeliever? A. No, tho' God did think fit to chuse this Grace, as fittest to honour Christ, to make use of his Promise, &c. yet it's availableness is from God's Ordination and Promise, wherein he hath made Faith a Condition of Forgiveness.

2. Why do not you use the word Instrument? A. Besides the improperness of that word as the Act of a Sinner, who
is the Object of God's justifying Act, which is a forensick or judicial Act, I think, it ascribes too much to Faith, as a Work, and do not like to hear it made a Cause, and to have a causal influence on Forgiveness; yet I believe the Learned mean no more by it than a moral Instrument, which is the same with a Condition, and therefore they use these words promiscuously.

Q. But do not they say, we are forgiven by Faith, only as it related to Christ's Righteousness, &c? A. So do I say; and add, that the use of any other Gospel-Condition of any other Benefit, is only as that condition relates to Christ: But how comes Faith related to Christ's Righteousness, but as the Promise declareth, If thou believe, thou shalt be forgiven for Christ's Righteousness imputed.

Q. But are not we justified by Faith? A. No otherwise than as God hath declared Christ's Righteousness shall justify them that believe.

Q. Doth not Faith take hold of, or look to, approve of, rely on, and accept of, Christ and his Righteousness for Pardon? A. Yes, and therein is it's fitness above any other Grace: But that would not forgive us, if it were not ordained by the Will of God, that they who thus take hold of Christ and his Righteousness, should be justified.
of Gospel-Truth.

justified by the Righteousness of Christ, Sect. when they take hold of it.

II. But do not you affirm, that Repentance is necessary to our being forgiven? A. Yes; not to Pardon in itself, but to our obtaining it; and have proved this, Chap. xii. But I do not put it in the same place with Faith, nor do I insist upon the whole of Repentance; but I affirm, that no man will look to Christ, that seeth not his own Misery; and no man doth accept of Christ, that doth not purpose to leave his Sin and Idols: Neither do in a manner any solid Writers deny the presence and necessity of so much of it with Faith, which Faith is the great Term of the Covenant, and includes so much of Repentance as I insist on.

Q. Shall the Elect fall from a state of Forgiveness? A. No, the Decree, the Intercession of Christ, the Promise of Perseverance, yea, and Forgiveness itself, do all assure a perseverance in Grace, and so a continuance in a pardoned state.

Q. What do you trust in, as that for which God will accept of you, and save you? A. Only in the Righteousness of the Lord Jesus.

Q. Do not you trust in your own inherent Righteousness, as that for which God will save you? A. I abhor such a Thought.

Q. What
Q. What stress do you lay on Good Works? A. Not as necessary to my justified state, into which I am admitted upon my first believing; nor as any Righteousness for which God will save me.

Q. What stress then do you lay? A. No more, than as they evidence my Faith to be true, execute my first believing Consent, prevent their Contraries which the Gospel threatens with Misery, and answer the Rule of any Gospel-promise, which God hath made, and will execute for Christ's sake, to the upright person.

Q. Do you think that we are justified by our Good Works at the last day, as if they were the Righteousness by which we shall be saved at the last day? A. No, I would tremble at such a Thought, and declare it's Christ's Righteousness alone and unmixed, that I hope to be saved for and by.

Q. What are your Thoughts then as to inherent Righteousness and Good-Works, as they fall under Christ's Judgment at the last day? A. My whole Heart is, (1.) That if a man truly believe, and die before he hath opportunity to do more, he shall be sentenced Happy as a Believer, notwithstanding he was prevented by Death, from professing the Truth, and proceeding in Holiness, performing Acts of Worship, &c. (2.) God hath declared, that none shall at last be saved by Christ's Righteousness, that are Infidels, Ungodly, utterly unpro-
unprofitable, or Apostates: And therefore all that God will then save for Christ's Merits, must truly be, and will be declared to be, no Infidels, Ungodly, utterly unprofitable, nor total Apostates, but the contrary; and they shall be judged free from the guilt of final Infidelity. (3.) The most eminent in Faith, Holiness, Sufferings, and Labours, shall be adjudged to greater degrees of Glory; which added degrees will be as truly the effects of Christ's sole Merits, as the lesser degrees. All this is exactly consonant to my Book, and my full Persuasion.

Because I see, that well-meaning People are imposed on, by a noise of Popery and Arminianism, I shall here let you see how our Protestant and Orthodox Divines do represent and oppose the Popish and Arminian Points in this matter; and so thou may'st judge how the Antinomians secure their destructive Errors by this clamour.

I. I shall shew, what are the Popish Tenets on this Head, which are opposed by Protestant Divines.

The sum of the Popish Principles our Divines oppose may be thus reduced: They think, (1.) That by Attrition, (or a selfish legal fear of Punishments,) Men do ex congruo (or in a way of meanness) merit Charity and Faith, which are the beginning of Sanéification; and
and that this begun Sanctification is all our

**II. First Justification.** (2.) That whatever be the efficiency of the Spirit in working Faith, it is determinable by Man's free Will, whether any believe or no. (3.) That upon our improvement and exercise of this first Charity and Faith, we truly and properly merit the increase of Holiness, and Eternal Glory, and that *ex condigno*. This they call the *second Justification*. And (4.) That by the Absolution of the Priest on Confession, in the Sacrament of Penance, our *Sins of Age* are forgiven; as original *Sin* was by Baptism, and venial *Sins*, and temporal Punishments of *mortal Sins*, by Satisfaction and Indulgences; and all in a way of merit.

*The Points* that can be at all pretended as my Concern, I'll give you, as stated by Dr. Ames, in his *Bellarminus Enervatus*, with my own Answers to his Questions.

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**Q.** "Whether Prayer, Fasting, or Alms, are satisfactory Works?" *A.* I plainly deny it oft. --- **Q.** "Do our "Works truly and properly make satisfaction to God, for that Obligation to "Punishment which remaineth to be expiated?" *A.* I say, No; for we make.

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A. I say, Yes; that is, we are justified by Faith alone, as that which alone receives Christ, and before *Works of Obedience*: But yet I think...
think Ames well explains this, when he says, "Something may be before Pardon, as a pre-requisite Disposition, so that it be not the cause of Pardon." And this is all I say of Repentance, and agree with him in saying, (1.) That "Repentance taken for legal Humiliation goes before Justification, as a Disposition in Order pre-requisite, but not as a Cause." (2.) I agree also with him, That "Evangelical Repentance is taken for Conversion, of which Faith is a principal part." Yea I add, That a great part of Repentance is the effect of Justification. (3.) I agree with him in the next words: "Quocunque modo, &c. Which-ever way Repentance is taken, neither grief nor detestation of "Sin is the cause of Justification." Nay more, I agree with Ames in his Account of Faith, when he says, "Fides specialis mi-sericordiae duplici ratione vocatur, &c. "Faith of special Mercy [which is Trust or Reliance] is taken in two respects, 1. As it apprehends Christ, or cleaves to him, for apprehending special Mercy by him. 2. As it apprehends special Mercy as already bestowed. In the first sense, "it goes before Justification; in the latter sense, it follows Justification." And where he treats of imputed Righteousness, he faith, that this is the Protestant Judgment; "Christi justitiam catenus imputari, "&c. Christ's Righteousness is so far im- puted.
Defence

Sect. II. "puted to us, that by virtue thereof we are as much esteemed just before God, as if we had somewhat in our selves, wherewith we might be esteemed just before him." And as to the Question he puts, "An opera bona, &c. Are the Good Works of Men truly and properly the Merits of Eternal Life?" I positively and oft deny it; and dare not assert that Condescency, which Ames and others do.

Reader, if thou art a Man of any Skill in these things, thou wilt find, that they oppose the Papists concerning our Graces and Works, only as meritorious, and causal of Saving Benefits; and I deny them to be either. See even Chemnitz. Exam. par. i. pag. 172. Davenant, de Jusvit. actuali, cap. 30. qu. 1. arg. 1. Ames, Bellarm. Enerv. tom. iv. lib. 6. and Downam of Justif. pag. 15.

II. I shall now shew, what our Calvinists and Orthodox Divines oppose the Arminians in, as to this Doctrine of Justification.

The Synod of Dort, in their Canons, part i. pag. 289. in relation to the Errors under the Head De Morte Christi, thus condemn the Arminians, "Qui docent faudus illud novum gratiae, &c. who teach, that the Covenant of Grace, which the Father, upon the intervention of Christ's Death,
of Gospel-Truth.

"Death, made with Men, doth not con-sist in that, viz. That we are justified before God, and saved by Faith, as it apprehends the Merit of Christ; but in this, That the Demand of perfect legal Righteousness being abrogated, God accounts Faith itself, and the imperfect obedience of Faith, for (or instead of) the perfect Obedience of the Law, and graciously judgeth this worthy of the Reward of Eternal Life." Which they justly brand as the Socinian Notion.

READER, I declare against this Error, and have affirmed, (1.) That Faith alone receives Christ and his Merits. (2.) That it's the Righteousness of Christ alone, which is the meritorious or material Cause of Justification. (3.) That our Faith, Repentance, or Works, are not a jot of the material or meritorious Righteousness, by or for which we are justified.

They say, Christ died, that we might be saved if we believe. I say, Christ died, that the Elect should believe, and believing, have Life through his Name.

To any one that knows the five Points wherein the Arminian Controversy consists, I have said enough fully to acquit me. I am positive, for absolute certain Election, for Christ's not dying alike for all: For the Elect he died to secure their actual Reconciliation; for others his Death is sufficient, and real Offers of Salvation are made.
A Defence

Sect. to them, on the Terms of the Gospel, notwithstanding their being condemned by the Law. Again I say, Man is corrupt, and without the Grace of God he cannot believe: All the Elect shall be (though without violence) brought by efficacious Grace to believe, and finally persevere. All which I oft assert in my Book.

Sect. III.

Thirdly, I shall next give an Account of some of Mr. Chauncy's Principles, which he hath set up in opposition to mine; and shew wherein we differ, and what's the judgment of others in these things.

I shall begin with Three of his Principles, and consider them together.

Pag. 24. Mr. Ch. declares, That the Essence of the Gospel is altogether Promise and Free-Gift: That the Gospel hath no Law-Sanction of it's own, but it only establisheth the Sanction of the Law, by way of Promise to all that are saved: And that the Gospel, as such, is no Law, and hath no Sanction, &c. Which, and many more places, I may contract into this, as

Mr. C's His First Principle, "That the Gospel is in no sense a Law, nor includes in..."
of Gospel-Truth.

"it, as any part thereof, either any Precept, Sect.
"or any Promise upon any Condition on III.
"our part, or any Threatning." If thou doubt, the word Precept should not be added, know, the words above fully assert it; and pag. 23. he tells us, The Precept of Faith is a Precept of the Law of Nature.

Mr. Ch. affirms, Whatsoever befalls Sinners retaining their sinful state, and rejecting Grace, is from the Law, and not from the Gospel: To talk of a Gospel-Threat is a Catachresis at best, and nothing else can save it from being a Bull. And thus, His Second Principle is, "That the Mr. C's 2d
"Gospel hath no Threatnings."

When my Question answer'd by him was this: "Doth God promiscuously dispense these, viz. Forgiveness, Adoption, Glory, or any other promised Benefit given upon God's Terms? (I say,) "Doth God dispense these, without any regard to our being Believers, or no? or, "whether our Faith be true or no?" Mr. Ch. answers, I would know, whether if God Pag. 32: distribute his Free Grace to poor, wretched, worthless Creatures, according to his Election and distinguishing Mercy, doth he do it blindly, because he finds no Reason in them? Whence I may call this

His Third Principle, "That God for- Mr. C's 3d
"gives, adopts, and glorifies Sinners, with-
A a 2 " out.
A Defence

Sec. III. "Out any respect to their being true Believers, or no; and Election and distinguishing Mercy are the only Rule, by which he forgives, adopts, and glorifies Sinners, as well as gives the First Grace."

To put the better gloss upon this Principle, he faith, pag. 33. *Doth God dispense Faith blindly, &c.? But the Question was not, whether God gave Faith absolutely, but whether he gave Forgiveness and Glory promiscuously. Nay, he knows, I oft-times affirm the former: And he reviles me for saying, 'That there must be a Work of the Spirit for conformity to the Rule of the Promise, in the person to be pardoned. Yea, this third Principle must follow, and is but the same with this, "That the Gospel is no Law, or stated "Rule of Forgiveness, Adoption, and "Glory." And he affirms, that Faith is a Precept of the Law; and denies, that any Precept of the Law is a Rule of Happiness with a Sanction."

Repl. (Not to insist, how in the first Point, in what he faith of the Sanction, he excludes Forgiveness of Sin altogether; yea, and as he words it, may bind the penal curse on us:) He opposeth in these three Principles what he calls my 2, 3, 5, 6, 7, 8, 9, 11, 12, 13, 15th Paradoxes; but had he considered the 4th and 13th, he had answered his few seeming Arguments, and prevented his gross misrepresentation.
sentation of my Principles. There he Sect. might have seen, that I assert, (1.) There is a Certainty that the Elect shall obey the Terms of the Gospel, and be infallibly saved. (2.) That it is Christ’s Righteousness which is the alone meritorious Cause of a Believer’s Justification and Salvation; and that our compliance with the Terms of the Gospel by the Grace of God, is no more than our answering that Rule, by which God bestows on us Justification and Salvation, for the Satisfaction and Merits of Christ. He that cannot distinguish between the Righteousness for which we are saved, and a compliance with that rectoral Method wherein God doth save us for that Righteousness, and the Interest arising from that Method complied with, had better sit still, than meddle with these Disputes.

Reader, tho’ I did not once call the Gospel a Law in all my Book, and only said in my Preface, (pag. xii.) that the Apostle called it a Law of Faith, with respect to what I had discoursed; yet because the whole of Mr. Chauncy’s Book runs on this, I shall insist most on this Head; and [1.] explain the word Law; [2.] shew in what sense it is not a Law; [3.] shew in what sense it is a Law, which I shall prove by several Arguments; [4.] answer his Objections; and then, [5.] produce some Testimonies.

A a 3
As to the name or word Law. It hath pleased God to call the way of his application of Grace to fallen Sinners, by various names; and by that variety, to help our Apprehensions, which one name would not so well contribute to. It's called a Law, a Covenant, a Testament, a Promise, a Word, &c. none of which exclude the others, and are easily reduced to each other. A Promise of God, that sets down an Order in conferring Benefits, wherein he enjoins any Duty on Man's part in that Order, hath the nature of a Law; yea, tho' he engage to enable the person to do that Duty.

We must also consider, that God in some respects varies these Terms from their common use among men; both his Dominion, and his Grace, abating their rigid sense. He calls it a Law, but yet his Mercy resolves thereby to confer such Benefits, as brings the Law down to a Promise. He calls it a Promise, but his Dominion renders the Term enjoined a Duty, and so he raiseth up the Promise to a Law. The word Covenant implies the certain performance on his part, in the way he sets down, and our restipulation to that way. In the very word Testament, as he notes the ratification of the Covenant by Christ's Death, so it excludes not the appointed Condition of the Legatees, to whom he makes a disposition of the Benefits.
of Gospel-Truth.

So that the Word, the Law of Grace, or the Law of Faith, is no other than the Covenant of Grace, the Gospel-promise of Salvation, the Testament of Christ, or the Word of the Gospel, or the Gospel itself.

Whereas Mr. Ch. exposeth it, as a new Gospel and new Law; it's the first Gospel God delivered to Men, for he never promised to give Glory by Christ to any unbelieving impenitent person. A new Law indeed it is, as being a little younger than the Law of Innocency, which condemns for the least Sin, and gives Life to none but the Perfect; by which Law no man but Christ was ever justified, and by whose answering it for us we shall be justified in a Gospel-way. But yet it is a Law older than Cain or Abel; otherwise Abel's Sacrifice had been no more acceptable than Cain's, which by Faith it was; and which Faith in Christ must have been commanded, as well as the Sacrifice; tho' the brief account which Moses gives of above two thousand years, doth not express it, nor was it needful. Yea, God's words to Gen. iv. Cain imply it, as Mr. Ball on the Covenant faith, (pag. 43.) "These are a Promise of the Covenant, that took place after the Fall."

[2.] I do not say, the Gospel is a Law in the following sense.
I do not say, that the Gospel includes nothing besides this Law. It gives us an account of the Covenant of Redemption, and the absolute Promises: There be many Prophecies, the History of our Blessed Lord, Doctrinal Truths, &c. yet these may be called Adjuncts.

Nor do I judge it a Law, in that sense our Divines fix on the Socinians and Arminians, viz. as if Acts of obedience to this Law are the Righteousness for which we are justified or saved; as perfect obedience was, under the Law of Adam. This I deny, for we have no Righteousness for which we are justified or saved, but Christ's; and the fruits of this are we blessed with, upon complying with the Gospel. Our Faith, or inherent Righteousness, &c. are not the paying a Farthing of Debt to the Creditor, but our submitting to that way, by which we have Forgiveness of all the Debt, and are partakers of Glory; both which God had in his Eye, as to be purchased by Christ, before he fixed on this way for our obtaining them.

Nor do I take it in the Popish sense, which the Socinians and Arminians espouse, but true Protestants oppose, viz. as if the moral Law were not perfect in its kind, but that the spiritual extensive sense of the Precepts were new Precepts of our Lord; and that the Old Testament did not include
include the Gospel-precepts of Faith in Christ, Sect. and Repentance for Pardon, as well as the New, though it did not discover the Ob-jects and Motives, &c. so clearly.

4. It is not a Law, that supposeth a moral ability in sinners to perform its Pre-cepts: That was necessary in God's dealings with men as his creatures, just come out of his hand; but not so, when he deals with man about his recovery, when he had virtually sinned in Adam, forfeited all, yea, had undone himself. Whatever Mr. Ch. faith, (pag. 23.) I affirm, If the subject be rational, or have natural Power, if such Ability comes so with this Law, that the Elect are made effectually able, and others are wilfully faulty if they finally rebel, it's enough to justify the Divine Order. Will not and cannot, are distinct things with Mr. Fenner, in his Book of Wilful Impenitency: Yea, with Dr. Owen, on Psal. cxxx. pag. 248.

5. It is not a Law, that extinguisheth the Law of Nature, which hath its special Precepts, and which in genere, upon Gospel-Revelation, requires what the Gospel requires, and condemns for Faults against the special Precepts of the Gospel, tho' it condemns not so, as to bar the Relief which the Gospel affords; nor doth it promise life upon those terms, which the Gospel doth. The Gospel in a large sense takes the Law as subservient to its gracious designs;
A Defence

Sect. designs; tho' Mr. Ch. weakly infers, (pag. III. 24, 25.) that therefore the whole Precept is hereby made the Condition.

6. Neither doth this Law require any thing of us as a Condition of Christ's coming into the World as a Redeemer, (it supposeth that,) nor yet any Condition of the first Grace to the Elect. This the Covenant of Redemption secures; and it is assured to the Catholick Church by Promise.

7. Nor is it a Law, obedience whereunto renders any promised Blessing a Debt. All is free, tho' sure: It's free, as to man's procurement or price; yet it is as sure by Promise, as if it were a Debt: But the price was Christ's obedience and sufferings, and all comes to us of Gift, yet in that way which God appoints to give it.

[3.] I mean by the Gospel being a Law, that God in Christ our Redeemer doth by the Gospel expressly command sinners to receive Christ with a true operative Faith; and promiseth, that though they are condemned by Adam's Law, yet upon their so believing, they shall be united to Christ, and justified by his Righteousness; and that, persevering in Faith by sincere Holiness, they shall be saved for his sake. He also threatens, that if any shall die unbelieving, impenitent, ungodly Rejecters of his Grace, they shall be barr'd from these Benefits;
of Gospel-Truth. 349

Benefits; and they shall perish without relief, and have sorrier Punishments, than if these gracious Offers had not been made to them. This is the Law of Faith.—I'll add one Caution to this Account, which is too needful. Give me but the Assembly's Description of Faith, (Conf. chap. 14.) and I desire to use no word as expressive of the terms of the Gospel, besides Faith; but men now define Faith by such a small part of it, as requires Caution for the sake of Souls.—In this View therefore of the Gospel, it appears,

1. Here we have all the Essenticals of a Law. God is our Ruler, and we his Subjects: His Will is revealed in a way of Government; here's his Precept which binds us to Duty; here's a Promise made to such as do comply; and here's a Threatning denounced against such as finally rebel: Preach the Gospel to every creature: He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.

2. Yet this is a Law of Grace. It's made by our Redeemer for fallen man; all the Benefits of it are founded on Christ's Righteousness, as the immediate cause of them; effectual ability to perform the duty, is provided for all the Elect, and declared in the Gospel; and God doth not fix on these terms for any worth in them, or profit to him.
A Defence

Sect. 3. The Gospel is the Instrument or Sign, by which this Will of God is expressed. This is not the Language of God in Adam's Law; if this were not superadded to that, we had been utterly miserable.

4. This fixeth that Rule of the Promise, which Mr. Ch. (pag. 33.) is at a loss to know. God promiseth, he will justify him that truly believes, and save the upright in Heart: Hereby he that in truth believes, and is upright, answers that Rule, which the unbelievers and hypocrites do not, and so God doth not hereby promise to save them; yea, he declares, they shall not have an Interest in these Mercies, because they continue such, and condemns them as such at last. It's Faith, not infidelity, the Rule demands; it's Faith in truth, not Faith in perfection, nor Hypocrisy.

I shall here offer thee some few Reasons, why I say, this is some part of the essence of the Gospel, and that God hath fixed this Rule therein.

R. 1. The Gospel is oft called a Law by the Spirit of God. Isa. xlii. 4. He shall not fail, nor be discouraged, till he have set Judgment in the earth; and the Isles shall wait for his Law. Mic. iv. 2. Many nations shall come, &c. for the Law shall go forth of Zion, &c. And in particular it is called, the Law of Faith, Rom. iii. 27. the Law of Righteousness, Rom. ix. 31. the Law of Liberty, Jam. i. 25. ii. 12. a converting Law,
of Gospel-Truth.

Law, Psal. xix. 7. and the Law of Christ, Sect. 351

Gal. vi. 2. The best Commentators expound these to be the Gospel; yea, many say, this is that Law of the Spirit of Life in Christ Jesus. Rom. viii. 2. Many more places might be added.

R. 2. Men's behaviour towards the Gospel is expressed by words, that denote it to be a Law. Rom. x. 16. They have not obeyed the Gospel. 2 Cor. ix. 13. Your profession of subjection to the Gospel. 2 Thess. i. 8. To take vengeance on them that obey not the Gospel. 1 Pet. iv. 17. What will the end of them be, that obey not the Gospel?

R. 3. Justification is a judicial act, and therefore it must be by a Law, if we allow God to be a Ruler when he doth it. We dispute this against the Papists, who deny it to be a forensick term. It's true, the Righteousness for which we are justified, is Christ's, which answered the Law of innocency; but the application of it to one man rather than another, and to the same man at one time, and not before, is by the Gospel. It's not the voice of the Law of works, that the believing sinner shall be justified for Christ's Righteousness: Rom. iii. 26. See also Gal. iii 22. And I might shew, that in Justification is a Right to impunity: And can any thing but a Law give this? for condemnation by Law cannot be reversed without a Law.

R. 4.
Sect. R. 4. The Gospel gives a Right to its benefits upon believing. Job. i. 12. To as many as received him, to them gave he power to become the Sons of God, even to them that believe in his name. What did God by his Gospel give to these? έξουσίαν, a right, a title, to be the Sons of God. Very many places of this kind might be urged. And little do men see, what follows from denying this Gospel-rule, when we read such places, as speak of being worthy, 2 Thess. i. 5, 11. Rev. iii. 4. as call it the Reward, Mat. vi. 4. Col. ii. 18. Heb. xi. 26. and speak of a Right to the Tree of Life. Rev. xxii. 14. Are these terms proper, from the mere nature of mens actions? That’s Popish Merit: Or from the Law of Works? That’s false, and anti-evangelical. But it is safe to say, it’s a Gospel worthines, reward, right, &c. God having for Christ’s sake promised to give blessings in such a way. The Gospel-law is so entirely founded on Christ, and refers to him so fully, that there is no more than an inviolable connection between terms and benefits; there is no boasting, when the claim is strongest: Yea, not boasting, but ascribing all to Christ, is one of the great Terms.

R. 5. If God hath no Gospel-rule beside Election and distinguishing Mercy to confer Glory by, then God will not, nay, cannot forgive or save the Non-elect, though they should believe in Christ. Say not, they
they will not believe: that makes no alteration, as to the point in hand. Hath not God declared, he will save them if they believe? That is his Law; and their rejecting his salvation God arraigneth them.

for: He is condemned, because he hath not believed, &c. What an allay to their misery would it be to think, Tho' I had believed, I had not escaped this woe; I have lost neither Christ nor heaven by my unbelief? Read God's pleas with all sinners; remember Christ's tears over lost Jerusalem. What do men speak of a Day of Grace, that men may sin away? Nay, what are the serious pleas of Ministers with every soul, to believe and repent? All are delusive mockery. Whilst God is as free to pardon the Elect, whether he believe or no; He is at liberty to damn others, though they should believe; nay, He is sure to do it, should they believe, because they are not Elect. If this leads not to Hobbesin, I see nothing.

I own, that forgiveness is an act of sovereignty; that is, God is free to give faith, and forgiveness upon it, to whom he will: But they that think, God hath left himself absolutely free to forgive the adult, whether they believe or no, and to condemn the believer, seem to forget their Bible. Would men of this principle but preach according to their scheme, I think their influence would abate, with all that seriously mind heaven, notwithstanding Mr. Chauncy.
Chauncy says, that Pardon will not leave them impenitent.

R. 6. The Apostles, with all the Saints, may be arraigned as fallen from Grace, and turned from the Gospel, if it be no rule according to which God applies Christ's Righteousness for justification.

How could Peter say, Repent, and be baptized, for the remission of sin, &c. when the people cried, What shall we do? How could Paul answer the Jailor's question, What shall I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved. This is not an advice to Signs, but to appointed terms; q. d. God hath commanded you to repent and believe, and hath enacted, that if you do so, the Blood of Christ shall wash and save you. So Gal. ii. 16. We have believed, that we might be justified by the Faith of Christ: They believed for this very end. If any say, it was Christ justified; it's true, but it was upon believing. Faith is not the justifying Righteousness, but it is the condition of our being justified by this righteousness: And the Saints did ill to believe to this end, if God had not enacted it to this end: Nor could they do it in this assurance, that they should be justified when they believed, if God had not promised it upon believing. Had Pardon come by an absolute Promise, they acted very legally in believing that they might be pardoned. Mr. Chauncy may as justly
of Gospel-Truth.

justly say of them as of me, They set up Sect. III. a new Gospel.

R. 7. The Gospel is at least part of the Rule by which Christ will judge the World at the last day. That it must be a Law, if it be a Rule of Judgment, I suppose none will deny, unless they'll deny that Christ is a Judge. The work of that day is, not to try Christ, whether he fulfilled all Righteousness; nor yet, whether his Righteousness was imputed to all that did believe; but by solemn Sentence to decide the Cause of all men, to silence all false Apologies, and publickly adjudge all to their eternal place, unto the glory of Justice and Mercy. That day supposeth all justified, or not, by the Gospel; Christ then changeth no man's state: The Godly stand there, pardoned and entitled to Life by Christ's Righteousness imputed; the Wicked are there, without any interest in Christ. These wicked ones, if they pretend to sinless Innocency, they are cast upon the least Sin, by the Law of Adam: But if they plead God's general Mercy, it will be evident that Mercy adjusted its Rule in the Gospel. If they plead Hopes from Christ as a Redeemer, and the Offers he made, they are convinced by that Book, that Christ saveth none but such as repent and believe. If they plead, they did believe and profess his Name, Christ will convince them, that his Gospel required a true Faith,
Sect. Faith, operative in sincere and persevering
III. Obedience, the want whereof he will
charge upon them; (as you see in *Mat.* chap. vii, xxii, xxv, &c.) and so leaves
them subject to the Law of Adam, without Relief by the Gospel; yea, heightens
their condemnation for disobeying the Gospel. If they yet plead, But Lord, thou
savest some that were Unbelievers as well as we; at least, they were not such Believers
as did yield sincere obedience: This Plea Christ will confound by a solemn Decla-
ration of the true Faith and Sincerity of
all them whom he now saves; and so will
evidence, that his Judgment is *without re-
spect of persons*, and that his Righteousness
is no Plea for any finally unbelieving, un-
godly Hypocrite, whom his Gospel con-
demned: And if the Damned or Satan
should plead, But they were Sinners,
though not unbelieving Hypocrites; the
Answer of Christ will be, I have satisfied
the Law for them, and so Justice cannot
suffer by my washing them in my Blood,
nor hinder their being glorious for my
fake.

I HUMBLY think, this is being *judged
according to our Works*; *Rev.* xx. 12, 13.
this is being *justified by our Words*; *Mat.*
xii. 37. and what *James* most intends,
*Jam.* ii. 24. I hope none can doubt,
but this proves the Gospel is part of the
Rule of Judgment; and it's plain, *God
will*
will judge the Secrets of all Hearts by the Gospel; Rom. ii. 16. and the Word that I have spoken to you, that shall judge you. John xii. 48. "This is one of the Books Of Justif: " that shall then be opened," faith Mr. pag. 10. Rev. xx. Chauncy's Father. And how awful is that day, when the closest Hypocrite will be discovered, and yet the doubtful Christian adjudged sincere! But blessed be God, the Saints plea will be managed by Christ himself.

Reader, It is hard reconciling the account we have of the Day of Judgment, by any thing below what I have delivered; and were not the Gospel to be a Rule of Judgment, I cannot see how that could be a Judgment-day; it must be only an Execution-day, for by the Law of Adam no Believer could be acquitted: That Law must be altered by the Law-giver, to admit a Satisfaction, and it's by the Gospel only he hath enacted the way how this Satisfaction shall be applied. By that first Law these Unbelievers (yea, all men) were condemned virtually in Adam, when he was judged upon his Fall; and that Sentence seized them as soon as they had a Being, there needed no other. It would help thy Thoughts, if thou wilt accommodate some of the Circumstances of the last Judgment to them that shall be alive at that time.

I might multiply Arguments to prove the Gospel to be a Law. Whatever proves
the Covenant to be conditional, proves the Gospel to be a Law. Nothing keeps the most sincere Godliness, or Act of a Saint here, from being downright a Sin, if the Gospel be no Law; for they are not legally perfect, and so are Sins. I see not how any man can have grounded hopes of Glory, if the Gospel be no Law; and they that deny it, and say Faith is but a Sign, must set up Works above Faith, for they are more evidencing Signs than an internal Act of Faith. Yea, how can Christ be our King, if his Gospel be no Law? Many more might be added, were there room; but I shall omit the rest, except what will occur under the next Head, in which

Objections [4.] I shall proceed to answer Mr. Chauncy's Objections, which follow.

The Article is wanting.

Obj. I. Mr. Ch. objects, pag. 5. Who-foever is justified by a Law, is fallen from Grace: And having cited Gal. v. 4. and iii. 11. he adds, It should be read a Law, not the Law; it is πάντως, the emphatical Particle is not put in, and so every Law is excluded.

Repl. Upon such Cobwebs, in the face of the plain scope of the Bible, doth this Cause stand. Where's the Argument? Because in a few places the Article is not put in, therefore the Apostle excludes even every Law; when he doth plainly exclude only
only one sort, as appears by the whole Sect. Context: Nay, when he at the same time affirms another Species, under that general, Rom. iii. 27. But farther note,

1. Where the Article is elsewhere omitted, the word it refers to doth not exclude every sort of Law. Rom. ii. 14. "οταν γὰρ εἴδεται ὃ μὴν νομον εχώτα. Will you render this? For the Gentiles, which have not a Law, or not any Law: The Article is wanting, but sure they had some Law, even the Law of Nature.

2. Where the Article is wanting, it doth not infer, that every kind under the general word are alike intended. Rom. ii. 12. "καὶ εσού ἐν νομῷ παρεσό, as many as have sinned without Law, &c. Is not there the written Mosaick Law set in opposition to the Law of Nature unwritten? Yet the Article is wanting. Again, Rom. v. 20. "Νομος ἐς παρεσό, the Law entred, or was added, &c. And was this no special Law? Sure there was some Law before. So also, Gal. iv. 4. And Gal. iii. 11. "ο πνευματικὸς ἐν πνεύματος θεοῦ, the just shall live by Faith. Is this any sort of Faith? Will a temporary or historical Faith serve? Yes, by Mr. Chauncy’s Rule.

3. The Article is oft added to the word Law, in the very Subject before us. As, Gal. iii. 12. "ο δὲ νομός, &c. But the Law is not of Faith. Ver. 21. "ο ὡς νομός, Is the Law then against the Promises? and Ver. 24. So likewise, Rom. x. 5: Moses describeth the Righte-
Sect. Righteousness, \( \text{τὴν εἰς τὸν νόμον, \textit{which is of the III. Law.} } \\
\)

4. The Socinians evade the force of John i. 1. and so deny the Deity of Christ, even by Mr. Chauncy's Argument: \( \text{Καὶ Θεός } \) \( \text{πρὸς θεός. } \) The Article is wanting to \( \text{Θεός, } \) therefore it is to be thus rendered: The Word was a God, not the God; a God by Office, for that is a God, but not by Essence, which would be the God.

5. The Context doth manifestly specify this Law, and not every Law. It's true, the Gospel argues \( \text{à fortiori } \) against Justification by the Law of Innocency, yet he directly speaks of Moses's Law; as any may see in reading the places. Mr. Chauncy's Proof is taken from Gal. iii. 11. And doth not the Apostle, ver. 17. say, The Law, which was four hundred and thirty years after, cannot disannul the Covenant, &c. Was it every Law, that was given 430 years after Abraham? See also Rom. iii. 28, and chap. iv. And is not the Apostle in these three Chapters express, That that Law was the Jewish Law, or at most the Law of Nature together with it? But more of this last hereafter.

Reader, Mr. Chauncy seems fond of this Argument from the Article, and thence oft repeats it; but do thou but read one Book in the Greek Testament, by his Rule, \( \text{viz. } \) that where the Article is omitted from a word in negative Propositions,
of Gospel-Truth.

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Sect.

III.

fitions, there every Species is excluded; yea, bring it down to Names, and where the Article is omitted, then it is any Peter, any John who is there spoken of.

Obj. II. Mr. Ch. oft objects, as pag. 5. Works performed under a Law-Sanction, are legal Works, and do make the Covenant enjoining them a Covenant of Works. And immediately before, faith he, The performance of Duty as Terms enforced by a Law-Sanction, is a Covenant of Works; so that such men are Preachers of a Law, no matter what Law: Again, pag. 21. The preceptive Will of God with the Sanction of Rewards, promised upon performance of the things required, and Threats of Punishment upon the non-performance, is always a Law or Covenant of Works. This runs through his Book, and he oft faith, pag. 28, 33. The Gospel hath no Sanction, and if we say so, we make it a Covenant of Works. And pag. 18. Christ is of no effect to him that is justified by a Law.

Repl. 1. He oft seems not to understand what a Sanction is; for pag. 24. he takes it to be mere Life and Death, considered abstractedly, but not as determining the way of giving the one, or inflicting the other: Whereas a Sanction consummates a Law, and determineth what the Benefit or Penalty shall be, and the certain Connexion between the Benefit and the Condition, and between the Penalty and the
A Defence

Sect. want of that Condition, &c. Now will

III. any, except Mr. Chauncy, say, That God
hath not by the Gospel given Assurance,
that upon believing we shall be saved? Have not we God's Word, Oath, and Seals
for this?

Every banction doth not exclude
the greatest Mercy and Grace, in conferring the Benefit. It's true, that if the
Condition be in itself meritorious, then in
that respect the Benefit is of Debt, and was
made a Condition in the Covenant, because
of its condignity, if exactly proportion-
able, or congruity, if less valuable: But
God chuseth a Condition, that hath no
merit either of Congruity or Condignity;
nay, the Benefits are purchased by Christ,
quà good things in themselves, and they
be freely given, tho' in this way. Is it
not a gracious Law, tho' a Law, that If
fallen wretches will duly accept of my Son,
they shall have Life by him; and this I
command them to do?

3. His Mistake seems to be in his No-
tion of Reward, and in his upon, and not
upon, performance of the Condition. Gos-
pel-benefits are no reward of Debt, and
yet they are given in a way of reward.
The Benefits are given, not for our Faith,
yet upon believing; not upon it as a meriti-
ing consideration, yet upon it as that the
presence whereof is made necessary by the
Gospel, this having required Faith, and
confined
of Gospel-Truth.

If a man says, I'll give you a thousand pounds if you will come to my House and fetch it; is it not a free Gift, though the poor man must come if he will have it? And the Giver is yet bound by his Promise to give it if he come, and not bound to give it if he refuse to come. Do not say, receiving Pardon is only naturally necessary, and not as a Condition enjoined, for God might have applied Christ's Merits for Pardon, though the Sinner consented not. A Lunatick may be pardoned by a King; and the Rich man might have sent the thousand pounds to the Poor man's House, whether he came for it or no. But Christ resolved, to shew his governing Authority in the displays of Grace, and to excite to Duty by motives from Benefits; though the Benefits shall be so given, as that what we do shall be no cause or merit of them.

4. Hath the Gospel-Covenant no Sanction? What think you of Heb. viii. 6? He is the Mediator of a better Covenant, which was established upon better Promises. I hope, he'll grant this Covenant is the Covenant of Grace, in a greater opposition to the first Covenant with Adam, tho' more immediately opposed to the Jewish Covenant; yet this second Covenant hath a Law-Sanction, νεκατημον, sanctum est, faith Beza. And this is a greatest part of the new Name, Mr. Chauncy hath reproached the
Sect. the Gospel with; here's a Law, a Law-

III. Sanction, which the new Covenant is con-

summated by. Men skilled in the Socia-
nian Controversies lay the stress of the Cause
of Truth, upon Arguments from Condem-
nation and Justification, being God's Recto-
ral Acts; but what a loss will they be at, if God do not justify by a Law, or any Law? as Mr. Chauncy faith, pag. 5.

Of Justif. Where's Dr. Owen's Law of Justification?

Yea, We must part with the Force of Rom. v. 19.

5. But why must it needs become a Law or Covenant of Works, merely by a Sanction? The great difference between the Covenant of Works and the Covenant of Grace, lies in this: What is the Righte-

oufness for which we are saved? Is it the Righteousness of Works, or the Righteousness of Christ? But it is not, how we come to obtain Salvation by Christ's Righteousness? Doth God make our Faith or Sincerity to be our justifying Righteousness, if he faith, If thou truly believe, I will

justify thee by Christ's Righteousness, but if thou believe not, thou shalt remain con-
demned? Something might be said, (tho' not enough,) if we were to believe by our own strength; but that is not so. More

might be said, yea, enough, if our Faith, and Sincerity were to be the Righteousness for which we are pardoned, or entitled to Life; but neither is it any thing like that,
not doth the Gospel design it, nor its Law-Sanction at all infer it. It's one thing to be justified for Faith, as a Work or inherent Qualification, (though it be such a Qualification;) it's another thing to be justified by it, as a mere Condition: I abhor the former, and will (through God's Grace) die by the latter. In the first sense, it's only that for which I am justified; in the last sense, it's only that upon which, by God's Ordination, the Righteousness of Christ justifies me: As a Work, it would make me just, as an immediate Cause of Title; but as a Condition, it removes the Obstacle which God's Gospel-Threatning hath laid in the way of my obtaining his Gift of Righteousness upon Christ's account. Hath God appointed Faith by his Command, to be a federal Instrument to receive Christ's Righteousness? I say no more, so that Men will own, Men shall be denied it without that Instrument. But then, must the Gospel be a Law of Works? By no means; tho' Mr. Chauncey, pag. 30, 31, 33. thinks, that whatever Law requires an Act of ours, in order to Benefits for the sake of Christ, is a Law of Works, because (I suppose) the Action is a Work. Is not receiving Christ an Action? Ay, but it justifies not as receiving, but it is Christ received justifieth. I say the same; but yet I ask, Will Christ justify me, if I do not receive him? A Christ he is, and a full Righteousness
SECT. ousness he hath, before I receive him; yet I
III. was unjustified, notwithstanding that. Why

was I unjustified by his Righteousness so long? Was it not because I received it
not, till I received it? Well then, sure

though that Action of receiving doth not

justifies as

a Condition, tho'

it be an

Action, but as it answers to the Rule of the

Promise, whereby God enacts, he will for

Christ's sake justify him that believes.

6. The Apostle doth expressly tell us,

that the Gospel-Law is not a Law of Works.

Rom. iii. 27. Where is Boasting then? It is

excluded: By what Law? of Works? Nay, but by the Law of Faith. Here are two

Laws opposed, and yet both are Laws, and

one no Law of Works neither. We are

threatened with an Answer, pag. 33. tho'

I know as much as he is like to tell me;

yet I am sure I have the best Expositors for

this sense, and doubt not the defence of it: Yea, though he should argue, it is but

the Doctrine of Faith, yet if God be a Ruler

that commands that Faith, in order to my

obtaining saving Benefits, I despise all that

can be said against its being a Law. But

it may be, he'll admit a Solution of his

Objection from Mr. Bulkley of New-Eng-

land, who declares, "The putting of a

"Condition doth not hinder or lessen the

"Free Grace of the Covenant, so long as

"the
of Gospel-Truth.

"the Condition is Evangelical, and not Sect.
"Legal." And pag. 328, 329, 330. he answers the Objection against the Gospel being a new Law, and faith, "Though "Christ be not a Law-giver, to give a Law "of Works to justify ourselves by it, yet "He is a Law-giver, to give us a Law of "Faith, commanding us to believe, &c."

Again, pag. 333, 334. "When it is said, "Do this and live, here the Promise of "Life is legal, because the Commandment "of Doing is legal: On the other side, "when it is said, Believe and live, here the "Promise of Life is evangelical, because "the Commandment of Believing is evan-"gelical. But if we make the Command-
ment of Believing to be legal, then the "promise of Life upon Condition of be-
lieving must be legal also; and then "there is no difference left between these "two, Do and live, and Believe and live, "which confounds Law and Gospel, Hea-
ven and Earth, and makes the two Co-
venants all one." See also Mr. Ball, Ball, of the Covenant, p. 17.

who says, "The Covenant which was "made of Free Love, and calls for no-
thing at our hands, but what comes "from, and shall be rewarded of mere "Grace, is a Covenant of Grace, though "it be conditional: So the pardon of Sin "is given of Grace, and not for Works, "though the Pardon be granted to the "Penitent, and Faith on our part, a lively,
"unfeigned, and working Faith, be re-
quired to receive the Promise."

Obj. III. Mr. Ch. further objects, pag. 23.
Moreover, all the preceptive Will of God, then or afterward to be revealed, was enjoined to Man as his Duty to observe, in the Law of Nature imprinted on his Heart: As for Faith, it was an eminent part of his Perfection, and that which the Serpent first wounded him in by Temptation; &c. And, pag. 28. I tell you, the Gospel hath no Law-Sanction at all of its own, but it only establishes the Sanction of the Law, by way of promise to all saved ones: Christ is the end of the Law to them; and as to those that are not saved, the Law takes its course of them, they come not under the efficacy of the Gospel at all.

Repl. The Argument of these words is, That all the Precepts and Threats in the Gospel are part of the Law of Nature given to Adam; and that Law of Adam is the only Law: And therefore Faith in Christ, which Sinners are called to, is only the Voice of the Law of Works or Innocency; and the whole Sanction of the Gospel is the Sanction of that Law: And hence the Gospel must be no Law. I might shew, what a gross sense he gives of Christ being the end of the Law; and that his words lead us to think, That all Obligation (except from Gratitude) to Obedience, lies on Christ only, and not on the Elect; that the Gospel
of Gospel-Truth.

The Gospel hath no influence at all upon them that are not actually saved; that the Gospel is only an absolute Promise, or rather a Declaration of Election, to the Elect, and requires nothing at all from them as a Term of any Benefit whatever; and yet, that they are saved, as Elect, by the Law, as immediately entitling them to Life, without the interposal of the Gospel-Sanction; that is, that the Gospel doth not only invest them in Pardon, and a Right to Salvation, by God's imputing Christ's Righteousness to them, (when Believers,) which was a perfect Obedience of his to the Law, and a full Satisfaction to the Law-giver for them, as their voluntary Surety; (which I hold;) but that the Law immediately judgeth them to have obeyed it perfectly, and also to have endured the Penalty in Christ, he being their Proxy and Attorney.

This is the Method these men espouse, whereby they destroy Christ's Sufferings as a proper Satisfaction, and exclude all Forgiveness, as needless: They debase Christ to an Attorney, and exalt the Creatures, as if they stood on the strictest Terms of Merit with God, having a legal Innocence of their own, as having obeyed and atoned too: Yea, they represent the Elect, as having a Grant of all the Saving Effects of Christ's Death, before they fell in Adam, who was their Head even when Christ was their Head too, for they were one legal
legal Person with Christ always as Elect, and not when they become Believers. And hence the Gospel doth require nothing of any elect Persons, to interest them in Christ or his Benefits.

But I pass by these; and in opposition to the Argument, I shall (in the strength of Christ) evidence, That the Law of Nature or Works is not a hindrance to the Gospel's being a Law; but that the Gospel is another Law, distinct in its Precepts, and Sanction, and other respects.

The Gospel is not the Law of Adam.

The Gospel differs in its Precepts from Adam's Law.

(1.) The Gospel is distinct in its preceptive part, from the Law of Innocency. Faith in Christ was never commanded by that Law. To say, Faith in God was a Duty, is a vain Objection; for Faith in Christ as a Saviour is specified from its Object, and is distinguished into temporary, historical, saving, &c. The Faith that Mr. Chauncy faith Adam was wounded in, (pag. 23.) was merely a Faith of Assent, which the Devils have, or a natural Trust in God as Creator: But what is that to a receiving of Christ, or a consent to him as Redeemer, and reliance on him? Of which more by and by.

Is it not strange, that Mr. Chauncy faith, pag. 5. The Law never brings us to God? Then Faith doth not, for it's part of the Law, &c. But let us hear what others speak.

Mr.
Mr. Hooker of New England, pag. 337. Sect. 371. Mr. Hooker,

faith, "I flatly deny, that Adam, if the III.

Lord Jesus had been revealed to him, was able to believe in him, and so to

rest upon him, &c. The Reason to con-

firm this Point, that Adam had not this

Grace of Faith, is this; this believing in

the Lord Jesus, is that which doth direct-

ly cross the Estate of Adam in his Inno-

cency, &c." From thence to pag. 343.

he proves it, and answers Objections. And

pag. 338. he thus says, "I answer, that

not believing in the Lord Christ is not

a Sin against the Moral Law, but it is a

Sin against the Law of the Gospel;


1 John iii. 23. Rom. iii. 28."

Mr. Bulkley, pag. 327. lays down this; Bulkley,

That as to Faith in Christ unto Justifi-

cation and Salvation, the Command-

ment enjoining this Faith is no Com-

mandment of the Law, but of the Gos-

pel; which I prove by these ensuing

Arguments." This he doth by no less

than nine Arguments, and answers many

Objections, from pag. 327. to 335. and

then concludes; "Thus far we are come,

that the putting of Faith as a Condition

of Life in the Covenant of Grace, doth

no whit derogate from the freeness of

Grace."

Dr. Goodwin affirms, (vol. ii. pag. 51, to Dr. Good-

63.) "That Faith now is of another kind

than the Faith of Adam; as to the Prin-

C c

" ciple, cap. 7.
A Defence

Sect. "ciple, Objects, Light, &c. Ours is superno-

III. "natural, his natural." And as you may

see at large, he proves by several Reasons,

that his was but natural; " in that, (1.)

" All other things belonging to him were

natural, &c. and therefore it would be

strange, that the Principle of Faith in him,

" which then was not of general use,

" should be supernatural, &c. (2.) For

" him to have a supernatural Principle of

" Faith, as we have, was in him super-

" fluous and vain. This he shews, because

" Adam's Covenant would not have brought

" him to Heaven. (3.) It would not only

" have been of no use, but it would have

" made him miserable. And therefore, (4.)

" Our way of Faith must needs be superno-

" natural, and altioris ordinis from his, &c.

" which he proves, 1. In respect of the

" Objects revealed to our Faith, which his

" Mind should never have arrived at: 2.

" In regard to the Light by which our

" Minds are acted and elevated: And 3.

" In respect of the way, or manner, of

" Knowledge or Assent raised up there-

" by."

I might add the Testimony of one whom

Mr. Chauncy honoured, who gives this rea-

son in the present Debate, saying, " If

" Consent to the Covenant was a Duty by

" the Law, then the Law did bind to its

" own dissolution." But I suppose, this

may serve to shew, that Faith in Christ
was no Duty by the Law of Nature; and therefore, either it is a Command of the Gospel-Law, or it is no Duty at all. The like I might shew of Repentance, which Melancthon's Followers prove against Flaccius Illyricus.

If any one should object, Did not the Law of Nature bind us to do whatever God should at any Time require? I answer,

1. You must consider the Law of Nature less properly, as the Rule of Happiness in the Covenant of Innocency; and so, it was appropriated to that state, and was a particular Law of Works. If so considered, the several Precepts of it were written on Man's Heart, and God and the Creatures ministered Instruction to the innate Light, which was inherent in our Minds, and that in a natural way. Some Ruins of both are still preserved to fallen Man, Rom. i. 19, 20. and ii. 14: In this sense, Faith and Repentance could have no place at all in the Law; for it was a Law to govern and save Innocent Man, but not to recover Sinful Man. To suppose our own Perfection to be the Condition of Life; and yet to be obliged at the same time to repent of Sin, or believe in an atoning Saviour; to have our Abilities immediately from God as Creator, and a Stock in our own Hands, and yet be obliged to depend on
on Christ as Mediator for all Strength, are utterly inconsistent.

2. If you take the Law of Nature for the remaining Instincts and Notices of it in Man, (which ought to be perfect,) assisted and directed by the Works of God, sure the Gospel must be another Law; or else the Heathens are able to find out Christ by the Book of Nature, and engaged to receive him and rely on him, though he were never revealed to them. The reason is this; the Law of Nature in this sense binds all the Heathens, and its Precepts are engraven naturally upon their Hearts, and God and his Works consider'd naturally, direct their Minds.

3. The Law of Nature may be consider'd most generally, viz. as it is an Obligation upon Man, to believe and obey whatever God shall any way or time reveal and require, and to suffer for Disobedience what God shall threaten. In this sense indeed, the Law commands all Duty in general, but it doth not deny the Gospel to be a special Law; for this indeed doth oblige us to obey all God's Laws, when he makes them Laws; but it doth not determine any one Law, nor give a Being to one particular Precept. It's the Foundation of our Obligation to submit to God's Authority as Creatures, but appoints not wherein we must instance that subjection. It's the same as an Obligation among
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among men to Allegiance to the supreme Power, which I hope prevents not the Ruler's Acts to be Laws. This Law of Nature subjects us to God's Threatnings, which he shall pronounce at any time for Sin, but determineth neither the fort nor degree of the threatned Evils. This Law is common to good Angels and Devils, to innocent Man and fallen Man, yea, to damned and glorified Man; for they are all engaged as Creatures to obey the Laws of God, when he enacts them, and to suffer what he threatens if they obey not. But is the Gospel therefore no Law, or only this Law of Nature? Then Angels, Devils, and the Damned are obliged to believe in Christ for Salvation. Do not say, God doth not require this of them; for they are under this Law of Nature, and so he doth require it of them; or else it is some distinct special Law, whereby he requires it of others, and not of them. By this Notion, God never made any Law, beside this one Law of Nature; no positive Law, no ceremonial Law; for this Law of Nature did bind Man to observe them, when God was pleased to command them; and yet they were special Laws for all that. And why then must the Command of Faith in Christ, and Repentance for Remission, be no Law when God commands them, because the Law of Nature requires us to obey them when God doth command them?
A Defence

Sect. them? What a Government do these men assign to God, who allow him but one and the same Law to govern the whole Creation by, when their state and circumstances be so different, though all are his Creatures?

4. As for such as confound the Law of Nature with the Law to Israel, as taken into the Covenant of Grace, I shall not think fit to say more than this; That tho' the carnal Jews did turn it into a Covenant of Works, as if their imperfect Obedience and chargeable Sacrifices were the very Righteousness for which they were justified, and so neglected Repentance and Faith in the Promise of Forgiveness for the sake of Christ, who was typified in their Sacrifices; nevertheless, it was a Law of Faith and Repentance, as Wittichius calls it, (pag. 106. on Rom. ii. 25.) and therefore such great Titles are given it in the Old Testament. And not as such, is it opposed by Paul in the New Testament; it was the base perverting of it, as exclusive of Faith in Christ, and as opposing Gospel Institutions by Jewish Ordinances, that he reprehends: See Calvin, on Ps. xix. 9. who states the difference between the Law commanded by David, and as represented by Paul, and faith, "That Paul had to do with the perverse Interpreters of the Law, which separated it from the Grace and Spirit of Christ," and sums up all...
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all in these words, "Hæc diversa legis acceptatio, &c. This different acceptance of the Law easily reconciles the seeming difference in the words of David and Paul; because Paul's purpose is to shew, what the Law of itself (viz. as it sincerely requires the Duty we owe to God, without the Promise of Grace,) can do in us or for us; but David commends the whole Doctrine of the Law, which is the same with the Gospel, and therefore includes Christ therein." See Mr. Ball's Arguments (from pag. 102, to 120.) Ball on the for the Covenant with Israel being the Gospel-Covenant, and how the Precepts were Gospel-Precepts. Indeed it's true, the matter of the Ten Commandments were much of the matter of the Law of Innocency; but God did not deliver it to his Church as a Law to innocent Man, but to fallen Man, for his direction and recovery. Therefore when any Authors take the Law as given on Sinai, to be the Covenant of Grace, they deny Faith to be commanded to Adam in Innocency, though they grant it requir'd in the Law at Sinai.

(2.) The Sanction of the Gospel is not the same with the Law of Innocency; which I shall evidence in the promise and minatory parts. I'll begin with the promise part.

1. The promise part of the Gospel differs from that of the Law of Innocency.
A Defence

Sect. For, 1. There are many things promised in the Gospel, which that Law never promised. Did that Law ever promise Union with Christ, or the indwelling Spirit, or Forgiveness of Sin, or Perseverance? Surely no; But the Gospel doth all this. Nay, Dr. Goodwin urgeth many Arguments to prove, that the Reward of Adam was to be only a continuance in the same Life he had in Paradise, and not a translation to Heaven. 2. The Rewards of the Law of Works were not promised on the same account, as the Benefits promised by the Law of Grace be. Those were on the account of Works as a meriting Righteousness, ours are by Free Grace, on the account of Christ's sole meriting Righteousness. Dr. Goodwin faith, "The Reward of the Law was in a just sense due of Debt unto the Creature, and that from God: Not that God can owe any thing to his Creature, or be obliged for any thing to him; but because in a way of natural Justice, or rather Comeliness and Dueness, (such as is by the Law of Creation to be between a just Creator and a holy Creature,) there is an approbation due to him from God, whilst that Creature obeys him, and that as a Debt of Nature." But I say, all the claim we have, is for Christ, and ex pacto, as the Free Promise assures us. 3. The Benefits are promised on different terms. By the
Law all was for perfect sinless Obedience; but the Gospel promises Pardon upon our true repenting and believing; and we forfeit not our Interest in its Blessings, if our Faith be effectual and persevering in sincere Holiness and Obedience. 4. The Law of Adam did not justify till the whole time of the trial of Obedience was finished. It's true, it did continue the Blessings he had, while he sinned not; but it did not fix his state of Happiness, till his trial was over; but the Gospel puts us in a justified state upon our first believing.

2. The threatening part of the Gospel differs from that in Adam's Law. For, 1. The Evils threatened are not wholly the same. Here's not only Death, but that in former degrees: Heb. x. 29. & xii. 25. God's Wrath will be more poured out, and Conscience will find matter of former Reflections. Here's a privation of Christ, and his Spirit and Pardon: We are not only without them, but we are barr'd from them, because of our wicked refusal, when they were sincerely offer'd us after our Apostacy. If the Gospel were no Law, we could not be obliged to more Misery than Adam brought us under; yea, and Adam could not be our full Representative in his Covenant, if we are capable of increasing our Misery by that Law, without disobedience to a new one. 2. The Gospel doth not denounce Death for the same Sins, as Adam's
A Defence

Sect. Adam's Law did. That Law threatened III. Death for the least Sin, yea, for one Sin; but the Gospel threatens Death, not for every Sin; it doth not bar every Sinner from actual Relief, but the impenitent, unbelieving, and utterly ungodly Hypocrite. 3. The Gospel binds not Damnation on us, unless we are finally impenitent Unbelievers. If at any time of life we truly repent and believe, we shall find Mercy; but Adam's Law denounced him miserable on his first Sin.

Other dif. (3.) There be a great many other Differences; namely, In Adam's Law, God acted as mere Creator; in the Law of Grace, he acts as Redeemer as well as Creator: In Adam's Law, Men were considered as innocent and sinless; in the Gospel, we are considered as Sinners: By that Law God governed us as happy, in order to a fixing us in our happy estate; in the Gospel he deals with us in order to our recovery from a lost estate: In that there was no Mediator; in this there is a Mediator, who also is our King-Redeemer. Many more might be added.

Reader, weigh all these things; and if the Gospel must be a special Law, so that it be not the Law of Innocency, what can be more plain, than that it is not the same with the Law of Innocency or Nature either. I could farther demonstrate, that the very appropriation of Faith (tho' it were a legal
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a legal Precept) to be the grand Condition of Salvation, doth argue the Gospel’s being a distinct Law, for otherwise any Duty would be of equal use. But because Mr. Chauncy charges me as a New Gospeller,

[5.] I shall produce some Testimonies to the Points I have been speaking to, and give thee a few of the Hundreds, that oppose the Errors of his Three Principles, and consent to my Paradoxes as orthodox.

I. I begin with Testimonies, that the Testimonies Gospel is a Law.

Our Divines in the Synod of Dort, par. Aeqa SynodiDord. ii. pag. 104. say, "Ex sacris literis, &c. It's evident from the Scriptures, that some are judged and condemned for Sins committed only against the Light of Nature, who yet are excused for not performing the Law of Faith, through invincible Ignorance; which Excuse can have no place, where God publisheth this Law, and men are required to obey it." Many other places from this Synod might be added.

Willet faith, pag. 888. "We exclude not every Law, but the Law of Works; but the Law of Faith is not the Law of Works." And pag. 635. "The Publican finding Mercy, and departing justified, no doubt had also an express purpose in himself for ever to forspake his Sin;
A Defence

Sect. "Sin; for otherwise he could not have been justified, nor found remission of Sin; for this is the Law and perpetual Rule of Forgiveness, Ezek. xviii. 21."

Stephen de Brais, on Rom. iii. 27. faith, Lex evangelica, &c. The Gospel-law cries, "Believe, and thou shalt be saved."

Mr. Hooker of Efectual Calling, pag. 338. faith, "Not believing in the Lord Christ is not a Sin against the Moral Law, but it is a Sin against the Law of the Gospel," as he proves fully.

Mr. Bulkley faith, pag. 328. "Here agree the words of the Apostle, Rom. iii. 27. where the Apostle distinguisheth between the Law of Works and the Law of Faith; by the Law of Works understanding the Moral Law, by the Law of Faith understanding the Gospel, &c."

To which he adds, "Here are two distinct Laws, having two distinct Commandments, as two distinct Conditions of the two Covenants." This he proves at large.

Mr. Ball, from pag. 102, to 122. proves, that the Law as given to Israel was the Gospel Covenant for Substance:" And pag. 113. he faith, "Faith in Christ is not commanded in the Moral Law, as it was engraven in the Heart of Adam in the state of Innocency; but as it was given to Israel, to be a Rule of Life to a People in Covenant, it was presupposed and commanded."
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Mr. Lawson, book ii. chap. i. proves at large, “that God published a new Law as Redeemer, to Man upon his Fall.”

Dr. Wallis faith, pag. 17. “Christ will proceed at the Day of Judgment according to a double Law, the Moral Law, and the Law of Faith. The Moral Law faith, Cursed is every one, that continueth not in all the Law to do it. Now by this Law we are all cast: But the Law of Faith affords to Mankind a mitigation of the Moral Law, and begins where the other ends; God having sent his only-begotten Son to this end, that whoever believes on him should not perish, (notwithstanding the Condemnation of the Moral Law,) but have everlasting Life. Much like the favourable Law amongst us, which affords the Benefit of Clergy, &c.” And pag. 19. “Those therefore whom Christ shall then acquit, are acquitted by the Gospel, or Law of Faith; those whom he condemns, he condemns by both Laws.”

Dr. Owen faith, pag. 230. “They that really believe Forgiveness in God, do thereby obtain Forgiveness. Believing gives an interest in it, it brings it home to the Soul concerned. This is the inviolable Law of the Gospel; Believing and Forgiveness are inseparably joined.” And pag. 139. he faith, Repentance was no Duty to Adam in Eden;
it is none to the Angels in Heaven, nor to the Damned in Hell: What then may be the Language of this Appointment? O Sinners! come and deal with God by Repentance, &c. It is true, many do deceive themselves, they raise themselves unto an expectation of Immunity, not on Gospel-grounds: But God deceives none, whoever comes to him on his Proposal of Repentance, shall find Forgiveness. It's said of some, 'He will laugh at their Calamity, &c. But who are they? Only such as refuse his Call to Repentance, with the Promises of Acceptation annexed.' See also pag. 254.

Downam, Mr. Downam faith, pag. 375. "Faith is the only Condition of the Covenant of Grace, which is therefore called the Law of Faith."

Sedgwick, Mr. Sedgwick faith, pag. 7. "The Covenant of Grace, the Apostle calls it the Law of Faith; and it is especially expressed thus, 'He that believes shall be saved.' And again, pag. 308. "The Precept of Believing is a Gospel-Precept only, and the Punishment for Unbelief is threatened and inflicted in relation to the Gospel;" as he oft shews at large. And in pag. 10, he instanceth in five things a great difference between Faith in Adam and Gospel-Faith; one of which is, "That tho' there was a kind of Faith in Adam, yet..."
yet it was not to be the Condition of Sect. III.
that Covenant, &c. But the Faith re-
quired in the Covenant of Grace comes
in purposely, as the Condition of Life and
Justification for the Sinner.”
Dr. Jacomb faith, pag. 18. “Oh, faith Dr. Ja-
the Law, such Duties have been omit-
ted, such Sins have been committed, such
Sabbaths have been prophaned, &c. such
Tenders of Grace have been slighted:
Here (faith he,) the Gospel-law comes in
as an Accuser too.” And pag. 552, 553.
You must so confide and rely on Christ's
one most perfect and all-sufficient Sacri-
ifice, as yet withal to be careful, that you,
on your part, do perform those Gospel-
Conditions, which God enjoins and re-
quires of you, in order to Remission,
Justification, and Glorification, &c. The
whole Business of Merit and Satisfaction
lies upon Christ, but as to Believing and
Repenting, the two grand Gospel-Condi-
tions, they lie upon yourselves, (with re-
spect to the Act, tho' not the Power)
and must be done by yourselves; yea, and
the doing of these is as necessary on your
parts, under the notion of Conditions, as
suffering and dying was on Christ's part
under the notion of Merit: And it is
most certain, that the latter without the
former will not profit you, because Christ
never designed to impute, or make over
his Merit to any, further than as they
 Sect. " he should make good thes Conditions of  
III. " Faith and Repentance." Again, pag. 553. 

he shews, " The Rock of Popery is to trust  
" in thee as Merits ; and the Rock of Ant- 
" tinomianism is to deny that respect to  
" Holiness, Obedience, Faith, and Repen- 
" tance, which is due to them as Means  
" and Conditions." And pag. 157. " You  
" read in Rom. iii. 27. of the Law of Faith,  
" and the Law of Works, very opposite and  
" contrary Laws."

Charnock, vol. ii.  
Mr. Charnock faith, pag. 610. " Unbe- 
lief is disobedience to the Law of Faith,  
" when discovered to Men ; therefore it  
" is our Sin, (not the Sin of Heathens, as  
" that is disobedience to any Law,) which  
" is against that Law when revealed  
" and known." And pag. 314. " The  
" Law of Christ requires Belief in the Sa- 
" tisfaction he hath wrought ; for the Law  
" of Christ is not as the Law at the Crea- 
" tion was, &c." See also pag. 683.

Turretin, Instit. Theol.  
Turretin faith, part. ii. pag. 190. " Vo- 
catur lex, &c. The Covenant of Grace  
is called the Law of Faith, because Faith  
is therein prescribed to us as the Condi- 
tion of the Covenant."

Mead, of early Obe- 
dience.  
Mr. Mat. Mead faith, pag. 146. " There  
is a legal necessity, that he that continues  
in his Lusts and Unregeneracy must pe- 
" rish, and that because of the Will and  
" Law of God. As God wills the Salva- 
tion of all that will turn to God and obey  
" him,
of Gospel-Truth. 387

"him, so he wills the Damnation of all sect.
"that will not, but hold fast their Lusts
"and refuse to return. As he hath made
"a Law, that whosoever will come to Christ,
"and take up his Yoke, shall find rest to his
"Soul, and shall live for ever; so he
"hath declared it as peremptorily, that he
"that fleights Christ, and will not hearken
"to him nor obey him, shall be utterly
"cast off." And pag. 148; 102, 103.
"It is He that with the Father hath esta-
"blished this, as the great Condition of Sal-
"vation, bearing the Yoke. So that it is
"the standing Law of Heaven, whoever
"will be saved, must take up Christ's
"Yoke: This is the way to Bless'dness,
"and there is no other. Bear the Yoke of
"Christ, and be blessed; cast that off, and
"he will cast you off: Submit, and be
"saved; reject it, and Christ will reject you:
"This is the unalterable Condition of Sal-
"vation, and there is no other. Things
"are so settled in the eternal Compact be-
"tween the Father and the Son, about
"the Case of Man, that the Blood of Christ
"itself cannot stead us, nor the Mercy of
"God (infinite as it is) benefit us, with-
"out this Condition be performed by us."

Again, pag. 202. "In the day of Judgment
"God will not proceed with Men upon
"Election and Reprobation, but upon Obe-
"dience or Disobedience to his Law;
"Rom. ii. 7, 8, 9, &c. God will vindicate

D d " the
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"the justice of his Proceedings in that day, by making the Word the Rule of his Judgment to all that are under it, \( \text{Job. xii. 48} \). And pag. 165. "God hath not absolutely promised Salvation and Eternal Life to any, but he hath annexed it to certain Dispositions and Qualifications, without which we shall never share in the Blessing promised."

See also, pag. 119. "Mat. v. 8, &c." And pag. 72. "None can be saved by all which Christ hath done and suffered, but upon these Conditions; and they are Self-denial, Faith, Repentance, taking up the Cross, Obedience: These are the unalterable Conditions of Salvation, and these Conditions of Salvation are the Yoke of Christ."

These Passages of this worthy Divine amount to no more than what Dr. Ames faith.

Dr. Ames faith, (Tom. iv. lib. vi. cap. 7. pag. 189,) in answer to what Bellarmin objects from Mat. xi. 29. My yoke is easy; "Pro lege &c. There's nothing said in these words concerning the Law simply taken, and the perfect observation of it; but they speak of the Gospel, that is, of Faith and new Obedience; that's the easy Yoke of Christ."

I could bring an hundred places out of Dr. Manton, wherein he calls the Gospel a Law, and proves it. See in particular, his two Sermons on Rom. viii.
Altingius proves, "that the Repentance required of us is a Gospel Command, and not required by the Law." Pareus, Peter Martyr, yea, Chamier himself, affirm the Gospel to be a Law of Faith. Indeed who deny it, except a few Lutherans, who also deny the Doctrine of Perseverance, and three or four Franaker Divines, who are followed by several of the Cocceians, but not by all of them? See more Proof of this, under the next two Heads.

I shall subjoin the Assembly of Divines; "Q. What doth God require of us, &c? A. To escape the Wrath and Curfe of God due to us for Sin, God requireth of us Faith in Jesus Christ, Repentance unto life, with the diligent use of all the outward means, whereby God communicateth to us the Benefits of Redemption."

Now, Reader, (1.) Is not that Sign or Instrument, whereby God requires these things to this end, a Law of God? What's a Law, if that be not? Is this the Counsel of a Fellow-Subject? No, it's God's commanding Act, he requires these. And (2.) Doth God require these of us to this end, in the Law of Adam, or in the Gospel? Was innocent Man to escape the Curfe due to him? No, it was not upon him; that Law did not suppose him undone. It must then be the Voice of God by the Gospel to fallen Man. The Gospel enjoins these Duties to this end, with a Promise that


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that we shall not fail of this end, if we omit none of these Duties. Here is the Gospel-law.

II. I shall next offer some Testimonies, that the Gospel hath its proper Threatnings.

Dr. Owen, on the Hebrews.

Dr. Owen faith, on Heb. vi. 9. pag. 90. "The best Persuasion we can arrive at, concerning the Spiritual Condition of any, leaves room for Gospel-Threatnings, &c." And pag. 91. "Whatever [Ministers] may conceive of the state of any such, they are not to baulk or wave the delivery and pressing of any Evangelical Warnings, or the Threatnings contained in the Gospel." And, "Others should not think they are hardly dealt with, when they are prest and urged with the severest Threatnings of the Gospel." See him again, on Heb. iv. 1, 2. pag. 179. & seq. And on Psal. 130. pag. 266. "He that believeth not, shall be damned: That's a hard word, many men cannot endure to hear of it; they would not have it named by their good-wills, &c. But let not men deceive themselves; this is the softest word, that Mercy and Love itself, that Christ, that the Gospel speaks to despisers of Forgiveness, &c."

Mr. Mead faith, in the Epistle to his Almost Christian, "It is sad, but certain, that the Gospel inflicts a Death of its own, as well as the Law."
of Gospel-Truth.

Mr. Gilaspie faith, pag. 121. "There be many Threatnings annexed to the Covenant of Reconciliation, Threatnings of Gospel-Vengeance to the Transgressors of the Covenant; but there are no Threatnings in the Covenant of Suretyship, nothing denounced against the man Christ, &c."

How many places might I collect from Mr. Chauncy's Father? Pag. 124. "Ye Unbelievers! your Curse is doubled, and your Condemnation is the Condemnation, John iii. 19. The Law pronounceth a Curse for breaking of it; but the Gospel a far greater, for not receiving Christ, and your Life and Salvation, which is offered to you through him." And pag. 303. "This Gospel-Justice, which is the most terrible, &c."

Mr. Sedgwick faith, pag. 309. "The Gospel is so far from promising Life, by the Death of Christ, to impenitent and unbelieving persons, that it threatens and seals Death, and Wrath, and Condemnation to them, John iii. 18, 36."

If you read the Canons of the Synod of Dort, you'll find Evangelii minas, the Threatnings of the Gospel.

This point is so obvious in all orthodox Writers, that I forbear more Testimonies.

But why are Gospel-Threatnings a Bull? No doubt, because the Gospel
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Sect. III. is γεύματα, glad tidings. And indeed, is it bad news that Sinners shall be saved, if they repent and believe, and many shall believe? Will nothing be glad tidings, but that they shall be saved, tho' they neither repent nor believe? This indeed were a Message unfit for God to send; and tho' Mr. Chauncy calls it a Bull, Christ hath solemnly declared, as the Lord of the New Testament, that they who believe not, the Wrath of God abideth on them. This cannot be a Threatning of Adam's Law, for those Threatnings respected every Sin. It is true, the Unbeliever is damned for other Sins, by rejecting Christ: But what makes those Sins damning to him in the event, notwithstanding the Offers of Life? Is it every Sin will do this? Will a vain Thought exclude a man from Pardon, as much and as surely as final Unbelief? Surely no: But yet the Threatning of Adam's Law denounced Death against any Sin, as much and as certainly as against final Infidelity, and so did not appropriate Death to Infidelity, as the Gospel-Threatning doth. Besides, is it an abiding of Wrath on us, which Adam's Law threatened? No, it was the first bringing of Wrath on them that were free before. And now,

III. I shall add some Testimonies, that God hath declared a fixed Rule, by which he
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be pardons, adopts, and glorifies Sinners, which Rule is his Gospel, and not his Secret Decree.

Know, to prevent mistake, that I speak not of the first Grace, which he gives to all the Elect; but I speak of Pardon and Glory, which he hath promised upon Terms, and judicially denies to them that refuse Christ.

The Assembly put this Q. "How is the Grace of God manifested, &c.? A. The Grace of God is manifested in the second Covenant, in that he freely provideth and offereth to Sinners a Mediator, and Life and Salvation by him; and requiring Faith, as the Condition to interest them in him, promiseth, &c." Here thou seest, Faith is a Condition, and a Condition required; and this required, to interest us in Christ: There is no Interest, but in conforming to this Rule, that requires Faith to this end.

Mr. Fox, De Christo gratis justificante, pag. 244. faith, "Conditio, &c. The Condition whereby we are properly justified, is this; That we believe in Christ, and cleave to him by a constant profession, &c." And pag. 251, 252. "I ask, When Salvation is promised freely for Christ's sake, will the absolute Promise save all men promiscuously for the sake of Christ, without the limit of any Condition? I think no such thing. Go on then."
then. When this Promise belongs but to some, and that only upon a certain Condition, who then are those on whom this Promise properly falls? Thou must say, the Believer, &c.” Again, pag. 297.

Q. What Sinners are justified by Christ?

A. Those, who, inclined by a serious remorse, bewail their Sins, and displeased at themselves, do recollect themselves with their whole Soul, and are converted to Christ with an entire Faith; these are the only Sinners whom Faith without Works doth justify.” And pag. 311.

Repentance prepares the matter to receive Justification, but the cause of Justification is Faith.”

Consult the Canons of the Synod of Dort, pag. 289, where it is said, “The Promise of the Gospel is, that whoever believeth on Christ crucified, shall not perish, but have everlasting Life; which Promise, with the Command of Faith and Repentance, ought to be declared and proposed promiscuously, and without distinction, to all men, to whom God in his good pleasure sends the Gospel. But the reason, why many that are called by the Gospel, do not repent nor believe on Christ, but perish in their Unbelief, is not truly any want or insufficiency of Christ’s Sacrifice offer’d on the Cross, but through their own fault.” And the Synod adds, pag. 302. “Quotquot autem, &c. “But
"But as many as are called by the Gospel, sect. III.
"are seriously called; for God doth seriously and most truly declare in his
"Word what is pleasing to him, viz.
"That they that are called, should come
"to him; and unfeignedly promiseth Rest
"for their Souls, and eternal Life, to all
"that come and believe." I have cited these, to shew, that God sets down this
general common Rule to all in his Gospel: It's not one Rule to the Elect, and another
to the Non-elect; it is the same to all. Would the Reprobate obey the Call of the
Gospel, he should have Eternal Life: And the Elect do obey this Call, and thereupon
obtain Eternal Life. I could give very many instances out of this Book, where
Faith is called the Condition. As pag. 105.
"Salvation is the thing promised in the
"new Covenant; neither is it promised,
"but upon the Condition of Faith. Seeing
"therefore, that all men have not Faith in
"Christ, under which alone Condition Sal-
vation is promised, it is certain, that
"Christ's Death hath not purchased the
"Restoration to a state of Grace and Sal-
vation for all men, but only for Be-
"lievers." See also pag. 12. "God wil-
"leth, that the obtaining of Life should
"be suspended on the condition of fore-
"going Faith."

Dr. Owen, on Heb. vi. pag. 76, 77. faith, Dr. Owen
"When the Gospel is preached to Men, on the
"an Hebrews.
an Experiment is made, how they will prove as to Faith and Obedience; if they acquit themselves in these, they receive the Blessing of Eternal Life from God." And pag. 14. "There is no Interest in Christ, or the Christian Religion, to be obtained without Repentance from dead Works." See also pag. 12, 13, 14. "The removal hereof (viz. the Enmity of our Minds by wicked Works,) consists in this, Repentance; for that is our turning unto God upon the Terms of Peace tender'd to us, &c. All Doctrines, Notions, and Persuasions, that tend to alleviate the necessity of Personal Repentance, &c. are pernicious to the Souls of Men, &c. And pag. 15. "It hath an absolute inconsistency with the especial Righteousness of the Nature of Christ, and which he exerciseth as supreme Rector and Judge of all, that any such should stand in his sight, &c. and for the Lord Jesus, it would plainly make him the Minister of Sin, &c. The Gospel doth openly propose Pardon of all sorts of Sin, to all sorts of persons, that shall believe and obey it: And if the Gospel did this, without annexing to its Promise the Condition of Repentance, never was there, nor can there be, so great an Encouragement to all sorts of Sin and Wickedness." He tells us also, on Psal. cxxx. pag. 141. "This Con-
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"nexion of Repentance and Forgiveness, Sect.
"is that Principle from whence God con-
"vinceth a stubborn unbelieving People, Dr. Owen,
"that all his ways and dealings with Sin-
"ners are just, Ezek. xviii.25. And should on Psal.
"there be any failure in it, they could not
"be so: If out of love to Sin, or the
"power of Unbelief, they refuse to close
"with him on these Terms, their Condem-
"nation is just." And pag. 136. "After
"the Angels had sinned, God never once
"called them to Repentance: He would
"not deceive them, but let them know
"what they were to look for at his hands:
"He hath no Forgiveness for them, and
"therefore would require no Repentance
"of them. It is not, nor ever was, a
"Duty incumbent on them to repent, nor
"is it so to the Damned in Hell; God re-
"quires it not of them, nor is it their Du-
"ty, there being no Forgiveness for them.
"What should move them to repent? Why
"should it be their Duty so to do? Assig-
"nation then of Repentance is a revelation
"of Forgiveness: God would not call
"upon a sinful Creature to humble itself,
"and bewail its Sin, if there were no way
"of recovery or relief." Pray see him,
"pag. 151, & seq. And pag. 184. he faith,
"Whence is it, that men perish in and for
"their Sins? Is it for want of Mercy,
"Goodness, Grace, or Patience in God?
"Is it through any defect in the Mediation
of the Lord Christ? Is it for want of the mightieſt Encouragements, and most infallible Assurances, that with God there is Forgiveness? Not at all; but merely on the account of their own obstinacy, stubbornness, and perverseness; they will not, they hate the Light, they will not come to Christ, that they may have Life.” See his awful denunciation of the Curse against all that resolve to continue in the neglect of this Salvation, pag. 272. I’ll add one Passage more of his, from his Book of the Satisfaction of Christ, pag. 144.

The Satisfaction made for Sin being not made by the Sinner himself, there must of necessity be a Rule, and Law-Conſtituſtion, how the Sinner may come to be interested in it, and made partaker of it; for the conſequent of the Freedom of one by the Suffering of another, is not natural or necessary, but must proceed from a Law-Conſtitution, Compact, and Agreement. Now the way conſtituted, and appointed, is that of Faith, or Believing, as explained in the Scripture. If Men believe not, they are no lesſ liable to the Punishment due to their Sins, than if no Satisfaction at all were made for Sinners.”

Dr. Manton asks, pag. 624. “Whether there be any Terms, or no Terms, in the Covenant?” He answers, “Surely there are. How shall poor Creatures make
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make out their interest therein, unless Sect. III.

God hath declared, upon what Conditions we shall be possessed of the Privileges, &c? If God hath once declared the Conditions, if we would have the benefit, we must consent to them." And in the last part, pag. 127, he tells us, "The Conditions of the Covenant, are Faith, Repentance, and new Obedience."

Mr. Charnock says, pag. 374. "No-thing can be objected against the Conditions he requires, viz. Repentance and Faith. Can any Malefactor expect Peace with his Sword in his Hand? And is it not fit, there should be such Conditions, to justify God? Since we were the guilty Offenders, can there be less, than to cast away our Weapons, bewail our Sins, receive the Mediator, and serve him with newness of life? They are such reasonable Conditions, that the Honour of God would not be provided for, nor have a salvo without them." See also pag. 692. 349. &c.

Dr. Jacomb says, pag. 36. "Make sure of true saving justifying Faith, &c. It secures from this (Condemnation,) both as it is the Grace which unites to Christ, and also as it is the great Condition of the Gospel, upon which it promiseth Life and Salvation, &c. He may set down what Conditions he pleases, in order to the giving out of his Grace, which
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Sect. " which when they are performed, he is
III. " engaged to make good what he pro-
" mileth upon them."

Dr. Preston on the Co-

venant.

How oft doth Dr. Preston tell us, " that
God requires of every man Faith, to be
the Condition, to be Partaker of the Co-
venant." Pag. 114. And pag. 143. he
faith, " The Condition required of us is the
" doing this, viz. to repent, and to serve
" the Lord in newness of Life."

Mr. Bulkle, by very many Arguments,
from pag. 278, to 298. doth prove the
Gospel-Covenant to be conditional. See in
particular, pag. 280. " The Lord doth
" not say to any Soul, I will save you, and
" bring you to Life, though you continue im-
" penitent and unbelieving ; but commands
" and works us to repent and believe, and
" then promises, that in the way of Faith
" and Repentance he will save us."

Davenant, &c. HAD I room, I would give thee full
proof, that Davenant, Pemble, Perkins,
Twiss, Scharpius, Zanchius, Rollock, Wend-
elin, Altingius, Burges, Blake, the New-
England Synod, Turretin, the Synod of
Dort, with hundreds more, do positively
affirm the Gospel-Covenant to require a
Condition on our part, and so fix this Gospel-
Rule.

Chauncy on Justif. Mr. Chauncy's Father urgeth the same,
pag. 79, 132, 123, &c 116. where he shews
what we must do to obtain the Propitiation. See also pag. 117.

Mr.
of Gospel-Truth.

Mr. Rutherford affirms, "That to deny Sect. there be Conditions, is to bely the Gospel;" and adds, "That Good Works are Conditions without which we cannot be saved; pag. 38. And pag. 36. "It is a new Heresy of Antinomians, to deny a conditional Gospel; it is all one as to bely the Holy Spirit, who faith, He that believeth shall be saved; be that believeth not, is condemned already. Or they may say, whether Men believe or no, they may be saved; as Dr. Crisp faith."

Mr. Mead says, pag. 445. "Be wise, and flee from the Wrath to come; and there is but one way, and that is by淙ing with Jesus Christ, and giving your selves up to an entire subjection to his Yoke: There is no way to escape Wrath, and secure Eternal Life, but this." And pag. 276. "Consider, where you will lay the blame of your Destruction: You cannot lay it upon God, for he gave Christ to redeem and save you; you cannot lay it upon Christ, for he would have gathered you, and you would not, he never cast you off till you cast him off; you cannot lay it upon the Spirit, for he would have convinced, and converted, and sanctified you, and you have resisted and quenched him; you cannot lay it upon your Ministers, for they have set before you Life and Death, and declared to you the danger of Sin, and the necessity
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Sect. "necessity of Holiness, but you would not
III. " believe their Report, &c. So that you
" can lay the blame no where; but upon
" a cursed corrupt Heart; thy Destruction
" is of thy self:" See also what he faith of
Conditions, and the Decree, under the Head
the Gospel is a Law.

Mr. Sedgwick, pag. 182, & seq. proves
the Covenant to be conditional, " that
" without Faith there is no relation in a
" way of Covenant betwixt God and us,
" and that upon Faith God becomes our
" God in Covenant," and answers several
Objections. And pag. 188, 189. he speaks
to Sinners presuming on the many Pro-
mises of Salvation, &c. " Oh but, Sirs,
" there is a Condition in the Bond," which
he oft repeats. Again, pag. 430. when he
had proved Repentance was necessary to the
remission of Sin, he adds, " Whereas they
" say, this is Popish and Legal, they speak
" ignorantly, if not maliciously, &c. It is
" as Popish to say, Repentance is required
" for Assurance, as for Remission; for both
" are Acts of Grace."

Beza, Epis. 20. " But Repentance and Remission of Sin
" are joined together, and truly so,
" that Repentance goes before Forgive-
" ness: This partly the Word of God
" teacheth, yea, Reason itself, and com-
" mon Sense, however corrupt, doth ma-
" nifest it." He proves this fully.

Calvin
Calvin says also, "God forgives no Sins, but such as Men are displeased with themselves for, &c." And in his Institutions he is positive, "the Gospel-Covenant is conditional, but that Condition is not the hard one of the Law:" Lib. ii. cap. 5. §. 12. Yea, he only excludes me-...
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Sect. IV. "but Holiness of heart and life, and Per-
III. "severance therein, are the Terms upon
( ) "which Salvation is promised, &c." And
pag. 134. "He hath constituted an Order
among them, so that one must go before
another; we must believe, before we are
justified, and be holy, before we can see
God; and he hath appointed one of them
to be the means or way to obtain the other:
"We are justified by Faith, we are created
unto good Works, that we should walk in
"them: Acts of holy Obedience are the
"way, wherein we must walk to Salvation.
"So that here is an antecedence of some
"Duty, and that necessary by divine Ap-
"pointment and Command, and this tend-
"ing to obtain the Favour freely offered.
"And by this we may understand what a
"Condition is, in a sense very innocent,
"and no way injurious to Grace: It is an
"Antecedent necessarily required, as the
"way to attain or arrive at what is pro-
"mised. And in this sense it must not
"be denied, there are Conditions in the
"Gospel and its Promises, unless we will
"deny that there are Duties necessary to
"Salvation, and made necessary by Di-
"vine Command; for such a Condition is
"nothing, but something of a Command
"joined with a Promise in a conditional
"form, &c. He commands all to repent,
"and he promiseth Pardon; put this Pro-
"mise and that Command together, and
it becomes a conditional Promise, If you repent, you shall have Pardon, Isob. i. 9."

But pag. 137, 138, 140. he justly excludes meritorious, natural, and legal Conditions: By which Legal he means, not whatever is commanded with an annexed Promise, for that were to contradict all here cited; but such Conditions, as do entitle us to the Benefit, as the very Righteousness by which we merit or obtain them; which I have oft denied Gospel-Conditions to be. And so he explains himself.

Reader, it's evident what a number of Men fall under Mr. Chauncy's Curse, as well as I; and judge thou, what reason he hath to pretend to the old Gospel, and arraign us for a new one. My Paradoxes appear the common Sentiment of the notably Orthodox, while his Principles must be content with the Patronage of new-fangled Antinomians. The Testimonies under the 1st & 2d Principles prove this Rule. But because the Paradoxes may be entire, I'll add the 10th, viz. "The Wedding Gar-ment, Matt. xxii. 11. is true Uniting Faith:" Of which Mr. Chauncy says, Your saying, the Wedding Garment was Faith, Pag. 32. and not the Righteousness of Christ apprehended by Faith, is a wretched wrestling and abuse of Scripture, &c. To which I reply, (1.) Doth a true Uniting Faith exclude Christ's Righteousness, or include it? Keep to this Rule, when you speak of being justified
justified by Faith, and what will become of the Object justifying? (2.) Is it Christ's way to condemn Men, merely because they have not a Privilege, or else because they neglected the Terms on which that Privilege was promised? The former was mere Misery, and no Fault; the latter is a Fault by which they are obnoxious to that Misery, and therefore fittest to ground a Sentence on. (3.) I'll join Two, to help to bear this Calumny: viz. Mr. Fox, pag. 343. "But by Faith alone; therefore "Faith is that Garment made white in the "Blood of the Lamb, which properly "clothes us for the Wedding:" And Mr. Gale, pag. 197. "Should you this night "hear the Cry, Behold the Bridegroom "cometh; are you ready to enter in to the "Wedding? Have you the Wedding-Gar- "ment of Faith and Holiness?"

As to Phil. iii. 8. I have tried stronger Arguments than Mr. Ch. is like to offer, and yet my sense of that Text is not altered; and I fear not to defend it in due time. At present I shall only say, that Augustin expounds it as I do.

There are some other Principles of Mr. Chauncy, I shall now consider; who declares, As for your Notion, that the Covenant of Redemption is a distinct Covenant from the Covenant of Grace, I deny it. And thus,
of Gospel-Truth.

His Fourth Principle is, "That there is no Covenant of Redemption distinct from the Covenant of Grace."

Repl. By the Covenant of Grace is meant the Gospel-Covenant made with men. Now Mr. Rutherford proves, pag. 308, to 313. that the Covenant of Redemption and the Covenant of Grace are two distinct Covenants. So doth Mr. Gilaspie, chap. 1, 2. and shews the Difference between these two Covenants, chap. 5. The same is proved by Mr. Sedgwick, pag. 3, 4, 5. and by Mr. Bulkley, pag. 29, to 32. It is asserted also by Mr. Norton, Orth. Evang. pag. 113. and oft by Dr. Owen; and by Mr. Mead, in his Book of Early Obedience, pag. 72, & seq. and in his Sermon for Mr. Rosewell. Nay, the Author of the Letter City Letter from the City grants it, pag. 24.

Reader, I shall not now descend to argue this Point, but only hint to thee, that the Parties are distinct, the Terms are distinct, the Promises are distinct; moreover, one hath no Mediator, the other hath, &c. It is true, some worthy Divines formerly speak of these two Covenants as if one, which rendered their Notions less plain; but yet they did not deny, but affirm, that there was part of that Covenant to be actually engaged and performed by Man, tho' giving Ability was undertaken by Christ in the other part of it; and also, that as it was promised to Christ,
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Sect. Christ, that upon Men's compliance with the Conditions, they should be Partakers of the Benefits; so it was a Promise made to them, upon compliance with the Terms. And whereas Mr. Chauncey asks me, "Do not we plead Redemption, or the Promise made in Christ?" Repl. I had said, that the Promises of the First Grace were pleasurable only by Christ, as the stipulating Party: And what's that to Redemption? But can he think, that unregenerate men can plead a personal Right to the First Grace? And it is Right, that is included in the word pleasurable.

Pag. 29. Again, Mr. Ch. says, Pardon is not promised to Faith and Repentance, as things distinct from the Promise; but Pardon is promised, together with Faith and Repentance, to the Sinner.—And Pardon is rather the Condition of Faith and Repentance, and much more, having a causal Influence thereunto, than Faith and Repentance of Pardon, &c. So that Mr. C's 5th Principle is, "That Pardon is the Cause of Faith, and not Faith the Condition of Pardon, &c."

Repl. 1. Here, and in pag. 28. he confounds a Promise of Grace, and Promises made to Grace.

2. He affirms, that the whole of the Gospel-Covenant is but one Promise; and this, I suppose, is the first Promise in the Sentence
Sentence against the Serpent: Whereby he blasts all the fuller Discoveries of it by the Prophets, yea, and by Christ himself, as if all the conditional Proposals of Covenant-Benefits on terms of Duty were additions injuriously added to the first Promise.

3. He wretchedly mistakes the nature of that first Promise, as if it excluded all Terms of our Saving Interest in the Blessings of it; whereas it did imply them. If you take the Words as a Promise of Christ, that he should in our nature overcome Satan, then it belonged to all Mankind, to whom it is promulgated, even the Rejecters of it; Acts xiii. 32, 46. and as such, it gives no Interest in the Effects of it to any Man. If you take them as importing the Saving Benefits to the Seed of the Woman, then there must be some Change in them, (who are by Nature the Seed of the Serpent, as well as the most wicked,) otherwise all the natural Seed of Eve have the same Saving Benefits; which is thus evidenced. When God renewed the Promise to Abraham and his Seed, that Seed the Apostle tells you were Believers; Rom. iv. 11, 16. and as I have said before, (pag. 345.) Faith must be then enjoined; for by Faith Abel's Sacrifice was more acceptable than Cain's, and God's Words to Cain were the Redeemer's Language; and the use of Sacrifices imports, that God revealed more of his Will to them, by way of Precept, than is there recorded.
Sect. 4. And what can he mean by things distinct from the Promise? If, that Faith and Repentance are promised, I had oft affirmed it: If, that as Acts in Man they are not distinct from the Promise, it's unfit to reflect on: If, that they may not be Terms of Pardon conjoined therewith in one promissory Series, it's against the scope of the Bible: And sure, if that hinder not Pardon to be the cause of them, it will not exclude them to be Terms of Pardon.

5. But what strange Divinity is this! (1.) That Pardon is the Condition of Faith. And (2.) That Pardon is the Cause of Faith. How is Pardon and this at once, as he affirms, (that is, in order of Nature,) and yet Faith is the consequent, yea, the effect of Pardon? But to come to the point, Is not this to burlesque the Scripture? We believe, that we may be justified; (Gal. ii. 16.) that is, we are justified that we may believe. We are justified by Faith; (Rom. v. 1.) that is, we are made Believers by Justification. We repent for the Remission of Sins; (Luk. iii. 3.) that is, we have Remission of Sins, that we may repent. One Reason at least should have been offered for these Contradictions: I suppose, all that would be offered is, that Christ cannot work Faith in us till we are pardoned; which the whole Scripture is against, and God hath provided for it by Divine Ordination, in that Christ's Merits are admitted.
mitted effectual to the working and acceptance of this Grace, before these Merits are applied for Forgiveness; which is fully expressed in his own revealed Method, whereby he commands and works Faith in order to Forgiveness. Yea, he will not, I hope, deny, (left he spoil his Argument, pag. 28.) that Union with Christ is before Pardon in order of Nature: And is not that an Effect of Christ’s Merits? yea, the Gospel-offers, the Spirit’s operation of Faith, &c. are so.

6. How long must I stay for an Answer, if I ask, What kind of Cause is Pardon? It is well, if it be not his procatarstick.

7. Is not this a new and singular Gospel? Consult the former Testimonies. Need I to mind thee, that Dr. Owen in his Treatise of Justification, pag. 299. faith, “We require Evangelical Faith, in order of Nature, antecedently to our Justification, &c.” Mr. Clarkson, pag. 134. and Mr. Norton, say the same; and the Synod of Dort is oft positive; part. ii. pag. 279, & seq. Mr. Bulkley on the Covenant, pag. 321. gives nine Reasons to prove, that Faith is an antecedent Condition of Justification; and faith, “The Denial of it is some of the new Light, “which the old Age of the Church hath “brought forth.” Mr. Sheppard, in his Sheppard. Sound Believer, proves the same, from pag. 221, to 240. Mr. Chauncy’s Father faith, Chauncy, "that of Justif.
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that Faith unites the Soul to Christ;" pag. 144. "that it accepts of a whole
" Christ, with a whole Heart;" pag. 154.
" that it is a receiving Christ in all his
" Offices;" pag. 132. "that Faith hath an
" influence into a Sinner's Justification;"
pag. 122. "that Faith is constituted and or-
dained of God in the Covenant of Grace,
" as a necessary and indispensible Means
" for attaining this End in adult persons;
pag. 123. and he answers his Son's Objec-

Assembly. That Justification is a Benefit flowing from
Vocation, wherein Faith is wrought: But
of this under the next Principle. It is well,
if he call not all these Enemies to the Grace
of God, as pag. 8.

Near a kin to this is Mr. Chauncy's
Banter on me, pag. 21. Because I had said,
" that Election was not formally our Par-
don, nor a legal Grant of it; but that by
" Divine Appointment there was to inter-
pose between the Decree of Pardon and
" the actual Pardon of the Elect, a Gospel-
" Promise of this Pardon, and a Work of
" the Spirit on men for a Conformity to
" the Rule of that Promise:" He tells me,

I would have Christ to stand as a Medicine
in the Apothecary's Shop for somebody or other
when the Physician prescribes it: Nay, it is
not an absolute sick Patient neither, that
must have this Medicine; it is one that the
of Gospel-Truth.

Apothecary has in a manner cured before; &c. Before the person be pardoned, he must be in a very sound and safe Condition, &c. and there must be an inherent Righteousness in the person to be pardoned, &c. Add this, and much of this kind up and down in his Book, to his Fifth Principle, "That Pardon is the Cause of Faith, &c." then,

His Sixth Principle is, "That we are pardoned, before the Spirit do at all work any Change upon the Soul in effectual Vocation; or, we are not called or converted, in order of Nature, before we are justified." This is fully the Sense of the Letter from the City, pag. 25, 30, & seq. which I chiefly remark here, in opposition to his denying an habitual Change before Pardon.

Repl. 1. A legal Grant is a Term out of Mr. Chauncy's Element, or he would not confound it with a Decree; and what he speaks of as an eternal Promise, pag. 19. does not appear from Tit. i. 2. to be eternal, but before many Ages; nor does it exclude Gospel-Conditions in their use, for our personal Interest in Pardon.

2. Is there not a Fulness in Christ for Sinners, before they make use of it?

3. All Sinners are ungodly in a Gospel-sense, when God comes to call them effectually in order to Pardon; and they are ungodly in a legal Sense, when God doth pardon.
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Sect. pardon them, or they would not need Pardon. Yet,

4. They are not unconvinced Unbelievers, that are the Objects of God's pardoning Act; they are such ungodly ones, as believing Abraham was. Rom. iv. 3, 5.

5. Their Faith doth not merit Pardon, nor is it the Righteousness by which they are pardoned; but that is Christ's alone.

6. Faith, or the first Grace, is far from making a Sinner found or whole before Pardon. It only makes him found, as being the Condition upon which Christ's Righteousness will be applied to him for healing; and without this applied to the Believer for Pardon, he would be miserable notwithstanding Faith.

7. Faith is necessary to our Interest in Pardon. See Chap. xii.

8. This Faith is an Effect of the Work of the Spirit on the Heart of a Sinner, in effectual Vocation; and by Vocation there is a Change of the Soul, and it is prior to Pardon. For whom he called, them he justified. Rom. viii. 30. The same appears too from those Words, Mat. xiii. 15. Left they should be converted, and I should heal them. See also Acts xxvi. 18. Eph. ii. 5, 6. and 2 Cor. iv. 3, 4. The Sanctification which follows Justification, doth not import, that there is no Calling before, nor that
of Gospel-Truth.

that begun habitual Holiness is not infused Sect. in Vocation. But I would ask,

(1.) What kind of Faith is that by which we are justified, if there be no Work of the Spirit on the heart? Is it a vital Act, before Life? Is it the Faith of God's Elect, Tit. i. i. when it proceeds from an unregenerate Heart? Is it the Act of an enlightened Mind, before the Mind be enlightened? or can they see Christ, before their Eyes be opened? Is it an Act of the Will, before the Will be at all determined by Grace? Is it a receiving of Christ, while the Heart is yet under an utter Aversion to him? Is it a renouncing of all for Christ, while the Byas of the Heart is against Christ, and for other things above him and against him? Do we believe, before we are made a willing People? Can it be an Effect of infinite Power, and make no Change in the Principle of our actings? Or can that Principle be, and yet have no place either in the Understanding or the Will? It is true, as they describe Faith, a man may be Evangelically ungodly, and yet believe; because it is a Faith common to the most profane, who persuade themselves that all is safe, tho' Destruction is near; and this, while they hate and reject Christ with their whole Heart. How can it be a Faith unfeigned, while Villainy and Hypocrisy reign in the Soul? or be adapted to such great Operations, while in its whole Essence there is nothing, which argues
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argues the least Alteration in the Soul, or any Operation of the Holy Spirit? Here is the Faith of a dead Soul, of an unregenerate Soul, of an unconverted Soul; and by such a Faith, they say, we are justified. And thus,

(2.) How dare these Men pretend to agree with our Orthodox Divines, when they are so plain against them? Read the Assembly's lesser Catechism: "Q. What is effectual Calling? A. Effectual Calling is the Work of God's Spirit, whereby, convincing us of our Sin and Misery, enlightening our Minds in the knowledge of Christ, and renewing our Wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel. Q. What Benefits do they that are effectually called partake of in this Life? A. They that are effectually called, do in this Life partake of Justification, Adoption, Sanctification, and the several Benefits which in this Life do either accompany or flow from them."

Reader, Is not the Assembly plain, that a man is called before he is justified? When Justification is a Benefit, that the called and none but they partake of, and this Benefit supposeth them effectually called who partake of it, let us next see, Who are called? Is there no Change made upon them by effectual Vocation? Sure there is; and this in order to their embracing Christ, which
which is believing. They are convinced of Sect.
Sin and Misery; their Minds are enlightened
with the saving knowledge of Christ; their
Wills are renewed; and they are persuaded
and enabled to put forth that Act of Faith,
whereby they embrace Christ. Is here no
Change? Sure it is a great one, in the Un-
derstanding, and the Will too; and all this
to make a Man an Object of Justification.
And shall these Men face us down, as if
we differed from the Assembly?—Nay, do
not all our orthodox Divines plead against
the Arminians, that there is the infused
Habit of Faith before the Act? yea, and
that most Habits are infused at once, and
included in the vital Principle? What
Heaps of Testimonies could I produce for
this? Yea, is it not our common Prin-
ciple, that Vocation is before Justification?
Herewith agree the Canons of the Synod of Agra Syn.
Dort, par. i. pag. 303. and Mr. Hooker, in Hooker,
his Effectual Calling, pag. 344, 345. Mr. Chauncy,
Chauncy's Father faith, pag. 123. " Hence of Justif.
" Justification is set after Vocation, and
" therefore after Faith, because Faith is
" wrought in Vocation." To the same
purpose Mr. Norton speaks, in his Orth. Norton.
Evang. pag. 260, 261, 263, and pag. 291.
he faith, "Union in order of Nature follow-
" eth Vocation." So also Mr. Ball of the
Covenant, pag. 334, 339. See how Mr.
Rutherford exposeth this Error, in his Sur-
A Defence

Sect. and in pag. 111, 112. he sets down this as

III. the Gospel-order: "1. The Sinner dead in

" Sin, a Son of Wrath. 2. A walker after the Errors of this World. 3. The

" Gospel of free grace is preached to the

" dead, the Elect, heirs of Wrath, &c.

" 4. The Law and Curses of it are preached 

" to humble them. 5. The Sinner legally humbled, (Rom. vii. 11.) with a half

" hope of Mercy is prepared for Christ, &c.

" 6. The stony Heart is of mere Grace re-

" moved, and the same Moment a new

" Heart is given him, or the Habit of 

" Sanification put in him. 7. In the 

" same Moment the Soul believeth in him

" that justifieth the Ungodly. And, 8. In

" the same Moment God for Christ’s sake, 

" of his mere Grace, justifieth the believing 

" Sinner.” Is not here a new Heart, in 

" order of Nature, tho’ not in Time, be-

" fore Faith, and that Faith before Justi-

" fication?

To proceed to another Principle: When

I had affirmed, " that in the Covenant of 

" Works, or Adam’s Law, Life was pro-

" mised to sinless Obedience, &c. and that 

" Salvation is now impossible by that Law;

" but that God in the Gospel promiseth 

" Blessings on lower Terms, viz. unfeign-

" ed Faith, &c.” Mr. Chauncy answers,

To talk of any Obedience to a Law besides 

sinless,
of Gospel-Truth.

Sect. III.

of God, with a Sanction of Life and Death upon Performance or Non-performance of Obedience, doth admit of the least Imperfection in the said Obedience. He oft speaks in this manner; from whence I think,

"That God hath not promised any Benefit for Christ's sake, upon any Terms short of perfect Obedience; and that sincere Faith, Love, and Holiness, because imperfect, are formally downright Disobedience," or Sin, which is the same.

Repl. I. I grant, that sincere Faith and Holiness are imperfect, as to the preceptive Part of Adam's Law.

2. I grant, that nothing imperfect can be a meritorious Righteousness, for which we are justified, &c. But yet,

(1.) I wonder that any Man dare say, that God hath promised no beneficial Effects of Christ's Merits upon any Terms short of Perfection, though not for them as the meriting Cause. Is it not said express-ly, John xiii. 17. If ye know these things, happy are ye if ye do them. Mat. vi. 14. If ye forgive Men their Trespasses, your heavenly Father will also forgive you. 1 John i. 9. If we confess our Sins, he is faithful and just to forgive us our Sins. Rom. x. 9. If thou confess...
Defence

confess with thy Mouth, and believe in thine Heart, thou shalt be saved. And what is Repentance unto Life, &c? It seems the meaning of these words is, If thou confess, and art sinlessly perfect, God will forgive: Or else, tho' I promise thus, yet I mean; that it is all as one, whether thou confess or not, believe or not, repent or not; it shall make no Difference in thy Interest in the promised Forgiveness.

(2.) It is as strange, that the most sincere Action, or Grace, is Disobedience or Sin, because it is imperfect. Iniquity cleaves to them, but are they therefore Iniquity? Is there no Gospel-mitigation, so as to admit sincere Grace to be true Grace, tho' it be not perfect Grace? It seems, the Saints have weaker Vices, but no Graces: their Duties are something less Sins, but no obediential Acts; their Love is an abated Hatred, but not truly Love; they are mere Dung, only they do not smell so strong. Is not this to spit in the Face of most of the Bible? It speaks oft of an inherent Righteousness, of true Graces, of real Godliness, and of good Fruits; it praises Saints for these: But it seems, we persuade People only to Disobedience, when we call them to believe; and they try themselves by their Sins, when they try themselves by Marks of Sanctification; and there is no specific Difference between the best and worst Action they do; all is Disobedience, and but Disobedience.

(3.) Where
(3.) Where is the Strength of what is sect. so roundly asserted? viz. "that no Law of God with a Sanction admits of the least Imperfection in the said Obedience."

Then if the Gospel, as including Adam's Precepts, commands Perfection, it cannot forgive any Imperfection; if it do not abate the Rule of Duty, it cannot confer any Degree of its promised Mercy. But, Sir, you confound the Extent of the Precept, with that Degree of Obedience to it, which is made the Condition of its promised Benefit. May not a Human Law command many things, and yet confine its Sanction to one part, yea, and vary its Threats or Promises by many different Circumstances in the Offenders or Obeyers? Do you indeed think, that where ever God enjoins Duties, he denounceth his Threatning to all Degrees of Neglect of what he makes a Duty? or that it ceaseth to be a Duty at all, if the Sanction reach not every Degree of Omission? When it is said, He that believeth and is baptized, shall be saved; (Mark xvi. 16.) Is it not here a Duty to be baptized? Yes, sure. But shall none be saved if they are not baptized, though they do believe? The Sanction then falls not on all the Precept, or none of the unbaptized can be saved. The unsoundness of this Principle will appear to thee in most of the practical Books thou readest, and the Orthodox are positive in the contrary.

What
What is more common than the Difference between legal and evangelical Obedience? It is stated by Sedgwick on the Covenant, pag. 652. by Dr. Jacob on Rom. viii. pag. 23. by Rutherford in his Survey of Anti-nom. pag. 8. and by Davenant on Coloss. pag. 17. Dr. Ames spends a Chapter to prove against Bellarmin, that "our Good Works are not Sins quoad essentiam."

Mr. Chauncy's Father declares, pag. 130. "Neither is that Obedience which is required of Believers, a strict and exact Conformity to the Law, as it doth in itself require and demand a legal Obedience, but evangelical Obedience, which stands in the desire, resolution, and endeavour to obey God's revealed Will." And pag. 222. he faith, "The imperfect Good Works that are done by the Faithful, are accounted Righteousness, or (as Mr. Calvin faith,) are accounted for Righteousness, they being dipped in the Blood of Christ; that is, they are accounted righteous Actions; and so the Faithful shall be judged according to their Good Works, tho' not saved for them." And Dr. Owen on the Hebrews says, pag. 72. "God hath abolished the Covenant of Works, by substituting a new one in the room of it, because it could not expiate Sin, nor could approve of such an Obedience as poor sanctified Sinners were able to yield unto God; for it requires Per-
FURTHER, Mr. Chauncy faith, (and Mr. C's this may be considered as his Eighth Principle,) That Christ our Redeemer gives Commands, and exerts a Kingly Power in the Government of his Church, and hath Judgment committed to him; but these are not the Gospel-Conditions of Life unto Sinners propounded in the Gospel. God doth not require Obedience to the Laws of Christ in his Church, as federal Conditions of eternal Life: Such Obedience is part of the Life promised, &c.

Repl. I shall not stay to expose the Passages before this; as if because the Gospel in a large sense includes all the moral Precepts, therefore taken in a strict sense it makes all those Precepts, and perfect Obedience to them, the Condition of its peculiar Benefits; and as if Christ's Law did not bind a person morally impotent; that Men must be first pardoned, before they are obliged to submit to Christ; and that there is no Difference, between such a Taste of pardoning Mercy as assures us we shall have Pardon on Gospel-Terms, and our actually having that Pardon before those Terms be yielded
Sect. yielded to. At this rate he reasons through-out his Book: But I mind greater things than the discovery of his Weakness; therefore to *his Principle* I answer, He gives Christ, as Redeemer, a poor Kingdom; it's a Kingly Power, but it is of a low fort. For,

1. Its Extent is small; it is bounded within his Church. It seems then, he hath no Authority over them that are without; no, not to command them to be Church-members. I thought, tho' he be acknowledged King by his Church, yet his Laws bind much farther: I am sure, he damns others for disobeying him. *Luk. xix. 14, 27.*

But,

2. By what he says, He is not such a King as can *make Laws* in his very Church. "He exerts a Kingly Power in governing of his Church:" This is distinguished by *Mr. Chauncy* from *giving Commands.* The Sound of this Passage is, He gives Commands as an Officer acting not in a proper Legislation.

3. Allow what he prescribes, to be *his Laws* in any Sense, yet there is no *Salvation* depends upon obeying them: Nothing that he requires, yea, by his revealed Gospel, is any *Condition of Life.* He came to purchase Salvation, but he hath no Authority to enjoin the Terms of it. Whereas I read, That to *this End Christ died, that he might be Lord both of the dead and living:* *Rom.*
of Gospel-Truth.

Rom. xiv. 9. That he is the Author of eternal Salvation to all them that obey him: Heb. iii. v. 9. That if a Man keep my Sayings, he shall never see Death: Joh. viii. 51. That he that hath my Commandments, and keepeth them, he it is that loveth me; and be that loveth me, shall be loved of my Father:

Joh. xiv. 21. That he that heareth my Word, and believeth on him that sent me, hath everlasting Life, and shall not come into Condemnation: And that the dead shall hear the voice of the Son of God, and they that hear shall live: For as the Father hath Life in himself, so hath he given to the Son to have Life in himself, and hath given him Authority to execute Judgment also, because he is the Son of Man. John v. 24,—27. It seems too, that Church-Censures bind nothing of eternal Danger, even when rightly administered. Dr. Owen, in his Treatise of the Sabbath, says nearly these Words, \textquotedblright That our worshipping Christ in his Ordinances on Earth, is the Condition of our being with him in Heaven.\textquotedblright

4. The Reason for all this is strange: Such Obedience is part of the Life promised. Then he rendered the Elect Libertines, when he made such Promises. He promised to make the Elect obedient, therefore he cannot command them to be so: Pursuant to his Promise he will make them obedient, therefore the Terms to be obeyed are no federal Conditions of other Blessings
Sect. promised on those Terms: Because he will thus enact, Belive, and thou shalt be saved. But,

5. Is there no Distinction admissable in the word Life? It is sometimes put for Grace in us; sometimes for Glory consummated: Sometimes it is put strictly for the saving Privilege-part of the Covenant, as consequent to the Terms of it; and that believing ye might have Life. In this Sense, he saw, I took it: And doth God in every Promise of Life in this Sense, promise Obedience to the Terms of it?

6. A few lines after these, he determines the Judgment committed to Christ: It is no Legislation at all; nay, All of it is not Gospel-Judgment; (he might have said, none of it, for with him the Gospel is no Law, and so no Rule of Judgment:) Nay, what is worst of all, his Judgment is only to destroy, not to save; that is, his Reward as Redeemer, is to be Executioner of Adam's Law, without conditional Offers of Pardon to any that are not saved; for if there be no federal Sanction in the Gospel, there can be no conditional Offer to any that are not saved, nay, to none that are saved. Now Reader, see how Christ as Redeemer is honoured by Mr. Chauncy. He shall be of use to excuse us from loyal Subjection, while himself is dethroned as to the rectorial way of the application of his Merits. But
of Gospel-Truth.

But this very Point of Christ's regal Authority as Redeemer, hath been defended by our Divines hitherto; and I am sure, he'll take vengeance on them who obey not his Gospel. 2 Thess. i. 8.

I might instance in others of his Principles, which I suppose agree with Dr. Crisp; as in his Description of Faith, which he hints pag. 36, and I have heard him more fully define it, by an Assurance of our Pardon. In that Place he makes Faith of no use but to claim Possession, to which it seems we had as full a Title before we believed.

Again, Mr. Chauncy says, that after Pag. 17. the manner of Imputation in foro justitiae divinæ, our Sins shall never be laid upon us, (viz. on the Elect, qua Elect;) which I will prove against you when you please. But let us understand the Question, for it is too confused: What is this after the manner of Imputation in foro &c? Do you mean, The Elect shall never come to God's Bar of Judgment, before they believe and are forgiven? If so, I grant it. But if you mean, that the past Sentence of God binds not the Sins of the Elect upon them, while they are Unbelievers; and that this Act of his, by his Word, is not an Imputation in foro divinæ justitiae; I freely accept your Mr. C's Challenge, so that you will engage to avoid unruly Passions. And it is well, if those Effects
A Defence

Sect. III. Effects of electing Love, which Paul had applied to him in the Womb, are not Semen quodam Electionis, which Calvin so condemns. Instit. lib. iii. cap. 24. § 10, 11.

Pag. 34. Of the same sort is what Mr. Chauncy faith of 2 Cor. v. 18. To which I reply,
(1.) That God is so reconciled, that no want of Atonement shall prevent Peace. (2.) That upon this Atonement God offers Peace on the lowest Terms. (3.) That the Elect shall in time be enabled to obey those Terms, and be actually reconciled. But (4.) The whole Canon of the Word, and unopposed in this place, assures me, that the Elect are in a State of Wrath till they believe; yea, were God actually reconciled to them, he could not suffer them to remain Enemies in their minds by wicked Works, and by a total Absence of his Spirit. But I have not room for these and the like.

Sect. IV.

Fourthly, It remains that I briefly reply to a few other Things in Mr. Chauncy's Book, that fall not under the former Heads.

Pag. 10. Mr. Chauncy speaks of a certain zealous Neonomian having took his leave of us; and Pag. 16. tells me, You play the Jugler more: He faith, "Quoniam et Christus Mediator, &c. " Seeing
"Seeing that both Christ the Mediator, and
"Faith in Christ, are only means of the re-
"storation of man to God by Holiness and
"Love; therefore it must doubtlessly be
"said, that from the nature of the thing
"Faith, Holiness, and the Love of God are
"more necessary to Salvation, than either
"Faith in Christ, or the Sacrifice of Christ
"himself." There's a Bone for you to pick.

Repl. The words that he refers to, are
Mr. Baxter's Words; and had I been in his
stead, I should not have given so much Oc-
casion to simple Readers to startle: But as
it is the only seeming Difficulty Mr. Chauncy
hath put me to, (except the exercise of Pa-
tience), I'll see if the Offence may be pre-
vented.

1. Mr. Baxter doth not here compare
the causal Influence of Christ's Satisfaction
with our Holiness, nor the Use of Faith in
Christ with Faith in God, as the Way of
Life is now appointed by the Divine Will.
If any Man had asked Mr. Baxter, Is Ho-
liness as meritorious of Salvation, as Christ's
Satisfaction is? he would have answered,
No; for Christ's Satisfaction is the sole
meritorious Cause of Salvation, and Holi-
ness is none at all. If you had asked Mr.
Baxter, Is Faith-Love to God of that
Use to receive Christ for Justification, as
Faith in Christ is? he would have answere-
ed, No; Faith in Christ is in itself most
apt, and by the Lord appointed to this Use,
2. Mr. Baxter here speaks only of the comparative Necessity of these to Salvation, with respect to the Nature of the Thing itself; that is, as he explains himself, It cannot be a Salvation without Holiness, at least habitual; it is as much a Contradiction, as it would be to say Salvation without Salvation. It is not, whether is more necessary now to my obtaining Salvation? as if I should ask, Whether is more necessary to the Essence of Man, his Humanity, or Christ's Satisfaction? you would say, from the nature of the thing, a Man's Humanity is. Nay,

3. Had Mr. Baxter spoken of the essential Necessity of these to the obtaining Salvation, yet Mr. Chauncy hath made him speak very orthodoxy: For pag. 22. Mr. Chauncy says, When once a Transgressor is sentenced by the Law, he falls into the Hands of Prerogative, and the Prince may do with him what he pleaseth: God also might have put Repentance into the Conditions of the Law of Works at first, and said, If thou dost not eat, or repent of thy eating, thou shalt have thy Reward. Now if, as he says, Prerogative could have fallen Man, if God had pleased, and what way he pleased; nay, that it was not inconsistent with God's Nature, to have made Repentance a Condition.
dition of Reward to sinning Man in the Sect.
first Law, without the interpos'd of Christ's Satisfaction; then Mr. Baxter's Words are plain, so that we can prove, that it is inconsistent with God's Perfections, to save a Man that finally hates him and is utterly void of all Holiness. And sure if, as Mr. Chauncy says, Christ's Satisfaction was not absolutely necessary to Salvation, Faith in Christ would have been less necessary.

I am in Duty bound to resent that Treatment, the memory of this great Blessing of the Nation meets with. What could be more slightly mention'd of any Fellow, than he took his Leave of us? or more falsely, than he was a Jugler, though I more so? Were his Enemies as free from crafty Tricks, Falshood, and Selfishness as he was, the publick Good would be more intended, and the power of Religion receive a greater Testimony. There be of them that say publickly, Mr. Baxter is in Hell: I confess, I am not in all things of the same Judgment with this great Divine; nevertheless I must say, No man I ever knew expressed so much of God's Image, as consisting in Light, Holiness, and Love: Many thousands bless God for his Labours, which are so adapted to promote Christ indeed, and not an empty Name of him: And I fear not to declare my assurance, that his Name will flourish, when the Antinomian Enthusiasts shall fail to impose on the World by their Ca-
A Defence

Sect. Calumnies, Nonsense, and abusive pretexts of Free Grace.

Again, Mr. Chauncy says, I never thought God gave a Rule of Sin: And, To determine Rules of Sin and Misery, is to make the Gospel to approve of Sin and Misery, and its great design and business to send men to Hell: Take your way of expression in what Sense you please, it's so unschooler-like, that a schoolboy should be whipt for it.

Repl. Yet God hath given a Rule to abstain from Sin by. Doth not the Precept determine the nature and measure of Omissions, and the Prohibition fix what are Sins of Commission? We even say, that rectum is norma sui & obliqui. I fear, he knows not what a Rule is, or he would see, it is as applicable to Sin as to Duty, for it alike adjuseth what both are. But let Turretin share in my Correction, for saying, "Lex justi & injusti regula: The Law is a Rule of what is just and unjust." Altingius too shall have a Lash, who says, Regula recti & obliqui index. It is well if Paul escape, who says, I had not known Sin but by the Law; for I had not known Lust, except the Law had said, Thou shalt not covet. Rom. vii. 7. Yea, and a Rule of Misery is not less proper. Is not a Rule, as to the debitum pæna, an authoritative constitution of what is due to us in the way of Punishment? Doth not the Rule determine, what
of Gospel-Truth. 433

what the kind, duration, and degrees of Sect. Misery shall be, and on whom it shall fall? IV. Is not norma judicii, a Rule of Judgment, as well related to Condemnation as to Absolution?

I shall next vindicate myself from Mr. Pag. 14, Chauncy's Charge, as if I did misrepresent Dr. Crisp. Mr. Chauncy tells me, You say, that Dr. Crisp affirms, Sin can do no hurt. A. He says it very oft, and frequently attempts to prove it. Ch. You Dr. Crisp would have men understand he means, That no person in Christ need fear to commit Sin. A. That is, upon account of any harm they shall receive by it; and that will go a great way with most. Ch. But you would have them think he means, That Sin in its abstract nature is good. A. I never designated that, in any Words cited out of him: For he says, Sin is a Lion; there is its Nature, &c. he says, it's a dead Lion; there is its Calmness; and because it is dead, it's not to be feared: It had a Terror and Fearfulness; that is its Nature; Christ hath drank it all up; there is its Harmlessness: It's a Traitor; that is its Nature; it's bound hand and foot; there is its Inability to harm. Ch. Dr. Crisp renders Sin innocent; that is your Expression, p. 215. A. My Expression is, "He had said much to render Sin innocent to the Elect;" that's not to make it good, for then it would be so to all as well
well as the Elect; but he hath said too much, to make it harmless to the Elect. He declares plainly, that the Hurt he means is only the penal Effects of Sin. A. He does not say so; and yet those are the most of the Hurt that comes for Sin. He declares, he speaks this, not to encourage Sin. A. But doth it not more strongly encourage to Sin, to assure men, there will come no Hurt by Sin? He speaks of the Sins of Believers. A. He might say it of all the Elect; for their Sins are no more theirs at any time, than when they are Believers: It seems then you grant, that Believers Sins can do them no Hurt. He speaks not of Sins to be committed; these ought to be look'd on as most odious. A. But not dangerous: But they are not Sins, before committed; and pray, whose Sins hurt them before they are committed? He only means, no real Hurt. A. Imaginary Hurt is innocent, if the Fancy be found. He speaks it only upon the account of some poor distressed Consciences, whose Sins lay much upon them. A. And must these be eas'd with lying Pillows? But pray consult his own Words. He begins, pag. 509. "Well, what are the things we should not be afraid of? Perhaps I shall pitch upon things People are much afraid of. I must tell you, The People of God need not be afraid of their Sins: I do not say, We must not be afraid to sin, but they need
need not be afraid of their Sins; there is no Sin that ever they commit, can possibly do them any Hurt: Therefore as their Sins cannot hurt them, so there is no Cause of Fear in their Sins they have committed. Object. Some will say, This is strange: All the Evils in the World that come, they grow up from the Sinfulness of men; if a man therefore may be afraid of any thing, he should be afraid of Sin, from whence all Evils flow. I answer, It is true, Sin naturally is a Root bringing forth all manner of evil Fruit: But yet I say, Whatever Sin in its own nature brings forth, yet the Sins of God's People, they that have God for their own God, (which with him, the vilest, if Elect, have,) their Sins can do them no Hurt at all; and in that regard, there is no Cause of Fear from any of their Sins, that ever they have committed. Beloved, I conceive this may seem somewhat harsh to some Spirits, especially to such as misconceive the Drift at which I aim, which is not to encourage any one to sin, but to ease the Consciences of the distressed. I desire you to resolve with your selves this one thing, to set down contented with the Mind of the Lord revealed to you; and I beseech you, kick not against the Truth. There is not one Sin, nor all the Sins together of
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 Sect. "any one Believer, that can possibly do that
IV. " Believer any Hurt, real Hurt I mean,
" and therefore he ought not to be afraid of
" them. I will make it appear, &c." And
then he goes on for five Pages to prove
it. Now Reader, can this one Line with
regard to the Drift that he aims at,
make all the rest safe? There is no more
said by him: It is stated in a Doctrinal
way, and not in a Use to wounded Con-
sciences: And as he says it oft elsewhere,
without so much as this; so here he says
this, to avoid the Odium, not to guide his
Discourse: And it's no other, than if a man
were proving a quarter of an Hour to a
whole Company very apt to drink poisoned
Wine, If this Poison be drank, it will do
no harm to them that drink it; but yet
should once say, I prove this all this while,
but it is for the sake of them that have
drank the Poison, not to encourage
you to drink the Poison; yet be you all
assured, that when it is drank, it cannot
harm you more than them. Ch. His whole
Discourse is to evince, that the condemning
Nature of Sin is taken away. A. But
that's a gross Error, though Pardon will
prevent its Effects. Yet hear Dr. Crisp's
own Words, pag. 511. where having urged
what the Apostle says, that there is now
no Condemnation to them that are in Christ;
he adds, "No, you will say, no Condem-
nation in Hell, but yet, as there are
remainders of Sin in God's own People, so there will some Evil or other fall upon the commission of Sin:" In his answer to which, among other things, he declares, "Now Sin is condemned to the Believer, it can do no Hurt at all to him: For what Hurt can that do, which is carried into a Land of Forgetfulness?" and this, he oft affirms, was when Christ died.—Reader, I'll tell thee on what Principles Dr. Crisp affirms, that Sin can do no Hurt. Take his own Words, pag. 364: "God hath no more to lay to the charge of such a Person, [an Elect Person, though a Murtherer,] than he hath to lay to the charge of a Saint in glory: And the Lord hath not one Sin to charge upon an Elect Person, from the first moment of Conception, to the last minute of his Life." For, as he says elsewhere, pag. 8. "A man doth sin against God, but God reckons not his Sin to be his; he reckons it Christ's, therefore he cannot reckon it his." (See also pag. 270.) So that he tells us, pag. 15. "Except God will be offended, where there is no Cause to be offended, he will not be offended with a Believer; because he doth not find the Sin of the Believer to be the Believer's own Sin, but he finds it the Sin of Christ." Now Reader, judge how vain
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Mr. Chauncy’s Excuses be, and how injurious his Censures.

What Mr. Chauncy pleads, pag. 15, for Dr. Crisp’s saying, “that Graces and Holiness cannot do us the least Good,” is as vain and false; viz. that he is only against setting them in the place of Christ: For he reckons, they are put in Christ’s place, though they are affirmed to be but as Means or Conditions antecedently necessary by Divine Appointment, to obtain any Blessings for the sake of Christ’s Merits.” The Doctor’s Principles are, [1.] That Faith is not so much as the Instrument, by which we are united to Christ, or justified; pag. 616. [2.] That Christ brings us all good things, when we are ungodly; and so it is in vain to do any thing to obtain them; pag. 41, 42. yea, that we had a full Title to them before we are born. [3.] He says, pag. 45, 46, “It is a received Conceit among many, that our Obedience is the Way to Heaven; and though it be not, say they, causa regnandi, the cause of our reigning, yet it is via ad regnum, the way to the Kingdom: But I must tell you, All this sanctification is not a jot the Way of a justified Person to Heaven.” [4.] That Salvation is not the End of any good work we do. And, [5.] That no Believer should have the least Thought in his heart, of promoting or advancing himself, or
any End of his own, by doing what he Sect. doth. Consider these, with many such, IV. and what good can Faith or Holiness do us? See my Book, chap. xiii, xiv. and read the Preface to Mr. Flavel's Blow at the Root, which Mr. Mather subcribed.

Reader, distinguish, (1.) Between the Righteousness for which we are justified, and the Way of applying it to us. (2.) Between a Law by which Christ's Merits are applied, and that Obedience thereto, which is our meriting Righteousness. (3.) Between the Precepts included in the Gospel, taken in a large Sense, and what are its proper Conditions. (4.) Between Free Grace, as it gives Faith and Pardon, and as it is a Liberty to condemn the Believer, and justify the Unbeliever. (5.) Between the Promises of Grace, and Promises to Grace. And, (6.) Between the Gospel, as a Means to quicken us, and as a Charter of Benefits. Distinguish between these, and thou wilt answer Mr. Chauncy's Arguments.

THE END.
THE
Ministerial Office:
WHEREIN
The Importance, Difficulty, Nature, and Necessity of that Office, are considered,
BEING TWO
SERMONS,
ONE
At the ORDINATION of
Mr. B. Grosvenor;
THE OTHER
At the ORDINATION of
Mr. S. Wright.

Printed in the Year 1708.
To my Worthy Brethren

Mr. Grosvenor and Mr. Wright.

Hope these Truths which affected you at your Ordination, will always keep you active and faithful in that Work whereunto you are dedicated. The former Sermon I long refused to publish, because I thought to insert it into a larger Treatise. The Second contains but Hints of sundry matters not to be enlarged on in a single Sermon. I pray, that both now joined may serve some good Purpose. You are Persons likely to be significant for excellent Service in your Generation, if you continue humble and diligent. We who are going off the Stage, adore the Divine Providence, which has raised many such under our Disadvantages; and pray for an Effusion of the Spirit, whereby you may exceed us in Abilities and Success, that you may see the Pow-
er of Religion, and the Rights of our Lord Jesus, as Law-giver, more extensively obtain.

But though your Endowments be considerable for your Age, yet allow that your Experience by many Years will make you wiser; for you'll see things in their Events, men and matters in various Aspects, and Confidence so baffled by discovered Mistakes, that in grey Hairs you'll pity the Self-conceitedness of many young men.

Your publick Appearance falls out in a Time of Liberty: It's a Season for diffusive Good, improve it with diligence, as what is loseable; with caution, as men much observed; with honesty to Fellow-Labourers, as under Temptations to undermine each other, to your common hurt; with prudence, as having great Events depending: And therefore irritate none needlessly, nor be the Tools of any; but being true to the publick Good, mind your own Work; maintain the Truth as it is in Jesus; and approve your selves Men devoted to the Interest of Christ, and subserviently thereto to understand your own.

Over considerable Flocks you are called to be Pastors; let none despise your Youth, through a careless, rash, vain, or insolent Behaviour: Few will be apt to allow for your Years, but will rather on that account reject what you are capable and authorized
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authorized to say and do: Therefore undertake nothing which belongs not to you; assert nothing without good Proof; use Patience in all Cases, which Time will mend: Soon remove Prejudices, as far as innocent Self-denial will contribute to it; intermeddle as little as may be in your People's secular Affairs; and if possible, never dispute with them about your own; yet be resolute in the plain Concerns of Christ: Suppress Contentions in the beginning, and, except in Cases of very great Importance, never bring your Debates or private Disguisits into the Pulpit. Discountenance Factions; distinguish well-meaning weak Men, from such as aim at Divisions from base or aspiring Ends, or an Enmity to Peace and Moderation. Attempt no Church-Censures, where the Fault is not so great and plain, as to give just Reason for convicting the Offender, and the Concurrence of the People.

Preaching is a principal Part of your Office. Pray for Help in your Preparations; take due Time, and prepare to the utmost of your Abilities; that Matter and Words may be adapted to the greatest Benefit of your Hearers, and not to please the Fancy, or serve any carnal Turn of your own or others. Reduce all Truths to the practical holy Ends for which they were revealed; urging Arguments, fit to incline the Will as a rational Appetite. Firmly believe, and get your
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your Hearts affected with, what you intend to preach; but when you are preaching, be principally careful, that your Performance be decent, pertinent, and fitted to prevail with others; not refusing what may occur to your minds, as an Addition to your prepared Matter, if your Skill in Divinity secures you against the mistakes of sudden Thoughts. When you retire, meditate and pray over your Sermon, as concerned to profit by the same Truths, and sure to be judged by the same Word, as you applied to others.

Studious Searches after Truth are preparatory to your Performances, and will be your Employ to Old Age, except pride and sloth make you content with superficial Knowledge. In all your Studies remember you are Ministers; therefore propose a greater Fitness for your Work by all designed Acquirements. The Holy Bible is your Rule, and is the chief of Mines; let that lead, and finally determine all your notions of Divine Truths; and to prevent Mistakes, fully examine and compare, before you are confident; explain dark Places by the plainer, and what is seldom or occasionally mentioned, by what is frequently and of set Purpose inculcated. Accurately examine all Metaphorical Expressions, and the Scope of Parables: Set some undoubted Truths, as the Bounds, within which
which you confine your Searches into what's more intricate and disputable: And in Matters discoverable only by inspired Revelation, with a holy Reverence check bold Enquiries, and keep to the Words of the Holy Spirit.

Deep Searches into Truth will lead you to different Opinions from many others, which ought not to be debated with violence, obstinacy, contempt, or hatred: For avoiding thereof, Eclipse not the just Worth of any, whose Sentiments you disapprove; impute not the Consequences they disown; let no Prejudice against men obstruct the Light you might receive; abate not Christian Love, where the Error is tolerable; misrepresent not men's Opinions to serve a Party-turn, which is the vilest Knavery. Be glad to find your Agreement greater than you apprehended; when you mean the same Thing, let not Strife about Words be thought a just pretence for seeming Disagreement; and labour for a distinct Notion of things, that Logomachies may not expose Peace, Truth, and the common Interest of good men to Danger.

I hope a good End may be served, if I suggest to you a few seasonable Distinctions. Distinguish,

(1.) Between God's Decree of Benefits; and his Promises applied, which invest in a Right
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Right to, and give us the Possession of those Benefits.

(2.) Between the Covenant of Innocency made with Mankind in Adam, as their Root; and the Covenant of Redemption, made with Christ as Mediator; and the Gospel-Covenant, to be offered to all for their Consent, and stipulated with Believers.

(3.) Between Christ's being a mediating Surety by the Covenant of Redemption, in which the honouring of the Law was one Article; and his being a joint party with men in the Covenant of Works, which would make him no Mediator.

(4.) Between a Redemption by the death of Christ, that notwithstanding the Curse of the Law, renders all men capable of the Offers of Salvation on the terms of the Gospel; and a Redemption that eventually secures the Eleét's Compliance with those terms, and their future Salvation.

(5.) Between the impetrating Merit of all saving Blessings, adjusted in the Covenant of Redemption, and performed by Christ alone; and the Qualifications enjoined by the Gospel on such as shall enjoy those Blessings, in the Virtue of Christ's Merits.

(6.) Between the natural Law, enacting Duties with Promises, adjusted by equitable Justice between God and Men; and a positive Law of Grace, enjoining Duties on fallen
fallen Man, with Promises of a Salvation purchased by Christ for Believers, and an Interest therein tendered to all Men upon believing; which Interest is now to be examined by us, and hereafter will be adjudged by Christ according to that Tender, as a Rule of Judgment.

(7.) Between the general Assent of Faith; and its entire Form with respect to a Mediator, when made the Condition of Justification.

(8.) Between Gospel-Repentance unto Life, as the necessary means of an Apostate's return to the Holiness he fell from; and its being a Part of that Holiness that he fell from, and turns to.

(9.) Between an Imputation of Christ's Righteousness, which imports our having done and suffered what he did; and an Imputation of Christ's Righteousness, as a Believer's securing Plea for enjoyment of the Blessings purchased by Christ for Believers, and promised to them in the Gospel.

(10.) Between a Righteousness meriting Gospel-Blessings; and a Righteousness which is a compliance with the Gospel-Terms, upon which Salvation through Christ is offered to Sinners.

I hope you'll accept, what a Zeal for your Good, and the Benefit of others, has prevailed with me to attempt in these Advices.
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That God, who has sent you to labour in his Vineyard, would keep you faithful, and enable you to despise all the tempting Advantages, and all the discouraging Reproaches and Sufferings of this present World, from a realizing View of that which is to come; is the hearty Prayer of

Your affectionate Brother and Servant,

Daniel Williams.
THE

Great Importance and Difficulty

OF THE

Ministerial Office.

2 Cor. ii. 16.

And who is sufficient for these things?

The Context shews, that the Apostle, in this Exclamation, refers to the work of the Gospel-Ministry. For he declares, he had opportunity to preach the Gospel: *When I came to Troas to preach* Ver. 12. Christ's Gospel, a door was opened to me of the Lord. His Success in this work he mentions with thanks to God the Author of it: *Now Thanks be to God, which* Ver. 14: causeth
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Serm. causeth us to triumph in Christ, and maketh manifest the favour of his Knowledge by us in every place. He adds, that his Labours were acceptable to God, and not in vain, even to those who profited not thereby; they had effect on them, but very dismal: For we are unto God a sweet favour of Christ, in them that are saved, and in them that perish; to the one we are the favour of death unto death, and to the other the favour of life unto life.

Hereupon St. Paul breaks out into this sudden Exclamation, *Who is sufficient for these things?* His serious mind is struck with the Greatness of a Work, upon which such awful events depended: And it cannot be otherwise with any, who know and believe these things, as he did. But it is to be bewailed, that many undertake the Ministerial Office, with a mind so light and carnal, as discovers such unacquaintedness with its Duties, and a contempt of its Effects, as if both were disbelieved: And knowing, that as this Frame prevails, the aptness of our Labours to the benefit of Souls will be obstructed, I shall endeavour to raise in you more solemn thoughts of this sacred Office, which will be a Motive to Diligence in Preparations for your Work, and direct you in a faithful Discharge of it to saving Purposes.

*Who is sufficient, τις εἰσαι; the word*
of the Ministerial Office.

notes—sometimes worthiness; as when it is said, Whose shoes I am not worthy to bear: And—sometimes meetness or fitness: Our Translators take it in this Sense; as if it were said, "Who hath skill and strength proportionable? Who hath a mind and temper suitable to so high and hard a Work? Is there any man par nego-tio?" The Apostle therefore here expresseth,

(i.) An humble sense of men's unworthiness of so great a Dignity as the Ministerial Office, especially to be successful in it: As if he had said, "How strange is it, that such an honour should be put on any of the sinful Race of Mankind, as to stand so near to God, and be a joint-worker with Him in saving Souls? The employ is so high and honourable, as becomes the highest Angel: What an unexpected Favour then is it, that defiled Clay should be exercised therein! Can Flesh be worthy to represent God, and transact with the world in his Name about matters so spiritual and divine, and of such consequence both to Christ and Mankind?" St. Paul utters his own apprehensions of this as to himself; To me, who am less than the least of all Saints, is this Grace given, that I should preach the unspeakable riches of Christ. He esteemed it an unmerited Favour: And if also we have not such low thoughts
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Serm. thoughts of our selves, we shall not duly
I. pray for God's Assistance, or on good
grounds expect his Blessing. The Apostle
also expresseth,

(2.) An awful apprehension of the
great Difficulty and Consequence of the
Work of the Ministry, as what few are
fit for: As if he had said, "Who is able
" and furnished for that which is so sa-
" cred, so hard, so heavy, and upon
" which more than a World depends ?"

But these two Heads may be reduced
to one; because an approved fitness for
the Work is a Gospel-worthiness of the Of-
fice: And therefore the Sum is, "What
" man has not reason humbly to confess,
" he wants this meetness, which in Gof-
" pel-acceptation is a worthiness of this
" Office ?"

I. I shall in Three Propositions
endeavour the Explication of this Sub-
ject. And,

II. I shall shew the just Grounds
for this Exclamation.

I. For Explication of the Subject I
shall offer these Propositions. (1.) The
words are applicable to the Ministerial Of-
fice in the hands of Presbyters. (2.) The
Text does not imply, that no Ministers
are in some approved degree fit for this
work, and so far worthy in God's accepta-
tion.
of the Ministerial Office. 455

tion. (3.) A serious affecting Conviction of the Dignity and Difficulty of the work of the Ministry is of great Use to Ministers, and a good Sign where it prevails.

Prop. 1. The words are applicable to the Ministerial Office in the hands of Presbyters. The Apostle speaks, not of what was peculiar to the Apostolical Office, but of what was common to them with ordinary Presbyters. It is preaching the Gospel with its effects and adjuncts, that he mentions. Now preaching the Gospel belongs to a Presbyter, as part of his work and trust: He is to labour in the word and doctrine; he is to feed the Flock; and the Labours of such will turn to the joyful or grievous Account of those who hear them.

Prop. 2. The Text implies not, that no Ministers are in some approved degree fit for this work, and so far worthy in Divine acceptation. Many are branded as altogether unfit, but not all. It's marvellous, that any are tolerably fit, but not impossible: And yet it's true, that the best accomplished has reason to be conscious of many defects in his attainments and performances. Such things indeed may be truly inferred from the extensive aspect of the words: But he intends not to condemn every Minister as
The Importance and Difficulty

Serm. I. as wholly insufficient.—This Head I'll explain, to prevent mistakes.

1. The Fitness for this work respecteth both the essential Qualifications, which Christ appoints as necessary; and the faithful employing of those Qualifications in the discharge of this Office. Commit these to faithful Men, able to teach others.

Ability and Faithfulness are Requisites. The former you find often mentioned; as Tit. i. 9, 10. 1 Tim. iii. 2,—7. You may also infer from the nature of their work, and the titles given to Ministers, what Qualifications are indispensably required; for there cannot be a real performance of their work, if they be altogether unqualified. On the other hand, the Person may be qualified, and yet be very unfit, by not employing his abilities according to his place. The Holy Spirit hath set down Rules for our exercise and behaviour, as well as for abilities: You'll meet with these in the forementioned Places, and in many other Scriptures; as Acts xx. 28, 31. You may further infer them, from the recorded Reproofs and Threats against the faulty Priests and Prophets, as also against the Angels of the Churches, Diotrephes, and others. It's probable, that some great Neglect herein was charged on Archippus; on which account that Caution might be given, Say to Archippus, Take heed to the Ministry which thou hast received
received in the Lord, that thou fulfill it. But, Serm.

2. You must allow a difference between such a defect in Abilities, as incapacitates for the Office, and what only renders one less fit, as compared with Persons of greater eminency.

There are different degrees of the same kind of Gifts, among men justly admitted to be Preachers; and it's hard to determine, what is the lowest degree which makes one capable of this Function, especially in extraordinary seasons and cases. Great Caution becomes us in determining this; for it is dangerous, to nullify the Administrations of weaker men in places and times of Ignorance; and not safe, to enlarge the Limits in times and places of greater Light, and where Persons of more adequate Endowments may be found in a sufficient number: Yet I think I may safely affirm, no man should be received as a Minister, nor will Christ allow him to be such, unless he has Gifts which fit him to perform all the essential parts of his Office to Spiritual Edification, without exposing the People to damning Errors, or the Office to the just Contempt of those, among whom he ordinarily labours.

3. There may be such Abuses and Neglects in the Execution of the Office, as do render men of sufficient Gifts, so altogether unacceptable to God, as to be rejected by him.
It is thus, when by their Errors or scandalous Enormities they do more hurt than good: As also, when their Labours are generally directed to an End opposite to the interest of Christ and benefit of Souls, or managed with no tendency to these, Gross and stated Neglects are also high Provocations; such are called dumb Dogs, and greedy Dogs too, which commonly meet in the same men. The abilities of such Persons are their Snare, and will aggravate their condemnation: To them God saith, Because thou hast rejected Knowledge, I will also reject thee, that thou shalt not be a Priest unto me: They eat up the Sin of my People, and they set their heart on their Iniquity; and there shall be like People, like Priest; and I will punish them for their ways. The condition of a People under such a Minister is deplorable; they have little or no Hope to profit, they are in great Danger to be corrupted, offended, and grow worse and worse; for he wants Divine Assistance in his Preparations, and is so far from having a Blessing on his performances, that God has declared he will make such contemptible and unuseful.—Yet as fatal as such Ministers are to the Church, they are too common in every Age; many are thus unfit as to Abilities, Abuse, and gross Neglects. Nor can it be easily prevented, where men are admitted into the Office upon
of the Ministerial Office.

upon slighty Trials; or Ministers are accountable to none, or else to such only, who are regardles how the Office is managed, or unfit to judge. Nevertheless,

4. The words do not import, that all men employed in this Office are utterly incapable of being qualified for it, and faithful in it.

Though they signify, that a Fitness in both these respects is difficult, and oft so rare, that few among them who assume the Office, are qualified, and manage their work in a tolerable degree; yea, and the best needs Assistance from above, and Pardon of many neglects; yet we may be sure, that all Ministers are not necessarily insufficient. If this were the Intent of the Text, it must reflect on the Wisdom, or Goodness, or Power of Christ.—On his Wisdom; for if he should appoint men to a stated Office, for which no man could be fitted, his End in that appointment would be always frustrated by his choice of unfit Means.—Or it must reflect on his Goodness; to call men to a work of so great Concernment to the Weal of other Souls, with a Charge importing such Danger or Benefit to themselves; and yet, not one possible to be qualified for this Office.—Or if his Wisdom and Good Will be vindicated, the reflection would fall upon his Power; as if he were not able to give to any men those necessary Endowments, and to excite them
A Defence

Sect. promised on those Terms: Because he will

III. see they shall believe, therefore he must not

thus enact, Believe, and thou shalt be

saved. But,

5. Is there no Distinction admittable in

the word Life? It is sometimes put for

Grace in us; sometimes for Glory consum-
mated: Sometimes it is put strictly for the

saving Privilege-part of the Covenant, as

consequent to the Terms of it; and that

believing ye might have Life. In this Sense,

he saw, I took it: And doth God in every

Promise of Life in this Sense, promise Obey-
dience to the Terms of it?

6. A few lines after these, he deter-
mines the Judgment committed to Christ:

It is no Legislation at all; nay, All of it is

not Gospel Judgment; (he might have said,

none of it, for with him the Gospel is no

Law, and so no Rule of Judgment:) Nay,

what is worst of all, his Judgment is only
to destroy, not to save; that is, his Reward

as Redeemer, is to be Executioner of Adam's

Law, without conditional Offers of Par-
don to any that are not saved; for if there
be no federal Sanction in the Gospel, there

can be no conditional Offer to any that are

not saved, nay, to none that are saved. Now Reader, see how Christ as Redeemer

is honoured by Mr. Chauncy. He shall be

of use to excuse us from loyal Subjection,

while himself is dethroned as to the recto-

ral way of the application of his Merits.

But
of Gospel-Truth.

But this very Point of Christ's regal Authority as Redeemer, hath been defended by our Divines hitherto; and I am sure, he'll take vengeance on them who obey not his Gosp.

pel. 2 Thess. i. 8.

I might instance in others of his Principles, which I suppose agree with Dr. Crisp; as in his Description of Faith, which he hints pag. 36. and I have heard him more fully define it, by an Assurance of our Pardon. In that Place he makes Faith of no use but to claim Possession, to which it seems we had as full a Title before we believed.

Again, Mr. Chauncy says, that after Pag. 17. the manner of Imputation in foro justitiae divinae, our Sins shall never be laid upon us, (viz. on the Elect, qua Elect;) which I will prove against you when you please. But let us understand the Question, for it is too confused: What is this after the manner of Imputation in foro &c? Do you mean, The Elect shall never come to God's Bar of Judgment, before they believe and are forgiven? If so, I grant it. But if you mean, that the past Sentence of God binds not the Sins of the Elect upon them, while they are Unbelievers; and that this Act of his, by his Word, is not an Imputation in foro divinae justitiae; I freely accept your Mr. C's Challenge, so that you will engage to avoid unruly Passions. And it is well, if those accepted.

Effects
A Defence

SECT. III. Effects of electing Love, which Paul had applied to him in the Womb, are not Semen quoddam Electionis, which Calvin so condemns. Instit. lib. iii. cap. 24. § 10, 11.

Pag. 34. Of the same sort is what Mr. Chauncy faith of 2 Cor. v. 18. To which I reply, (1.) That God is so reconciled, that no want of Atonement shall prevent Peace. (2.) That upon this Atonement God offers Peace on the lowest Terms. (3.) That the Elect shall in time be enabled to obey those Terms, and be actually reconciled. But (4.) The whole Canon of the Word, and unopposed in this place, assures me, that the Elect are in a State of Wrath till they believe; yea, were God actually reconciled to them, he could not suffer them to remain Enemies in their minds by wicked Works, and by a total Absence of his Spirit. But I have not room for these and the like.

SECT. IV.

FOURTHLY, It remains that I briefly reply to a few other Things in Mr. Chauncy's Book, that fall not under the former Heads.

Pag. 10. Mr. Chauncy speaks of a certain zealous Neonomian having took his leave of us; and Pag. 16. tells me, You play the Jugler more: He faith, "Quoniam et Christus Mediator, &c. " Seeing
of Gospel-Truth.

"Seeing that both Christ the Mediator, and 
Faith in Christ, are only means of the re-
storatio of man to God by Holiness and 
Love; therefore it must doubtless by 
said, that from the nature of the thing
Faith, Holiness, and the Love of God are 
more necessary to Salvation, than either
Faith in Christ, or the Sacrifice of Christ
himself." There's a Bone for you to pick.

Repl. The words that he refers to, are 
Mr. Baxter's Words; and had I been in his 
thead, I should not have given so much Oc-
casion to simple Readers to startle: But as 
it is the only seeming Difficulty Mr. Chauncy 
hath put me to, (except the exercise of Pa-
tience), I'll see if the Offence may be pre-
vented.

1. Mr. Baxter doth not here compare 
the causal Influence of Christ's Satisfaction 
with our Holiness, nor the Use of Faith in 
Christ with Faith in God, as the Way of 
Life is now appointed by the Divine Will. 
If any Man had asked Mr. Baxter, Is Ho-
liness as meritorious of Salvation, as Christ's 
Satisfaction is? he would have answered, 
No; for Christ's Satisfaction is the sole 
meritorious Cause of Salvation, and Holi-
ness is none at all. If you had asked Mr. 
Baxter, Is Faith-Love to God of that 
use to receive Christ for Justification, as 
Faith in Christ is? he would have answere-
ed, No; Faith in Christ is in itself most 
apt, and by the Lord appointed to this use,
2. Mr. Baxter here speaks only of the comparative Necessity of these to Salvation, with respect to the Nature of the Thing itself; that is, as he explains himself, It cannot be a Salvation without Holiness, at least habitual; it is as much a Contradiction, as it would be to say Salvation without Salvation. It is not, whether is more necessary now to my obtaining Salvation? as if I should ask, Whether is more necessary to the Essence of Man, his Humanity, or Christ's Satisfaction? you would say, from the nature of the thing, a Man's Humanity is. Nay,

3. Had Mr. Baxter spoken of the essential Necessity of these to the obtaining Salvation, yet Mr. Chauncy hath made him speak very orthodoxly: For pag. 22. Mr. Chauncy says, When once a Transgressor is sentenced by the Law, he falls into the Hands of Prerogative, and the Prince may do with him what he pleaseth: God also might have put Repentance into the Conditions of the Law of Works at first, and said, If thou dost not eat, or repent of thy eating, thou shalt have thy Reward. Now if, as he says, Prerogative could have fallen Man, if God had pleased, and what way he pleased; nay, that it was not inconsistent with God's Nature, to have made Repentance a Condition
dition of Reward to sinning Man in the first Law, without the interposal of Christ’s Satisfaction; then Mr. Baxter’s Words are plain, so that we can prove, that it is inconsistent with God’s Perfections, to save a Man that finally hates him and is utterly void of all Holiness. And sure if, as Mr. Chauncy says, Christ’s Satisfaction was not absolutely necessary to Salvation, Faith in Christ would have been less necessary.

I am in Duty bound to resent that Treatment, the memory of this great Blessing of the Nation meets with. What could be more slightly mention’d of any Fellow, than he took his Leave of us? or more falsely, than he was a juggler, though I more so? Were his Enemies as free from crafty Tricks, Falsity, and Selfishness as he was, the publick Good would be more intended, and the power of Religion receive a greater Testimony. There be of them that say publickly, Mr. Baxter is in Hell: I confess, I am not in all things of the same Judgment with this great Divine; nevertheless I must say, No man I ever knew expressed so much of God’s Image, as consisting in Light, Holiness, and Love: Many thousands bless God for his Labours, which are so adapted to promote Christ indeed, and not an empty Name of him: And I fear not to declare my Assurance, that his Name will flourish, when the Antinomian Enthusiasts shall fail to impose on the World by their Ca-
AGAIN, Mr. Chauncy says, I never thought

Repl. Yet God hath given a Rule to abstain from Sin by. Doth not the Precept determine the nature and measure of Omissions, and the Prohibition fix what are Sins of Commision? We even say, that rectum is norma sui & obliqui. I fear, he knows not what a Rule is, or he would see, it is as applicable to Sin as to Duty, for it alike adjustrth what both are. But let Turrettin share in my Correction, for saying, “Lex justi & injusti regula: The Law is a Rule of what is just and unjust.” Altingius too shall have a Lash, who says, Regula recti & obliqui index. It is well if Paul escape, who says, I had not known Sin but by the Law; for I had not known Lust, except the Law had said, Thou shalt not covet. Rom. vii. 7. Yea, and a Rule of Misery is not less proper. Is not a Rule, as to the debitum paene, an authoritative constitution of what is due to us in the way of Punishment? Doth not the Rule determine, what
of Gospel-Truth. 433

what the kind, duration, and degrees of Sect. Misery shall be, and on whom it shall fall? IV.
Is not norma judicii, a Rule of Judgment, as well related to Condemnation as to Absolution?

I shall next vindicate myself from Mr. Pag. 14, Chauncy's Charge, as if I did misrepresent Dr. Crisp. Mr. Chauncy tells me, You say, that Dr. Crisp affirms, Sin can do no hurt. A. He says it very oft, and frequently attempts to prove it. Ch. You would have men understand he means, That no person in Christ need fear to commit Sin. A. That is, upon account of any harm they shall receive by it; and that will go a great way with most. Ch. But you would have them think he means, That Sin in its abstract nature is good. A. I never designed that, in any Words cited out of him: For he says, Sin is a Lion; there is its Nature, &c. he says, it's a dead Lion; there is its Calmness; and because it is dead, it's not to be feared: It had a Terror and Fearfulness; that is its Nature; Christ hath drank it all up; there is its Harmlessness: It's a Traitor; that is its Nature; it's bound hand and foot; there is its Inability to harm.

Ch. Dr. Crisp renders Sin innocent; that is your Expression, p. 215. A. My Expression is, "He had said much to render Sin innocent to the Elect;" that's not to make it good, for then it would be so to all as well
IV. Ch. He declares plainly, that the Hurt he means is only the penal Effects of Sin. A. He does not say so; and yet those are the most of the Hurt that comes for Sin. Ch. He declares, he speaks this, not to encourage Sin. A. But doth it not more strongly encourage to Sin, to assure men, there will come no Hurt by Sin? Ch. He speaks of the Sins of Believers. A. He might say it of all the Elect; for their Sins are no more theirs at any time, than when they are Believers: It seems then you grant, that Believers Sins can do them no Hurt. Ch. He speaks not of Sins to be committed; these ought to be look'd on as most odious. A. But not dangerous: But they are not Sins, before committed; and pray, whose Sins hurt them before they are committed? Ch. He only means, no real Hurt. A. Imaginary Hurt is innocent, if the Fancy be found. Ch. He speaks it only upon the account of some poor distressed Consciences, whose Sins lay much upon them. A. And must these be eased with lying Pillows? But pray consult his own Words. He begins, pag. 509. "Well, what are the things we should not be afraid of? Perhaps I shall pitch upon things People are much afraid of. I must tell you, The People of God need not be afraid of their Sins: I do not say, We must not be afraid to sin, but they need
need not be afraid of their Sins; there is no Sin that ever they commit, can possibly do them any Hurt: Therefore as their Sins cannot hurt them, so there is no Cause of Fear in their Sins they have committed. Object. Some will say, This is strange: All the Evils in the World that come, they grow up from the Sinfulness of men; if a man therefore may be afraid of any thing, he should be afraid of Sin, from whence all Evils flow. I answer, It is true, Sin naturally is a Root bringing forth all manner of evil Fruit: But yet I say, Whatever Sin in its own nature brings forth, yet the Sins of God's People, they that have God for their own God, (which with him, the vilest, if Elect, have,) their Sins can do them no Hurt at all; and in that regard, there is no Cause of Fear from any of their Sins, that ever they have committed. Beloved, I conceive this may seem somewhat harsh to some Spirits, especially to such as misconceive the Drift at which I aim, which is not to encourage any one to sin, but to ease the Consciences of the distressed. I desire you to resolve with your selves this one thing, to sit down contented with the Mind of the Lord revealed to you; and I beseech you, kick not against the Truth. There is not one Sin, nor all the Sins together of
A Defence

Sect. "any one Believer, that can possibly do that

IV. "Believer any Hurt, real Hurt I mean,

and therefore he ought not to be afraid of

them. I will make it appear, &c." And
then he goes on for five Pages to prove it. Now Reader, can this one Line with regard to the Drift that he aims at, make all the rest safe? There is no more said by him: It is stated in a Doctrinal way, and not in a Use to wounded Consciences: And as he says it oft elsewhere, without so much as this; so here he says this, to avoid the Odium, not to guide his Discourse: And it's no other, than if a man were proving a quarter of an Hour to a whole Company very apt to drink poisoned Wine, If this Poison be drank, it will do no harm to them that drink it; but yet should once say, I prove this all this while, but it is for the sake of them that have drank the Poison, but not to encourage you to drink the Poison; yet be you all assured, that when it is drank, it cannot harm you more than them. Ch. His whole Discourse is to evince, that the condemning Nature of Sin is taken away. A. But that's a gross Error, though Pardon will prevent its Effects. Yet hear Dr. Crisp's own Words, pag. 511. where having urged what the Apostle says, that there is now no Condemnation to them that are in Christ; he adds, "No, you will say, no Condem-

nation in Hell, but yet, as there are remain-
remainders of Sin in God's own People, so there will some Evil or other fall upon the commission of Sin:"

In his answer to which, among other things, he declares, "Now Sin is condemned to the Believer, it can do no Hurt at all to him: For what Hurt can that do, which is carried into a Land of Forgetfulness?" and this, he oft affirms, was when Christ died.—Reader, I'll tell thee on what Principles Dr. Cripp affirms, that Sin can do no Hurt. Take his own Words, pag. 364: "God hath no more to lay to the charge of such a Person, [an Elect Person, though a Murderer,] than he hath to lay to the charge of a Saint in glory: And the Lord hath not one Sin to charge upon an Elect Person, from the first moment of Conception, to the last minute of his Life."

For, as he says elsewhere, pag. 8. "A man doth sin against God, but God reckons not his Sin to be his; he reckons it Christ's, therefore he cannot reckon it his." (See also pag. 270.) So that he tells us, pag. 15. "Except God will be offended, where there is no Cause to be offended, he will not be offended with a Believer; because he doth not find the Sin of the Believer to be the Believer's own Sin, but he finds it the Sin of Christ." Now Reader, judge how vain
A Defence

Sect. Mr. Chauncy's Excuses be, and how injurious his Censures.

What Mr. Chauncy pleads, pag. 15. for Dr. Crisp's saying, "that Graces and Holiness cannot do us the least Good," is as vain and false; viz. that he is only against setting them in the place of Christ: For he reckons, they are put in Christ's place, though they are affirmed to be but as "Means or Conditions antecedently necessary by Divine Appointment, to obtain any Blessings for the sake of Christ's Merits." The Doctor's Principles are,

1. That Faith is not so much as the Instrument, by which we are united to Christ, or justified; pag. 616. [2.] That Christ brings us all good things, when we are ungodly; and so it is in vain to do anything to obtain them; pag. 41, 42. yea, that we had a full Title to them before we were born. [3.] He says, pag. 45, 46, "It is a received Conceit among many, that our Obedience is the Way to Heaven; and though it be not, say they, causa regnandi, the cause of our reigning, yet it is via ad regnum, the way to the Kingdom: But I must tell you, All this Sanctification is not a jot the Way of a justified Person to Heaven." [4.] That Salvation is not the End of any good work we do. And, [5.] That no Believer should have the least Thought in his heart, of promoting or advancing himself, or any
any End of his own, by doing what he doth. Consider these, with many such, and what good can Faith or Holiness do us? See my Book, chap. xiii, xiv. and read the Preface to Mr. Flavel's Blow at the Root, which Mr. Mather subscribed.

Reader, distinguish, (1.) Between the Righteousness for which we are justified, and the Way of applying it to us. (2.) Between a Law by which Christ's Merits are applied, and that Obedience thereto, which is our meriting Righteousness. (3.) Between the Precepts included in the Gospel, taken in a large Sense, and what are its proper Conditions. (4.) Between Free Grace, as it gives Faith and Pardon, and as it is a Liberty to condemn the Believer, and justify the Unbeliever. (5.) Between the Promises of Grace, and Promises to Grace. And, (6.) Between the Gospel, as a Means to quicken us, and as a Charter of Benefits. Distinguish between these, and thou wilt answer Mr. Chauncy's Arguments.

The End.
THE MINISTERIAL OFFICE:
WHEREIN
The Importance, Difficulty, Nature, and Necessity of that Office, are considered,

BEING TWO SERMONS,
ONE
At the ORDINATION of Mr. B. Grosvenor;
THE OTHER
At the ORDINATION of Mr. S. Wright.

PRINTED IN THE YEAR 1708.
Ministerial Office

Prize to

Sermons

with Oration and Discourses

Printed for

Mr. E. Wright

London

1749
To my Worthy Brethren

Mr. Grosvenor and Mr. Wright.

Hope these Truths which affected you at your Ordination, will always keep you active and faithful in that Work whereunto you are dedicated. The former Sermon I long refused to publish, because I thought to insert it into a larger Treatise. The Second contains but Hints of sundry matters not to be enlarged on in a single Sermon. I pray, that both now joined may serve some good Purpose. You are Persons likely to be significant for excellent Service in your Generation, if you continue humble and diligent. We who are going off the Stage, adore the Divine Providence, which has raised many such under our Disadvantages; and pray for an Effusion of the Spirit, whereby you may exceed us in Abilities and Success, that you may see the Pow-
er of Religion, and the Rights of our Lord Jesus, as Law-giver, more extensively obtain.

But though your Endowments be considerable for your Age, yet allow that your Experience by many Years will make you wiser; for you'll see things in their Events, men and matters in various Aspects, and Confidence so baffled by discovered Mistakes, that in grey Hairs you'll pity the Self-conceitedness of many young men.

Your publick Appearance falls out in a Time of Liberty: It's a Season for diffuse Good, improve it with diligence, as what is loseable; with caution, as men much observed; with honesty to Fellow-Labourers, as under Temptations to undermine each other, to your common hurt; with prudence, as having great Events depending: And therefore irritate none needlessly, nor be the Tools of any; but being true to the publick Good, mind your own Work; maintain the Truth as it is in Jesus; and approve your selves Men devoted to the Interest of Christ, and subserviently thereto to understand your own.

Over considerable Flocks you are called to be Pastors; let none despise your Youth, through a careless, rash, vain, or insolent Behaviour: Few will be apt to allow for your Years, but will rather on that account reject what you are capable and authorized
authorized to say and do: Therefore undertake nothing which belongs not to you; assert nothing without good Proof; use Patience in all Cases, which Time will mend: Soon remove Prejudices, as far as innocent Self-denial will contribute to it; intermeddle as little as may be in your People's secular Affairs; and if possible, never dispute with them about your own; yet be resolute in the plain Concerns of Christ: Suppress Contentions in the beginning, and, except in Cases of very great Importance, never bring your Debates or private Disguits into the Pulpit. Discourtesy Factions; distinguish well-meaning weak Men, from such as aim at Divisions from base or aspiring Ends, or an Enmity to Peace and Moderation. Attempt no Church-Censures, where the Fault is not so great and plain, as to give just Reason for convicting the Offender, and the Concurrence of the People.

Preaching is a principal Part of your Office. Pray for Help in your Preparations; take due Time, and prepare to the utmost of your Abilities; that Matter and Words may be adapted to the greatest Benefit of your Hearers, and not to please the Fancy, or serve any carnal Turn of your own or others. Reduce all Truths to the practical holy Ends for which they were revealed; urging Arguments, fit to incline the Will as a rational Appetite. Firmly believe, and get your
your Hearts affected with, what you intend to preach; but when you are preaching, be principally careful, that your Performance be decent, pertinent, and fitted to prevail with others; not refusing what may occur to your minds, as an Addition to your prepared Matter, if your Skill in Divinity secures you against the mistakes of sudden Thoughts. When you retire, meditate and pray over your Sermon, as concerned to profit by the same Truths, and sure to be judged by the same Word, as you applied to others.

Studious Searches after Truth are preparatory to your Performances, and will be your Employ to Old Age, except pride and sloth make you content with superficial Knowledge. In all your Studies remember you are Ministers; therefore propose a greater Fitness for your Work by all designed Acquirements. The Holy Bible is your Rule, and is the chief of Mines; let that lead and finally determine all your notions of Divine Truths; and to prevent Mistakes; fully examine and compare, before you are confident; explain dark Places by the plainer, and what is seldom or occasionally mentioned, by what is frequently and of set Purpose inculcated. Accurately examine all Metaphorical Expressions, and the Scope of Parables: Set some undoubted Truths, as the Bounds, within which
which you confine your Searches into what’s more intricate and disputable: And in Matters discoverable only by inspired Revelation, with a holy Reverence check bold Enquiries, and keep to the Words of the Holy Spirit.

Deep Searches into Truth will lead you to different Opinions from many others, which ought not to be debated with violence, obstinacy, contempt, or hatred: For avoiding thereof; Eclipse not the just Worth of any, whose Sentiments you disapprove; impute not the Consequences they disown; let no Prejudice against men obstruct the Light you might receive; abate not Christian Love, where the Error is tolerable; misrepresent not men’s Opinions to serve a Party-turn, which is the vilest Knavery. Be glad to find your Agreement greater than you apprehended; when you mean the same Thing, let not Strife about Words be thought a just pretence for seeming Disagreement; and labour for a distinct Notion of things, that Logomachies may not expose Peace, Truth, and the common Interest of good men to Danger.

I hope a good End may be served, if I suggest to you a few seasonable Distinguishs.

Distinguish,

(1.) Between God’s Decree of Benefits; and his Promises applied, which invest in a Right
Right to, and give us the Possession of those Benefits.

(2.) Between the Covenant of Innocency made with Mankind in Adam, as their Root; and the Covenant of Redemption, made with Christ as Mediator; and the Gospel-Covenant, to be offered to all for their Consent, and stipulated with Believers.

(3.) Between Christ's being a mediating Surety by the Covenant of Redemption, in which the honouring of the Law was one Article; and his being a joint party with men in the Covenant of Works, which would make him no Mediator.

(4.) Between a Redemption by the death of Christ, that notwithstanding the Curse of the Law, renders all men capable of the Offers of Salvation on the terms of the Gospel; and a Redemption that eventually secures the Elect's Compliance with those terms, and their future Salvation.

(5.) Between the impetrating Merit of all saving Blessings, adjusted in the Covenant of Redemption, and performed by Christ alone; and the Qualifications enjoined by the Gospel on such as shall enjoy those Blessings, in the Virtue of Christ's Merits.

(6.) Between the natural Law, enacting Duties with Promises, adjusted by equitable Justice between God and Men; and a positive Law of Grace, enjoining Duties on fallen
fallen Man, with Promises of a Salvation purchased by Christ for Believers, and an Interest therein tendered to all Men upon believing; which Interest is now to be examined by us, and hereafter will be adjudged by Christ according to that Tender, as a Rule of Judgment.

(7.) Between the general Assent of Faith; and its entire Form with respect to a Mediator, when made the Condition of Justification.

(8.) Between Gospel-Repentance unto Life, as the necessary means of an Apostate's return to the Holiness he fell from; and its being a Part of that Holiness that he fell from, and turns to.

(9.) Between an Imputation of Christ's Righteousness, which imports our having done and suffered what he did; and an Imputation of Christ's Righteousness, as a Believer's securing Plea for enjoyment of the Blessings purchased by Christ for Believers, and promised to them in the Gospel.

(10.) Between a Righteousness meriting Gospel-Blessings; and a Righteousness which is a compliance with the Gospel-Terms, upon which Salvation through Christ is offered to Sinners.

I hope you'll accept, what a Zeal for your Good, and the Benefit of others, has prevailed with me to attempt in these Advices.
That God, who has sent you to labour in his Vineyard, would keep you faithful, and enable you to despise all the tempting Advantages, and all the discouraging Reproaches and Sufferings of this present World, from a realizing View of that which is to come; is the hearty Prayer of

Your affectionate Brother
and Servant,

Daniel Williams.
THE
Great Importance and Difficulty
OF THE
Ministerial Office.

2 Cor. ii. 16.
And who is sufficient for these things?

He Context shews, that Serm. the Apostle, in this Exclamation, refers to the work of the Gospel-Ministry. For he declares, he had opportunity to preach the Gospel: When I came to Troas to preach Ver. 12. Christ's Gospel, a door was opened to me of the Lord. His Success in this work he mentions with thanks to God the Author of it: Now Thanks be to God, which Ver. 14:

H h causeth
The Importance and Difficulty

Serm.

I.

causest us to triumph in Christ, and makest manifest the favour of his Knowledge by us in every place. He adds, that his Labours were acceptable to God, and not in vain, even to those who profited not thereby; they had effect on them, but very dismal: For we are unto God a sweet favour of Christ, in them that are saved, and in them that perish; to the one we are the favour of death unto death, and to the other the favour of life unto life.

Hereupon St. Paul breaks out into this sudden Exclamation, Who is sufficient for these things? His serious mind is struck with the Greatness of a Work, upon which such awful events depended: And it cannot be otherwise with any, who know and believe these things, as he did. But it is to be bewailed, that many undertake the Ministerial Office, with a mind so light and carnal, as discovers such unacquaintedness with its Duties, and a contempt of its Effects, as if both were disbelieved: And knowing, that as this Frame prevails, the aptness of our Labours to the benefit of Souls will be obstructed, I shall endeavour to raise in you more solemn thoughts of this sacred Office, which will be a Motive to Diligence in Preparations for your Work, and direct you in a faithful Discharge of it to saving Purposes.

Who is sufficient, τίς εἰσι,; the word
notes—sometimes worthiness; as when it is said, Whose shoes I am not worthy to bear:
And—sometimes meetness or fitness: Our Translators take it in this Sense; as if it were said, "Who hath skill and strength proportionable? Who hath a mind and temper suitable to so high and hard a Work? Is there any man par negatio?" The Apostle therefore here expresseth,

(1.) An humble sense of men's unworthiness of so great a Dignity as the Ministerial Office, especially to be successful in it: As if he had said, "How strange is it, that such an honour should be put on any of the sinful Race of Mankind, as to stand so near to God, and be a joint-worker with Him in saving Souls? The employ is so high and honourable, as becomes the highest Angel: What an unexpected Favour then is it, that defiled Clay should be exercised therein! Can Flesh be worthy to represent God, and transact with the world in his Name about matters so spiritual and divine, and of such consequence both to Christ and Mankind?" St. Paul utters his own apprehensions of this as to himself; To me, who am less than the least of all Saints, is this Grace given, that I should preach the unspeakable riches of Christ. He esteemed it an unmerited Favour: And if also we have not such low thoughts...
The Importance and Difficulty

Serm. thoughts of our selves, we shall not duly pray for God’s Assistance, or on good grounds expect his Blessing. The Apostle also expresseth,

(2.) An awful apprehension of the great Difficulty and Consequence of the Work of the Ministry, as what few are fit for: As if he had said, "Who is able and furnished for that which is so sacred, so hard, so heavy, and upon which more than a World depends?"

But these two Heads may be reduced to one; because an approved fitness for the Work is a Gospel-worthiness of the Office: And therefore the Sum is, "What man has not reason humbly to confess, he wants this meetness, which in Gospel-acceptation is a worthiness of this Office?"

I. I shal in Three Propositions endeavour the Explication of this Subject. And,

II. I shal shew the just Grounds for this Exclamation.

I. For Explication of the Subject I shall offer these Propositions. (1.) The words are applicable to the Ministerial Office in the hands of Presbyters. (2.) The Text does not imply, that no Ministers are in some approved degree fit for this work, and so far worthy in God’s acceptation.
of the Ministerial Office.  455

tion.  (3.) A serious affecting Conviction Serm.
of the Dignity and Difficulty of the work I.
of the Ministry is of great Use to Minis-
ters, and a good Sign where it prevails.

Prop. 1. The words are applicable to the Ministerial Office in the hands of Pres-
byteres.

The Apostle speaks, not of what was peculiar to the Apostolical Office, but of what was common to them with ordinary Pres-
byteres. It is preaching the Gospel with its effects and adjuncts, that he mentions.
Now preaching the Gospel belongs to a Presbyter, as part of his work and trust:
He is to labour in the word and doctrine; he is to feed the Flock; and the Labours
of such will turn to the joyful or grievous Account of those who hear them.

Prop. 2. The Text implies not, that no Ministers are in some approved degree fit for this work, and so far worthy in Divine acceptation.

Many are branded as altogether unfit, but not all. It's marvellous, that any are tolerably fit, but not impossible: And yet it's true, that the best accomplished has reason to be conscious of many defects in his attainments and performances. Such things indeed may be truly inferred from the extensive aspect of the words: But he intends not to condemn every Minister
The Importance and Difficulty

Serm. as wholly insufficient.—This Head I'll explain, to prevent mistakes.

1. The Fitness for this work respecteth both the essential Qualifications, which Christ appoints as necessary; and the faithful employing of those Qualifications in the discharge of this Office. Commit these to faithful Men, able to teach others.

Ability and Faithfulness are Requisites. The former you find oft mentioned; as Tit. i. 9, 10. 1 Tim. iii. 2,—7. You may also infer from the nature of their work, and the titles given to Ministers, what Qualifications are indispensably required; for there cannot be a real performance of their work, if they be altogether unqualified. On the other hand, the Person may be qualified, and yet be very unfit, by not employing his abilities according to his place. The Holy Spirit hath set down Rules for our exercise and behaviour, as well as for abilities: You'll meet with these in the forementioned Places, and in many other Scriptures; as Acts xx. 28, 31. You may further infer them, from the recorded Reproofs and Threats against the faulty Priests and Prophets, as also against the Angels of the Churches, Diotrephes, and others. It's probable, that some great Neglect herein was charged on Archippus; on which account that Caution might be given, Say to Archippus, Take heed to the Ministry which thou hast received.
received in the Lord, that thou fulfil it. But, Serm. 1.

2. You must allow a difference between such a defect in Abilities, as incapacitates for the Office, and what only renders one less fit, as compared with Persons of greater eminency.

There are different degrees of the same kind of Gifts, among men justly admitted to be Preachers; and it's hard to determine, what is the lowest degree which makes one capable of this Function, especially in extraordinary seasons and cases. Great Caution becomes us in determining this; for it is dangerous, to nullify the Administrations of weaker men in places and times of Ignorance; and not safe, to enlarge the Limits in times and places of greater Light, and where Persons of more adequate Endowments may be found in a sufficient number: Yet I think I may safely affirm, no man should be received as a Minister, nor will Christ allow him to be such, unless he has Gifts which fit him to perform all the essential parts of his Office to Spiritual Edification, without exposing the People to damning Errors, or the Office to the just Contempt of those, among whom he ordinarily labours.

3. There may be such Abuses and Neglects in the Execution of the Office, as do render men of sufficient Gifts, so altogether unacceptable to God, as to be rejected by him.
The Importance and Difficulty

It is thus, when by their Errors or scandalous Enormities they do more hurt than good: As also, when their Labours are generally directed to an End opposite to the interest of Christ and benefit of Souls, or managed with no tendency to these, Gross and stated Neglects are also high Provocations; such are called dumb Dogs, and greedy Dogs too, which commonly meet in the same men. The abilities of such Persons are their Snare, and will aggravate their condemnation: To them God faith, Because thou hast rejected Knowledge, I will also reject thee, that thou shalt not be a Priest unto me: They eat up the Sin of my People, and they set their heart on their Iniquity; and there shall be like People, like Priest; and I will punish them for their ways. The condition of a People under such a Minister is deplorable; they have little or no Hope to profit, they are in great Danger to be corrupted, offended, and grow worse and worse; for he wants Divine Assistance in his Preparations, and is so far from having a Blessing on his performances, that God has declared he will make such contemptible and unuseful.—Yet as fatal as such Ministers are to the Church, they are too common in every Age; many are thus unfit as to Abilities, Abuse, and gross Neglects. Nor can it be easily prevented, where men are admitted into the Office upon
of the Ministerial Office.

upon flighty Trials; or Ministers are accountable to none, or else to such only, who are regardless how the Office is managed, or unfit to judge. Nevertheless,  

4. The words do not import, that all men employed in this Office are utterly incapable of being qualified for it, and faithful in it.

Though they signify, that a Fitness in both these respects is difficult, and oft so rare, that few among them who assume the Office, are qualified, and manage their work in a tolerable degree; yea, and the best needs Assistance from above, and Pardon of many neglects; yet we may be sure, that all Ministers are not necessarily insufficient. If this were the Intent of the Text, it must reflect on the Wisdom, or Goodness, or Power of Christ.—On his Wisdom; for if he should appoint men to a stated Office, for which no man could be fitted, his End in that appointment would be always frustrated by his choice of unfit Means.—Or it must reflect on his Goodness; to call men to a work of so great Concernment to the Weal of other Souls, with a Charge importing such Danger or Benefit to themselves; and yet, not one possible to be qualified for this Office.—Or if his Wisdom and Good Will be vindicated, the reflection would fall upon his Power; as if he were not able to give to any men those necessary Endowments, and to excite them
them also to the faithful Use of those Abilities.—But blessed be his Name, he is most wise, perfectly good, and almighty; and therefore some shall be found sufficient for these things. He takes such care about it, that Instances thereof have been found in the Church from age to age. Many had cause to say, He has made us able Ministers of the New Testament; Christ made them to be sufficient and worthy; so that to the Interrogation in the Text, Who is sufficient? they could answer, We are sufficient, though it is of God, and not of ourselves. Tychicus was a faithful Minister in the Lord; and such hath the Church been blessed with in many places, men accepted with God, as their Success and his Care for them have witnessed. Therefore despair not, but apply your selves to become such Vessels of honour, meet for your Master's use.

Prop. 3. A serious affecting Conviction of the Dignity and Difficulty of the work of the Ministry is of great Use to Ministers, and a good Sign where it is found.

I do not mean an overwhelming Sense, which may affright the qualified from this Office; or what may dispirit or torment the faithful in the exercise of it; there's no Ground for that: But the thing I aim at, is such a Sense as may check a vain, slothful, careless and proud Mind, and en-
gage all the Powers of the Soul (with a constant Dependance on Christ) in all that belongs to this sacred Employment.

(1.) It is of great Use to Ministers to have their Thoughts thus posseffed. For if you are duly sensible of the Greatness of this Employ, it will excite you to prepare for the Work, and to be still improving in all Gifts and Graces, which are necessary to the right discharge of it: It's a Matter too sacred to be trifled with; you will not think what cost you nothing to be sufficient. These right Apprehensions will put you to study to shew your selves approved unto God, Workmen that need not be ashamed. You must be ashamed, if the most awful Business is managed negligent-ly, and if in what you reckon of highest Importance, your Souls are inconstant, remiss, and disengaged. God and your own Consciences will put you to the blush at the remembrance of this Office, when you discharge it without a holy Care to make full proof of it.

Just Thoughts will cause earnest Supplications for Divine Aid, in a matter so much above your own Strength. You'll be forced to be oft at the Throne of Grace for wisdom, zeal, and faithfulness, that the blood of Souls may not be laid to your charge, nor any come short of Salvation by your default: Yea, you'll see the Prayers of others needful. These the Apostle desired.
The Importance and Difficulty

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This affecting Sense will put you in all humility to fix your entire Dependence on Christ for conduct, assistance, and success. On him the Stress of your Hope will lie; and as you'll have no Confidence in self, so you'll ascribe to him the Glory of all right performances, and of their good effects. I laboured more abundantly than they all; yet not I, but the Grace of God which was with me. What intent Reviews and Enquiries will this command, as to your attainments, labours, and behaviour? You'll oft ask, "Am I as well furnished, "as I might have been, if diligent? "Could not I have preached more pro-
fitably, than I have done? Might not "I have better improved such a seasonable "Opportunity to reclaim, or improve "such a Soul?"

This will beget great Solicitousness about the Success of our Ministry. "Eternity. "is concerned in what I am about; how "shall I accommodate my work, as it "may best tend to save perishing Souls? "For what Success I have had, I am "thankful, and rejoice in every Convert "as my Glory and Joy. But I grieve "over the Impenitent as miserable: Oh "my Soul, is nothing owing to my de-
fect? Is there any thing in my temper "or behaviour, that hardned these hearts, "or hindred their benefit? Is there any "thing I can remove? or any thing I "can
of the Ministerial Office.

"can further do, for the welfare of these SERM.

"Souls hereafter?"

It will also secure you against needless Diversions, and Waste of Time. "Can "I have nothing to do, when my Time is "short, my Business of such Concern, and "my Life so uncertain as well as short; "when so many need my Help, and my "Account is so strict?"

It will be a good Preservative against Sin, as what forfeits the Influences of the Holy Spirit, upon which your fitness, and the success of the aptest Labours depend. For if by wilful Sins you grieve and quench the Holy Spirit, your Study and Labours are unlikely to serve the great purposes of your Office; yea, how dark, straitned, weak, faint and dead, will you find your own Spirits in the most solemn Ordinances!

A Mind impressed by the Greatness of this Office, cannot forbear to excite in it self such thoughts and purposes; all which tend to a Minister's Benefit, as they awaken him to avoid Impediments, and to endeavour such a Frame of Spirit, and such a management of himself and Labours, as aptly conduce, and are ordinarily blessed, to the saving Ends of this Institution.

It was from this deep Sense of the Dignity and Greatness of Ministerial Work, expressed in the Text, that our Apostle was
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Serm. I. so industrious, unwearied, zealous, resolute and faithful in the Ministry. Had we those clear and believing Apprehensions of God, and Christ, and Eternity, and the worth of Souls, as he had, we should be more affected; and thereby come to resemble him more in the Application of our selves to the duties of this Office.

I might add, that a just Sense of this Work would render Ordainers more cautious and impartial in the admission of others into this Office. The Apostle’s Caution is too oft forgot, Doing nothing by partiality, lay hands suddenly on no man. Careless Ordinations argue contemptuous thoughts of the Ministry.

(2.) This affecting Sense of the Greatness of this work is a good Sign. It’s a Sign, that we have high Thoughts of God, who appointed this Office: For it’s a Regard to him, which is express’d in valuing his Interest, obeying his Authority, revering his Institutions, trusting his Promises, and fearing his Judgment-Bar.

It also argues a firm Belief of the matters about which we are concerned. Were we doubtful of the Truth of unseen things, an Office exercised altogether about them would be slighted. But when it greatly concerns us as a Subject of the highest moment, we discover a full Persuasion of the Truth of the Gospel we preach; we believe, and therefore speak concernedly of the
the matters of Salvation. God and Christ, Serm.

the Immortality of the Soul, the Resurrec-

tion, the Day of Judgment, Heaven and Hell, must be esteemed Realities by that man, who is very solicitous to acquit himself a faithful Minister, and jealous of his Insufficiency. Knowing the Terrors of

the Lord, we persuade Men.

It discovers a humble serious Mind; a Mind at least free from that Pride and Levity, which are the common Impedi-

ments of men's usefulness; and which must needs be so, not only as they indis-
pose us for Divine Assistance, but as they hinder our diligence to improve, and so debase our Performances, as to render them unacceptable to men, and less apt to bene-

fit them.

Again, It's a Sign, that secular Ad-

vantages are not highest in our Aims, nor are the Springs of our undertaking this Office, and our Labours therein; for such mean things can little influence a Heart, awed by the Sacredness of his Charge.

This is also a good Prognostick of the fruitfulness of our Labours, and that God intends to use us for his Glory in this blest work: For it discovers a great aptitude in our Temper for the due management of our Labours, and a hopeful Prospect of God's making them effectual. This will appear, if we consider,

A Heart thus affected is a very tender Heart,
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Serm. I.

Heart, and not under the power of that Deadness, which is caused by Profaneness and Sloth: It's an Evidence, that we stand in God's Secret, and converse much with Him, and with our selves.

It argues a Readiness to know our defects, to improve our helps, to be fervent in Prayer to receive the Spirit's Influence, to be watchful against Impediments, and to render to God the Glory of all Success; yea, and of all due preparations and performances.

A Person of this Frame is prepared for Service: God lays a foundation by such a Temper for those eminent Labours and Success, which generally ensue it.

Finally, This is so great a Sign of all these things, and as such so desirable, that if you are not thus affected by your Office, it will be (as I shall hereafter prove,) a Snare, and is a plain Token of the Contraries of what I have mentioned; any one of which may terrify every considerate mind.

I proceed now to the Second General Head.

II. To shew the just Grounds for this Exclamation.

These I shall urge as Motives, to get our hearts humbly and seriously affected with the Dignity and Difficulty of our work, as Ministers. When we hear such an
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an eminent Apostle thus venting himself, Sermon.

our hearts should much more be filled with an humble Fear and Solicitousness, because we are so many degrees inferior to him in Abilities and Faithfulness.

I confess, as far as his extraordinary Call to the Ministry, with the Miracles attesting it, and his amazing Success therein, drew out his Soul in wonder, we have not the same reason; because our Call is ordinary, and we have fewer Seals to our Ministry: But yet when he cries, Who is sufficient for these things? we may in some respects much more do so, viz. as expressing a Sense of Unworthiness, as well as Insufficiency: For our Consciences may inform us of those Offences, as may cause us to wonder, that God has bestowed and continued the Gifts and Abilities which we possess. We have cause of humble Acknowledgements, that he who foresaw our Neglects, should not reject us when we entered into this Office. What a Wonder is it, that such poor Labours should be blest to any Souls, and we continued in this Office so long to the Benefit of any! We have more Reason to admire at our lesser Success, than Paul had as to greater; considering how much less our Heart is in our work than his was; how much less diligent and abundant in Labours; how a far less Zeal for God, and Love to Souls, inspire us than him; how much less exemplary in walk,
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and steadfast in trials, we are than this
I. Apostle: On such Accounts we have cause
to acknowledge our greater Unworthiness
of such an Office.

But I principally design to treat of the
Greatness and Difficulty of a Minister's
work, as what may affect us with a Sense
of the Insufficiency of most Preachers, yea
of any, without Diligence and Divine As-
sistances. This is the chief Reason why
the Apostle cries, Who is sufficient? And
the Dueness and Justice hereof will be
evident, if you consider,

(1.) WHAT a God he is, whom we
personate, and stand so near to.

We are the Mouths by which he speaks
to Men; and who is fit to speak as his
Oracles? Yet this is God's Injunction, If
any man speak, let him speak as the Oracles
of God. What Plainness and Authority,
what Truth and Gravity becomes them
who are his Ambassadors, who deliver his
message as representing him? Yet God by
us beseecheth men; we pray men in Christ's
stead, to be reconciled to God. How should
we tremble, lest we say in his Name,
what is unworthy of Him, or in a manner
that becomes not our glorious Lord, who
now speaketh from Heaven by his Mini-
sisters, when they declare his real Will?

Again, It is by us he scaleth Co-
vnant-benefits, and applieth his Blessings.
We are also the People's Mouth to God;
we offer their publick Petitions and Praises Serm.
to Him; we are to intercede for them, 1.
and as the Ministers of the Lord, to weep °
between the Porch and the Altar, and say, 17.
Spare thy People, 0 Lord. Ought we not
to cry out, "Who is a Person suffi-
ciently serious, wise, fervent, pure in
heart, and strong in faith, to lay hold
on God, and to transact with him for
men? a God, who sees our hearts, our
aims, our distractions, and the fervour
of our desires; a holy God, who can-
not but hate all hypocrisy, impurity,
pride, levity and carnality; a God of
such glory, wisdom, authority and
power?" Sure our Thoughts of him
must be debasing and dishonourable, or
our Concernedness with him will deeply
affect us.

(2.) The Purposes we serve are high
and God-like.

These may be collected from the Ends,
for which this Office was instituted, the
Commission granted, and the Directions
given us with respect to our duty in effecting
those Purposes. The Desigms we are to pur-
sue are, to destroy Satan's Kingdom, which is
variably supported; to build up the King-
dom of our Redeemer, which is so Spirit-
tual, and yet much opposed; to disciple xxviii. 19.
Apostates to our Lord, by enlightening a 1 Cor. iv.
blind World, and begetting Souls to Christ; 15
to perfect Saints, and edify the Body of Christ Eph. iv.
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Serm. Christ by doctrine and discipline, that they may walk worthy of Christ here, and be meet for the Heavenly Glory. But more of this hereafter. Who is fit to subserve such great Designs? Designs, worthy of that infinite Wisdom which adjusted them, and wherein his Honour is so engaged? What acquaintance with God, what application of mind, what skill, what courage must he have? Who is fit to be a worker together with God in effecting such glorious Purposes?

(3.) The Nature of our Work does also shew it to be great and difficult.

It is a Work, that's spiritual, hard, and various. We have several Titles, that are given us as Ministers, and each has its peculiar Qualifications. As Pastors, we need tenderness and care: As Teachers, we need knowledge, patience, and faithfulness: As Soldiers, we need courage, strength, vigour, and resolution: As Watchmen, we need vigilance and fidelity: As Rulers, we need prudence, impartiality, diligence, exemplariness, and fortitude: As Stewards, we must be observant of our Lord's orders, and are obliged to faithfulness and circumspection.

Most of the work allotted us is with God and Souls; it's about what's mysterious and supernatural; it's of vast compass and great variety. We are to explain the Doctrines of Christ, many whereof are sublime.
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sublime and intricate. We are to discover the spirituality and extent of God's Precepts, and declare all the Counsel of God. We must exhort and rebuke with all authority; we must intreat and plead with the greatest aptness to persuade: It's incumbent on us, to defend the Truth, to convince Gainsayers, to contend for the Faith, to reclaim such as transgress, to detect false hopes, to reduce the wanderer, to restore backsliders, to awaken the secure, to comfort the mourner, to support the feeble, and to edify the Saints in faith, holiness, and joy.

God requires of us to administer Sacraments to Edification, with a distinction between the fit and such as ought to be debarred; to exercise discipline, and to take care of a succession of Ministers. Our Work extends to satisfy doubts, to resolve cases of Conscience, to direct men's Conversation, and to warn them of approaching Judgments.

How hard is it, to be fit for any part of this Work? How much harder, to be suited to all of it, and to be diligent therein? What rich Furniture is necessary, what Skill, what Zeal, what Affection, what Application of mind! Had we many Bodies and Souls more enlarged, here's Business for all.

(4.) Very great things depend on our Success or Unsuccessfulnes.
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I.

Things are estimated by what depends on them; and in that respect the Ministerial Office is the greatest: For they are not mean and momentary things, but the most momentous and eternal Concernments, wherein this more directly terminates. Particularly,

1. If our Labours succeed, the true God is known, his Revelations believed, his Laws observed, his Name spiritually worshipped, his saving Purposes accomplished, his Soul delighted, all Glory and Praise ascribed to him, and his Grace admired. Upon our Success, the Lord Jesus, as Mediator, is glorified by men's Faith, Love, and Obedience. His Kingdom and Body is enlarged, on the Ruins of Satan's Kingdom; his Institutions are attended; his blessed Undertaking prospers by destroying the Works of the Devil, by restoring the Divine Image, and bringing back revolted Man to God.

As far as our Endeavours are effectual, degenerate men become wise and holy: They are made useful Blessings to each other; Peace and Order are maintained among them, a true Harmony restored in the Creation, and the End of their Creation answered in the due Furniture and Use of their Natural Powers: They are brought to rest on their true Center; supremely loving the chief Good, serving their Maker, Lord, and Owner; living to him
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him who is our ultimate End; and de-Serm.

deriving their happiness from God, who is
the only Fountain of all true Blessedness.
—They are made really blessed now, by
union with Christ, adoption, the indwell-
ing of the Spirit, and an interest in all
those Promises, which at present invest
them in a Right to Justification, Peace and
Communion with God, Supplies of Grace,
Answers of Prayer, a sanctified Use of all
Things, and the Comforts of the Holy
Ghost.—They will also be made perfectly
blessed for ever, not only by deliverance
from the Wrath to come, and all present
Grievances; but they shall be made per-
fect in all Holiness, and happy to the ut-
most capacity of their enlarged Faculties:
For they shall be ever with the Lord; they
shall see and be like him in their glorified
Bodies and improved Minds; and be made
as happy in delight, satisfaction, honour
and power, as can be now conceived from
those Rivers of pleasure, Crowns of glory,
Likeness to Angels, the Joy of the Lord,
Dominion over the wicked, Rulers of Cities,
joint Heirship with Christ, and sitting with
him on his Throne; all which are promised
to them: Yea, they shall be happy, far
above what can now enter into the heart of
man to conceive.

May not this short View of the fruit
of your Success force you to cry out,
"Who is sufficient to manage rightly a

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Work
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Work attended with such blessed Issues? But then,

2. If our Labours prove unsuccessful, it’s the Reverse of all this, and more.—The Almighty is vilified, by men’s accounting the Devil and their Bellies fitter to be Gods than He, and the vain World a greater Good and Portion. They who disobey the Gospel we preach, continue to justify their apostacy from God, and malignity against him; chusing to defy his Anger, rather than return and be at peace. They tread the Redeemer’s Blood under their feet, as a common, yea, a profane thing, and chuse to be damned rather than be saved by his Merits. When he claims dominion, they answer, This Fellow shall not reign over them; and all his Blessings they refuse, as less needful than what they can obtain by rejecting him. They’ll willingly espouse and serve the Devil’s Cause, and fight on his Side, rather than become Subjects of Christ’s Kingdom.

If we cannot prevail with men, they will go on resisting the Spirit, obeying their Lusts, corrupting others, debasing and destroying themselves. Sin reigns, and the Wrath of God abideth on them. This sinful and wretched State of many, who partake of our Labours, is deplorable: But there is a farther Argument to affect us, and make us importunate to pluck them as Brands out of the Burning; viz. that our Ministry
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Ministry oft becomes an Occasion of their Serm.
being more vile, and more miserable. The Remedy proves their Poison; they wax worse and worse, more hardened against God's Call, and feared under Guilt; yea, even Natural Light has less power to restrain them, when they remain obstinate against the Gospel.

Hence it is, that in our Day, by the just Judgment of God, many who despise Christianity are more Atheists by Principle, than was ever known among Heathen Nations; the Lord, our Saviour, becomes to these a Stone of Stumbling, and a Rock of Offence: They stumble at the Word; and as their Iniquity abounds, they become obnoxious to the sorer Punishments threaten'd in the Gospel. They are nigh unto cursing, and their End is to be burned. Their Case, by their Obstinacy against the Light of the Gospel and the Power attending it, renders Sodom's Condition more tolerable than theirs; and for such is reserved the Blackness of Darkness for ever: Divine Wrath, and their own Reflections on wilfully abused hopes and helps for Salvation, will aggravate their Misery.

Who has suitable Love and Pity towards Sinners in such Danger? Who of us sufficiently knows the Terrors of the Lord, so as duly to persuade men to flee from such Wrath? Who of us is fit to say,
Serm. I. say, and do, and be, what may best prevent such woeful Consequences of our Ministry to the barren, and promote their obtaining the former blessings by profiting under our Labours? This is the Consideration, which more immediately affects the Apostle, and extorts these words in my Text: For, having said, we are to them that perish a Savour of Death unto Death, and to them that are saved a Savour of Life unto Life: "Some men are saved under our Ministry, others perish under our Ministry, according as they profit, or neglect to profit. They who profit, proceed from one degree of Spiritual Life to another, and thereby at last to Eternal Life; yea, to higher measures thereof, as a Spiritual Life does progress. But they who do not profit by our Labours, grow more Aliens from the Life of God, and more under the power of deadly Lusts; and thereby their Eternal Misery is surer and severer." How justly does this View of matters cause him to add, Who is sufficient for these things? "Who is fitted to deal with men, about matters of such high and Eternal Moment as these be? Who, that has not seen the Glory of Heaven, and the Terrors of Hell, can be prepared in a due manner, to treat with Sinners about the way of Salvation?" Yet
Yet this is our Business in every Sermon, we preach.

(5.) The present Condition of the men with whom we are employed, must render it a difficult as well as an important Work.

They have immortal Souls, of different Tempers and Capacities.—If they are unconverted, we cry to the dead, and labour with the blind enslaved Followers of Satan, who are subject to his power and delusions: We plead with the obstinate and prejudiced, whose Lusts and carnal Interests are against us. We call them, to what they are most adverse to, and abhor as hateful. We dissuade them from what they are violently inclined to by Constitution and carnal Delight, and fixed in by Custom: Yea, the things we dehort them from, are such as visible things do favour, which many solicit them to, and the Generality of men approve. We urge them with Offers of Blessings, which they believe not, because invisible; which they relish not, because they are spiritual and heavenly; and which they are less impressionable by, because they are future and remote; yea, they despise them, as mean and needless. Acts xiii.

What a Miracle therefore is the Conversion of any? How must our Insufficiency cause Despair of any Success, if a greater Power did not assist? On the other hand,

If our People are converted, I grant we have
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Have a better Prospect: But even they are so imperfect, as to minister to the Difficulty of our work. How many of them are ignorant, weak, selfish, peevish, inconstant, conceited, soon offended, and easily prejudiced? Hence we find it hard, not to be mistaken by their Captiousness, diverted by their Impertinences, distress'd by their Turbulency, grieved by their Scandals, disturbed by their Quarrels: Nor are their itching Ears, and the Errors to which they are subject, easily obviated by the wisest Minister.

May not this add somewhat, that may compel us to say, Who is sufficient for these things? "Who has Prudence, to accommodate himself, and direct his Labour to persons, whose Cases are so contrary, and Attainments and Tempers so various? Who has Methods, to insinuate into Hearts so differently affect'd? Who has Courage so tempered with Meekness, that neither shall fail when it's necessary to be shewn; and Authority not be prostituted, where neither Pride nor Impatience prevail? Who is able to be true to Christ and his Science, and yet to become all things to all men?"

(6.) The Oppositions and Discouragements which attend the faithful discharge of our Duty, must add to the Difficulty of our Work.
Satan is active by Temptations, to divert and discourage us: He oft suggests what may pervert our minds, and mislead us in our work: He is diligent with others, to raise Prejudices, Slanders, and Persecution: We shall find him hindering opportunities of Service, and doing his utmost to blast our Endeavours.—The Wicked are sure to oppose us in every great Attempt for our Lord's Interest, and to incapacitate us for it. If Allurements, Terrors, or Reproach will avail, we are sure to be tried: For the Office it self, and Ministers for the sake of it, are the Butt against which Satan by his Instruments levels his sharpest Darts; well knowing, here are laid the strongest Batteries against his Kingdom; and therefore the most faithful Ministers are sure to be most assaulted.—And how oft do Discouragements proceed from those good Men who should assist us? yea from Fellow-Labourers, as if they pursued not the same common End, or could retain their own Credit when the Office is in Disgrace? The Envy, Underminings, Whispers, and Emulation of such do oft prevent men's Usefulness. Nor is it unusual for him who suffers in Christ's cause, to be forsaken by his Brethren.

May not we say, "Who is able to fight against Principalities and Powers? What can weak Creatures do, against such a Torrent? Who has Vigour and Patience,
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Serm. "Patience, who is stedfast and hardy enough, to bear up against such a world of Difficulties, and to encounter what the reigning Lufts of bad Men, and the Remains of Sin in the good will put us to?" If Slanders, or Prifons, are Discouragements; if Contempt or Poverty, if Unkindness or being forsaken by them who once profited by your Labours, and would have plucked out their Eyes for you, if factious Opposition and Schismatical Attempts of the seduced, whom you once gloried in as Converts, can dishearten; many such are the perplexing Exercises which you must overcome: And must not we then say, "Who has sufficient Patience? Who has Fortitude of mind, to grapple with such Difficulties; or Shoulders broad enough to bear such Burthens, and not faint? Who hath Skill enough to countermine Satan, and to prevent the ill effects of such dangerous Trials?"

(7.) Our own Indispositions make our Work the harder.


We are but Men, and subject to like Passions, attended with the same Lufts and Weaknesses as other Men; and have more Occasions to excite and discover our Infirmitities and Corruptions to the Damage of our Ministry.

Sloth will abate our Diligence. Pride is apt to prostitute our Labours to Ostenta-
tion, and to make us disdain doing Service Serm. to the Poor, and condescending to the Weak. Pride also prompts us to aspire at Stations and Business, for which we are unfit; this puts us upon making Parties for carnal Ends; this tempts us to be discontented under moderate Encouragements; yea, and embitters and greatens all our Trials, especially Contempt and Reproach.

Covetousness is apt to muzzle our mouths, when the Rich need reproof; or if they be offended at our dealing faithfully, it will tempt us to palliate matters: In all things it debases and corrupts our Aims, by which the Spirit is provoked to blast our Labours; and the People seldom benefit by those, who are guilty of self-seeking.

Passion blinds our Judgments, hinders that meekness and forbearance which is needful to reach our End; gives an edge to Provocations, and abates the Success of our Reproofs, Arguings and Advice.

Pusillanimity adds weight to every light Discouragement, affrights from the most necessary Duties when attended with Danger; and oft locks up excellent Gifts in uselessness, by a meanness of Spirit.

Every Lust abates true Spiritual Zeal, divides our Hearts, enervates our Labours, obstructs Divine Assistance, and endangers our falling into such scandalous Sins, as prejudice
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I. prejudice men against our Endeavours to do them good.

I might add, that Bodily Indispositions are frequently a Hindrance. This Treasure is in Earthen Vessels. Our Bodily Infirmities oft take us off from our Studies, and from publick Labours too: They oftner unfit for both, clouding the Head, dispiriting the Heart, and making us lumpish, unaffected or unduly affected, and inactive: Some of these make us peevish and fretful, which sometimes gives a rigid and severe Tincture to men's Opinions; as well as a sanguine placid Temper may betray some to the other Extreme; which should make us jealous of the Influence of the Bodily Constitution upon the Mind, and thankful for Bodies fitted for the Soul's use, especially in what concerns the Imagination.

Moreover, the Cares of a Family cause Distractions in men's thoughts. Poverty sinks the Spirits of many, which with a Solicitude of mind renders them less prepared for their Employ, and less attentive to it: Not to mention, that Poverty, Distempers, Reproaches, and the Deformities of some discourage them, from an apprehension that they are contemptible in the Esteem of their People, and thereby less capable of usefulness. Such Thorns in the Flesh which fitted Paul for Service, by keeping him humble after transporting Revelations, too frequently cast down an ordinary
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ordinary Minister below a meetnes for his Serm.
Duty.
Surely Men of this Make, Men thus
impressible, and that in such a World as
this; Men, in the best of whom there be
such Remains of Sin, to excite all which
Satan has such access; may well cry out,
"What Man is fit for these things? Who
is like to acquit himself tolerably in this
Work? Who is not like to be a Re-
proach to this Office, and to disappoint
the Ends of it? seeing we all have
need to subdue our own Lusts, and con-
stantly to watch against the corrupt mo-
tions of our Hearts in every holy under-
taking? Were we pure Angels by Na-
ture as well as by Office, it would lef-
fen our Danger: But we are Men under
the Scars of our Apostacy: Who there-
fore among these is sufficient?
(8.) The Station we are in, is influen-
tial on very many for Good or Evil.
Our very Office renders our Faults and
Virtues more observed and imitated.—Few
take notice of the Crimes of a common
Person, nor do they incline men so strongly
to Imitation: But many take notice of
a Minister's Faults; and not a few will ei-
ther despise the Office for the sake of their
Scandals, or by their Veneration for it be
more induced to follow their evil Exam-
pies. Many think their Faults can be but
small, if any; and certainly must not be
dangerous,
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Serm. dangerous, whatever the Preacher for political ends or custom denounceth against them; for, say they, "if he believed them so destructive, he would never commit them; or if they be dangerous Faults, they cannot be so fatal to us, as "they must be to him, because of his "Function." Hence God accuseth the Priests, You have caused many to stumble at the Law; and from the Prophets of Jerusalem is Profaneness gone forth into all the Land. If we err in Opinion, many will be misled: They cause my People to err by their Lyes, and by their Lightness.—On the other hand, the good Example of a Minister makes his Doctrine more credible, and allure multitudes to receive it; and if they be found in the Faith, others will be established.

No Minister goes to Heaven or Hell alone; some or other he carrieth with him to his own eternal Joy or Sorrow. It is the Commendation of the faithful, The Law of Truth was in his mouth, and Iniquity was not found in his lips; he walked with me in Peace and Equity, and did turn many from Iniquity. But it's God's Threatening against the unfaithful, They shall not profit my People at all; yea, sometimes they make their Followers two-fold more the Children of Hell than themselves.

The Frame of our Spirits will impress our People. They are generally peaceable or turbulent,
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turbulent, warm or cold, lively or dead, tender or obdurate, strict or careless, (as well as
judicious or weak,) as their Minister is. In
the Letters to the Seven Churches of Asia,
the Angels and the Churches are commend-
ed for the same Excellencies, and reproved
for the same Faults; the same were com-
mon to both, and began in the Angels as
most influential.
Nay, the State and Temper of the
Ministry in any Church or Nation, is a
very ordinary Prognostick of the condition
of the People: God's Approaches and De-
sertions begin with the Ministers, and so
descend to the People. If his Spirit be
poured forth on the Ministers, his Opera-
tions will not be long suspended from the
People's hearts. Jerusalem is soon to be Jer. iii.
called the Throne of the Lord, after he gave them Pastors according to his own Heart.
But if God judicially give up a Ministry
to Blindness and Disorders, he hath no
Purpose to maintain a flourishing State
among the People. When the Angel of
Sardis was given up to Deadness, it is said,
as a thing very unusual; Thou hast a few Rev. iii.
Names even in Sardis, that have not defiled their Garments: But a few Names, and
even in Sardis, imports, that it was a
wonder there were any such Names at all
under such a dead Ministry.
It's of no small Concern therefore to a
Christian Nation, what appears to be the

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Serm. Spirit and Frame of its Ministers: For besides the natural Tendency thereof to influence Peoples minds and manners to correspondent Performances, there is also a presaging Indication of what will befall such a People, and that both as to the inward and outward Man. The History of Israel, in many Ages, might be brought to inforce this; and so might that of the Christian Church in all Places, particularly in Britain. The State of Souls, as to the Power of Religion, and that of the Nation, as to outward Prosperity, has been foretold by the Disposition of the Clergy. Were Men convinced hereof they would not discourage a faithful Ministry, nor contribute to make it otherwise; of which too many are guilty. But however insensible People are of their own Interest, it's enough to awaken us, that so many of them are like to be influenced by us in their greatest Concernments: The very number affected, should force us to cry, Who is sufficient for these things?

(9.) The Account to be given by us is strict, and the Issues of our Ministry are great, as to our selves.

You will hear Christ, with a heart-impressing Power saying, Give an account of thy Stewardship. Hath it been faithfully discharged? Was it fulfilled, or no? He who had so great a Concern in it, He whose Eye was on thee in all thy Aims, Preparations,
Preparations, and Performances, will be sermon.
your Judge. He'll demand an account of.
the Souls committed to thy Care, and the
Trust he reposed in thee. "Have you
watched, and fed the Flock, as diligent
Pastors? Have you divided the Word
giving each their Portion as their.
Case required? Have any perished, or
backslidden, or been unimproved, or
misled, or uncomfbrted, by your Neg-
lect or ill Example? Have you followed
after Righteousness, Godliness, Faith,
Love, Patience, Meekness? Have you
fought the good Fight of Faith, and kept
this Commandment without Spot and un-
rebukable, according to my solemn
Charge?" Such Things will be adjudg'd
at the appearing of our Lord Jesus; and
Conscience will not then be blinded, bribed,
or feared.

The Rewards or Punishments sentenced
hereupon will not be common. If you be
pronounced faithful, you'll receive the
greater degrees of Glory: Yea, though
you have not succeeded, your Reward is
sure; and should you have reason to
complain, "I have labour'd in vain, and
spent my Strength for nought, it will not
hinder you from saying, Yet surely my
Judgment is with the Lord, and my Re-
ward with my God. But if you have been
unfaithful, you wil1 then find, the Blood of
others will be required of you, and their
Misery

Dan. xii.

Ifa. xlix.

Ezek. iii.

K k 3
The Importance and Difficulty

SERM. Misery be an Aggravation of yours. The betraying so great a Trust, and abusing so sacred an Office, will be proportionably avenged. Chryfloodom thinks, few Ministers get to Heaven: I am sure, if they do not, they will be lodged in the thickness of Darkness; for their Sins are aggravated above others. The Priest's Sacrifice for himself was to be equal with that of the whole People. We have the Sins of many imputable to us, as well as our own; and the Souls of many to account for, as well as our own Souls.

This is a Consideration so awful, that the most stupid Minister must be alarmed, and agree to the Apostle's Exclamation, *Who is sufficient!* "Who is fit to manage this Office, so as to give a good account of it upon this strict Enquiry? Who can discharge it answerably to that great Happiness, or extreme Misery, which will ensue upon the Manner of his executing it?"

Upon a Review of these nine particulars, which are some of the Grounds of this Exclamation, I dare appeal to your own Consciences,

[1.] Whether you have not the highest Reason to be affected with the Greatness of your Work, and to cry out, *Who is sufficient for it?* If your Hearts are unmoved, plead these
of the Ministerial Office.

these things closely with your selves. Serm.

"Can it be a small or easy thing rightly to execute this Office, when I consider the Perfections of that God, whom I there-in personate and stand so near to; the great and glorious Purposes I serve by it; the Spirituality, Difficulty, and Variety of the Work itself; the very great Things depending on my Success or Unsuccessfulness; the Obstacles to my Success, which are in the Condition of the Men with whom I am employed; the Opposition and Discouragements which attend the faithful Discharge of my Duty; the great Intemperations which I feel in my Self to the faithful Performance of this Work; the great Number that will be influenced for Good or Evil by my management of this Office; and the strict Account I must give of this Trust, and the glorious Rewards or severe Punishments I shall receive, as I discharge it?" Surely, if our Hearts are not obdurate, we must be awakened by such Considerations to say, "Who hath light, love, patience, courage, steadfastness, faith, zeal, vigour, prudence, tenderness, spirituality, holiness, and public spiritedness, meet for such an Employ? Who is enough purged from Flesh and Earth? Who is duly mortified, elevated, purified, and enlarged in Heart?"

K k 4. "Who,
The Importance and Difficulty

I. "Who is fitly circumspect and exemplary in his Conversation? Who stands near enough to God, and is proportionably aslifted and filled with his Spirit, for this Work of the Ministry? And con-
sequently, **Who is sufficient for it?**"

Again, let me ask,

[2.] **Whether a Heart insensible and unaffected with the Greatness and Difficulty of the Ministerial Work, must not insnare you to a pernicious Abuse of your Office, and declare your dangerous Unfit-
ness for it?**

**Such Stupidness** must spring from Infidelity, Profaneness of Spirit, Contempt of God and things Divine, a Disregard of Christ's Concernments in the world, slighty Thoughts of his Judgment and of Eternity, and the grooffest Carelessnes of your own and others Salvation. All these join to make you unconcerned: These are the Causes of it.

Now when these prevail in your hearts, how can you expect but that your Office will prove a Snare? For you'll profane it; you'll abuse your Encouragements and Gifts to carnal Purposes; and pervert all against the Designs of its Institution. Your Performances will be defecrated to your Ambition and Covetousness, and managed as these may be best subserved. Can any wonder, that such Distempers of Soul should find Excuses, against every Part of your
your Work wherein the Flesh is not gratified? and that what you perform should be in a trifling, dead, and deceitful manner?

Whatever be your Gifts, you are unfit for this Office, while your hearts are incapable to be moved to a Sense of the Greatness and Difficulty of it. For if those Evils govern which thus harden the heart, you want that Faith, Fear, and Love to God and Souls, which are the Principles of faithful Service. Your Ends and Designs will be carnal, which are not only below, but contrary to the Honour of Christ, and the Salvation of Souls, for which your Work was appointed. You can feel no Power in God's Promises, to excite and animate you in your Work; nor in his Threatnings, to guard you against Unfaithfulness or Apostacy. The Assistance of the Holy Spirit you have no ground to expect; nay, he is provoked by your corrupt Temper and Performances, to send his blasting Curse upon all your Labours. How seared therefore and self-flattering must he be, that esteems himself fit for the Ministry, who has neither Principle, End, Encouragement, nor Assistance proper to it? who has neither Concern nor Hope to be successful in it? and who cannot favour or be affected with any Part of his Work, further than his Lusts are gratified or provided for? These things should strike
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strike deep into your minds, and excite you to pray for, and sincerely to endeavour after, a juster Sense of the Weight of the Ministerial Office. You arrive to the Height of Profaneness, when you can mock at its being an hurtful Snare, and that you by your unfitness are accounted Usurpers in the Sight of Christ. If you would prevent both, get your hearts deeply affected: For the Graces effectually dispoing to this, do render a gifted Person meet for the Office, and incline him to such a Discharge of it, as by Divine Influence proves saving to himself and others.

I shall now mention some things which may be inferred.

Inf. i. Is it not strange, that every weak Man is now ready to think himself sufficient for the Ministry?

That so eminent an Apostle accounted it a difficult Employ, ought to abate the Confidence of ignorant Persons, who have neither acquired Gifts, nor appear to have any by Inspiration. These bring the Ministry into Contempt, and oft hazard the Souls of many, by their Ignorance of the Terms of Salvation, and their obnoxious-ness to erroneous notions about Fundamental Truths.

The Knowledge of Christian Doctrines and Duties is obstructed, by making those who are pleased with what affects the Senses, impatient
of the Ministerial Office. 493

patient of hearing any thing solid and im-

proving. It's indeed a Wonder, that a

loud utterance of some honest plain Truths

should bring so many to follow these men;

but one Reason of it is, that they deliver

nothing but what their Followers knew

as well before, and in no other Manner

than what encourageth their Hopes, that

shortly they also may become Preachers as

well as these.

Our Lord Jesus gives warning, If the

Blind lead the Blind, both shall fall into
the Ditch: But the blinder the Self-con-

ceited are, the less capable are they of

Conviction: Otherwise they would see,

that Christ does not call any to this Work,

who want Education; and that he quali-

fies not by Miracle, so as to supply those

by extraordinary Gifts, who are defective

in such as are acquired in the usual way. A

tolerable Knowledge of the Greatness of

this Undertaking would effectually dif-

suade the unqualified, from an Office which

they assume, because emboldened by their

Ignorance of it.

Inf. 2. They are not duly sensible of
the Weight of this Office, who join other
stated Employments therewith.

In Cases of Necessity, to avoid Scandal,
and for the better Prospect of Success, an
Apostle may be a Tent-maker. But this is

no Plea for others, who not only want St.xviii. 3.
Paul's Revelations, but for Pomp, Power,
494 The Importance and Difficulty

Serm. or unnecessary Riches, entangle themselves with other Affairs of this Life, besides that of the Miniftry: For our Apostle declares, that such please not God who called them to be Minifters. He also chargeth Timothy, to give up himself wholly to those Things which concerned his Office, and to confine himself thereto. They who endeav'our to be faithful, will find neither heart nor leisure for more business, but account themselves defective when they have done their utmost. The twelve Apostles thought it unreasonable, to leave the Word so far as to serve Tables; and therefore ordained Deacons with this Resolution, But we will give our selves continually to Prayer, and to the Ministry of the Word. When others have the same high thoughts of their Office, and no higher thoughts of the World, they'll abandon worldly Incumbrances, from a Conviction, that the whole Man, with all their Time, is scarcely sufficient for Gospel-work.

Inf. 3. Of all men, a Minifter ought to perform his whole Work in a humble Dependance on the Assistance and Blessing of Christ.

Persons in every Undertaking must expect Disappointment, if they acknowledge not God therein: But the Nature and Difficulty of our Work is such, as must awaken the most inconsiderate to Despair, further than as their Expectation is from Christ.
of the Ministerial Office. 495

Christ. If he with-hold his Help, no Part of our Work can be rightly performed; if he deny his Blessing, the best Performances are in vain. When the Apostle had recommended himself by an account of his successful Labours, to prevent all Shew of boasting, he adds, Such Trust have we, through Christ, to God-ward; not that we are sufficient of our selves to think any thing as of our selves, but our Sufficiency is of God, who has made us able Ministers, &c. as if he had said, "It is of Him, that we conceive a thought that's fit to benefit Souls: It is of Him, that that becomes successful to any man's Conversion. Every Saint is the Epistle of Christ Ver. 3. ministred by us, who are also enabled by him so to minister: By his anointing we are prepared Instruments; by his efficacious Power our Preparations are effectual."

He that trusteth in himself, will find his Work unapt, and his Labours justly blasted. The Attempts of such discover their Ignorance of the men they deal with, and the matters they deal about, as well as Unacquaintedness with themselves. We call to the Dead, that they should live a Spiritual Life? And what are we? where's the Virtue and Might in us or them, to make them rise? If it be not a Divine Power we rely on, Prayer and Thanksgivings to God for Success are undue and needless;
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Serm. 

needless; for these argue some effectual Communications from him, which exceed the Creatures Ability.

But who does not feel by his own Inf--

2 Cor. iv. sufficiency, that we have this Treasure in Earthen Vessels, that the Excellency of the Power may be of God, and not of us? And therefore, undertake no Part of your Duty, nor any Preparations for it, without Prayer for his Help, and that from a Heart renouncing all Self-Confidence.

Inf. 4. The best accomplished Minister may find room for Improvement.

After all our Experience and Attainments we have Cause still to say, Who is sufficient for these things? Yea, the better qualified we are, the livelier Apprehensions have we of our own Insufficiency, which are a Motive to be constantly improving: Whereas he that thinks himself perfectly fit, is the most unfit, and like to continue so. Timothy had the advantage of knowing the Scriptures from a Child, by a good Education; he enjoyed great Assistance by Paul's Converse; he was ordained by him in conjunction with the Presbytery; and as a further Instance of his Eminency, he was highly intrusted as an Evangelist: Nevertheless he was to give attendance to reading, to exhortation, to doctrine; to meditate on these things, and give himself wholly to them; that his profiting might appear to all, or in all things. The
The greatest Excellencies of Light and Grace, and the highest Measures attainable, will find occasion for Use, and exceed not the Merits of this Office.

Inf. 5. People have great reason to support their Ministers, and not add to their Burden.

Our Blessed Lord has considered our Frame, and appointed Relief for us, by what he enjoined as the People's Duty; which, if discharged, would not only prevent much of our Hardships, but comfort us in our Work. Hereof I would mind you, who have chosen him to become your Pastor, who is now to be ordained. Pray 1 Thess. v. for him; or you'll be blameable, if his Labours are not suited to your Benefit. Provide for him things necessary for his Subsistence; or you are accessory to those Distractions, which unfit him for his Work; as also chargeable with Injustice, in withholding what is your Debt, and not a Boon. Profit by him; or he will be dejected under all your Encouragements: If you do not reverence him, his Endeavours will be too much despised to avail you; if you do not obey him in what he enjoins by Christ's Authority, you rebel against a plain Command, and it will not be profitable but hurtful to your selves. Be tender of his Reputation, which Satan will not be wanting to attack; though men little consider, how that Enemy is served, and
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Serm. and the Work of Christ obstructed, as well as the edifying Influence of the Word hindered, by aspersing Ministers; all which you counter-act, when you vindicate his Reputation.

Did you know the Burden, the Temptations, the sollicitous and aking Hearts of Ministers, Pity to them, and a Regard to your own Souls Interest, would incline you to be more forward in your Duty towards them, than in observing their Infirmities, and aggravating their Trouble.

The worst men God charged, to do his Prophets no harm: But if you would find mercy in the Day of the Lord, you must refresh them, and not be ashamed of their Chain, when they are persecuted by the Wicked.

I shall conclude with an Exhortation to you who are ordained.

This Sacred Office you have undertaken: Your Qualifications have been judged sufficient, (upon Trial, and full Proof,) by those Presbyters who invest you in this Office, as Instruments of Conveyance. And this Church has called you to the more stated Execution of this Office among them, as their Pastor in a special manner, though a Minister of the Catholic Church. What I shall say to you in particular, will tend,
of the Ministerial Office.

(1.) To fix upon your Conscience what SERM. may stir you up at all times, and in all things, to execute your Office worthily.

My whole Discourse is so adapted to this Purpose, that you cannot be negligent if you faithfully apply it to your self. And I charge you in the Sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good Confession; that you keep this Commandment without Spot, unrebukable, until the appearing of our Lord Jesus Christ. Forget not, neglect not, what you have heard. Remember, you are a Minister of Christ by special Dedication, and by his Commission. What you do, do it faithfully as unto him, and as one shortly to render an Account. Dare to say nothing in the Name of Christ, but what you believe to be his Mind; and preach that, in no other Manner, than what is directed by a true Zeal for his Glory, and most tends to the Salvation of your Hearers; for it will be Bitterness at last, to reflect on your having trifled in a Work on which so much depends. Feel, and live, what you preach; and in your whole Behaviour, lay up for comfortable Reviews at Death and Judgment; avoiding whatever would hinder or abate your rejoicing in the Testimony of your Conscience, that in Simplicity and godly Sincerity, not with fleshly Wisdom, but by the Grace of God, you have had your Conversation in the World.
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To this End remember, what a high and difficult Office you have received; remember, what depends on it as to your self and many others, and that the jealous Eye of God is upon your Spirit, Designs, and Actings. Forget not the Solemnity of this Day, and the Exercise of your own Mind therein. Call oft to mind what Vows of God are upon you. Upon all momentous Occasions ask your self, "Is this becoming the Profession I made? Does it answer the Engagements I put my Soul under, the Prayers sent up in my Behalf, and the solemn Charge Christ laid upon me by his Minister?" Let me add a few words;

To strengthen and encourage your Heart in the worthy Discharge of your Office:

I grant, you are called to hard and awful Work, and it may be costly. But Christ hath sufficiently provided against Despondency; and in his Name I require you, to be well satisfied with your Work; and the Provision he has made to carry you through the hardships of it. You have already heard, what he requires of your People for your Support. And you will find, besides, in many other things, that he has very agreeably prepared for your relief.

Shall you meet with Contempt from the World? Then consider, your Employ is the greatest Honour that can be put upon
of the Ministerial Office.

upon Man; you are an Angel by Office; you are anointed an Instrument to plant the Heavens, and to serve the greatest Purposes of our Lord on Earth.

When you are exposed to Danger, it may well compose your Heart, that Christ holdeth the Stars (that is, his Ministers,) in his Right hand, and none can pluck them thence; if any hurt them, they must strike them there: And therefore you can suffer nothing, but what he permits for gracious Ends; and from destructive Evils you are altogether safe; but your Enemies, however great, will pay dear for their Attempt.

When you meet with strong, or many Opposers, remember what was said to the Prophet; Gird up thy Loins, and speak unto them all that I command thee; be not dismayed at their Faces: For behold, I have made thee this Day a defenced City, and an Iron Pillar, and brazen Walls against the whole Land, against the Kings, the Princes, the Priests, and the People of the Land. God by this Text has sometimes spirited me to a contempt of Opposition.

When a Prospect of Unsuccessfulness afflicts you, remember, it's the Concern of the Almighty you are engaged in: He is the God of the Spirits of all Flesh, he will make the People willing in the Day of his Power. His Word shall not return void, but shall accomplish that which he pleases.
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When your hard Labour, Difficulties, Self-denial, and Trials are most irksome; consider, your Reward will be proportioned to all this. If the Aspect of present things deject you, look at those unseen things which are eternal, that far more exceeding and eternal Weight of Glory; and hereby, under the heaviest Burthen you will not faint, but though your outward man perish, your inward man will be renewed day by day.

I cannot instance every Case, but you'll find all provided for in that one blessed Promise, Lo, I am with you always, even to the end of the World. The Officers he employs in every Age, are still entitled to the benefit of this Promise, as well as those of the First Age. See therefore, that you keep your Mind believingly attentive to this always: Lo, I am with you, to qualify and succeed you, in whatever Work I call you to: Lo, I am with you, to comfort you by my Presence and Spirit, when your hearts are grieved: Lo, I am with you, to defend and strengthen you in every Trial, though all men forsake you; and while He stands with you, there can be no just Cause of Fear or Faintness: You'll need no other Encouragement;
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ragement; and as you may be sure, you never shall want this, if you continue I. Faithful, so hereupon you may conclude, the Lord shall deliver me from every evil Work, and will preserve me unto his heavenly Kingdom.
THE
NATURE and NECESSITY
OF A
Gospel-Ministry.

Col. iv. 17.

Say to Archippus, Take heed to the Ministry which thou hast received in the Lord, that thou fulfil it.

HEN Christ spake singly to one Church, he adds, He that hath an Ear, let him hear what the Spirit saith unto the Churches. I may so apply the Text, to all you in the Ministry; and what was given in charge to one, I say to each of you, Take heed to the Ministry you have received in the Lord, that you fulfil it: For it is your Concern as truly as his in my Text, and is recorded for common Use.

What
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What Archippus was besides a Minister, and St. Paul's Fellow-Soldier, we read not. Whether his Negligence was tacitly reproved, is not so certain, as that this Caution is necessary for every Minister. Nor is it so much matter, who was to speak to him, as that the Spirit of God, by the Apostle, sent him this Message, and directs the same to us in the same Office.

The words are a Charge to Ministers; wherein you find,

(1.) The principal Matter of the Charge, Fulfil the Ministry thou hast received in the Lord. And,

(2.) A necessary Duty subservient to it, Take heed to the Ministry: βλεπε, see to, and consider this Office, and the Manner of your Performances in the Execution of it; as also, retain an awakened Sense of the Necessity of fulfilling it.

Observ. Ministers of the Gospel are charged by the Lord, to take such heed to the Ministry they have received in him, as to fulfil it.

I shall treat of Four Things, which will comprehend the Scope of this Observation.

I. What this Ministry is, which is to be regarded and fulfilled.

II. In what respects it is in the Lord that Men receive it.

III. What
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Serm. III. What it is to fulfil the Ministry so received.

IV. What it is to take heed to do so: And then apply the whole.

Qu. I. What this Ministry is, which is to be regarded and fulfilled? I answer,

1. It is not every occasional Service; though sometimes that's intended by the word.

Acts xii. 25.
Thus it is said, that Barnabas and Saul returned from Jerusalem, when they had fulfilled their Ministry; that is, had delivered the Relief, which the Disciples sent by them to the Elders for the Brethren in Judea.—Nor is the Service here intended, that Trust committed to Magistrates; who yet are called Ministers, as they by Coercion serve a common Good in a civil Capacity.—Angels also are employed in a Ministry to the Heirs of Salvation; and they, executing Divine Purposes in a way of Judgment or Mercy, are called God's Ministers, as connoting their obediential Obedience of his Will. But tho' these blessed Spirits are oftner useful to us, and in more Instances than we observe, yet our Ministry in the Text is of a distinct Sort.

2. The Ministry is a term that is oft put for the proper Service of Officers appointed by God for sacred work in his Church.

Under
of a Gospel-Ministry.

Under the Old Testament it's applied to Serm. the Priests and Levites, and notes the II. same as is expressed by the word λεστεργών. In the New Testament it's used in a general sense, common to all Church-Officers: Heb. ix. 12, 47. He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ.

The Ministry is mentioned as a Trust common to all Church-Officers, as to its Author, End, Interest, and some degree of Qualifications and Duty.—This Character is applied to extraordinary Officers, viz. the Apostles; as where it is said, He Acts i.17. was numbered with us, and had obtained part of this Ministry. And thus St. Paul thanketh Christ Jesus, who enabled him, and put him into the Ministry; that is, into the Office of an Apostle, to be inspired, employed, and assisted as such.—It's applied also to Evangelists, who were extraordinary Officers. So St. Paul chargeth Timothy, to do the work of an Evangelist, and make full Proof of his Ministry; that is, "To the utmost of thy extraordinary Gifts assist us Apostles, in publishing the Gospel, and erecting Churches every where, without a fixed Pastoral Relation to any." But besides this,

The Ministry is ascribed to ordinary Officers, viz. Presbyters. The Text respects
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Serm. II.

specifies this in a special manner; for there appears no Reason to account Archippus more than a Presbyter, and scarce any do think him to be less.

As for Deacons, they have an Office terminating on the Poor, as their proper Objects; their Work is to minister Supplies to them: For to this End the Office was instituted, to serve Tables, and not to preach the Gospel; and therefore such Deacons as preached, did it not by Virtue of that Office, but as Persons extraordinarily called thereto. We may be further convinced hereof, by the Qualifications of this Office, compared with what is required in such as are to labour in the word and doctrine. As their Work differs, so all that's enjoined to give a Fitness for the Deacon's Office, is short of what's necessary in every one, who is to be ordained to minister in the Gospel. Nor will the contrary be proved, by the word πράγματες being applied to some who were Ministers of the Gospel;

Col. iv. 7. as Tychicus, who is called a faithful Minister, and fellow-Servant in the Lord, and a faithful Minister in the Lord: For the same word πράγματες is ascribed to our Lord

Rom. xv. Jesus Christ, who was a Minister of the

S. 1 Cor. iii. Circumcision; and to Paul also, and A-

pollos, Ministers by whom you believed;

Rom. xvi. yea, to Women, as Phœbe.

3. The Ministry to be regarded and fulfilled
of a Gospel-Ministry.

fulfilled by us, is that to which the Office of Presbyters authorizeth and obligeth us.

What was peculiar to the Apostles or Evangelists, is above us; what's proper to Deacons only, reacheth not our Function, nor are we to intermeddle therein, otherwise than as a higher Office may include a lower. Every Office in the Church of Christ, must be appointed by him; or no special Work, Authority, or Obligation, do attend such as are invested in that Office, as Ministers of Christ.

That we may the better apprehend this, I shall treat thereof in the following Particulars.

[1.] The Lord Jesus has instituted the Office of Presbyters.

As Head of the Church, he had Authority to appoint, and a Fulness to qualify Men for this Office. His Apostles were his inspired Instruments, to testify his Resurrection as Eye-Witnesses, and infallibly to signify his Will; so that what they, under the conduct of his Spirit, instituted in his Name, that our Lord Jesus appointed. Paul and Barnabas ordained Elders, Acts xiv.

ἐπίσκοποι, in every Church; and such God set in the Church, first Apostles, then Prophets, then Teachers: And the Holy Ghost is said to have made these Elders Overseers Acts xx.
or Bishops of the Flock, to feed the Church of God, which he hath purchased with his own
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Serm. own Blood: He, that is to say, Christ Jesus, who is God as well as Man. Also, He gave some Apostles, some Prophets, and some Evangelists, and some Pastors and Teachers. Whatever is objected against Christ's instituting this Office, must overthrow the New-Testament, and thereby all Christianity; and whoever would put an end to this Office, unless they shew where Christ disannull'd it, or who shall erect any other sacred Officer without his Commission, they usurp his Authority, and divest him of his peculiar Right.

[2.] The Wisdom of Christ, and his tender Care for this World, are much expressed in the Appointment of this Office, to be a standing Ordinance in the Christian Church.

The extraordinary Officers ceased, when the Scripture-Canon was finished, and the Gospel published and confirmed sufficiently by miraculous Gifts and Operations, and so many Churches planted as were sufficient for the propagation of Christianity among Jews and Gentiles. As the Continuance of them was necessary, 'till these things were effected; so when our Lord thought meet to make no further Use of these extraordinary Officers, he was pleased to treat with Men by more ordinary Means; and saw, in this Case, the Use and Benefit of a standing Gospel-Ministry,
of a Gospel-Ministry.

Ministry, which therefore he appointed to Serm.

II.

Nor do they consider the State of Mankind, who discern not the Necessity of some Men's being invested in an Office, that should authorize and bind them to it as their proper Business. For the State of this World had been next to hopeless, if none had been appointed by Office to endeavour Men's Conversion; and the Church had been in danger, if left without all Officers, to seal the Covenant-Blessings, and further edify those by Doctrine, who were converted; as also to exercise Church-Discipline toward such, whose Scandals or Recovery should make it needful.

Few had undertaken such difficult exposing Work, if none had been obliged; nor had publick Administrations by the hands of any been much regarded, when all wanted an Authority by a Divine Mission to act as the Ministers of Christ; whereas, acting by Office in the Name of Christ, their Transactions with men according to his Will, do make deeper Impressions on the Conscience, and their Office gives a greater Assurance to themselves, from his special Presence and Help attending it.

The Holy Ghost faith, How shall they Rom. x.

preach, except they be sent? How shall they,^{15}
to any great Purpose? How will they, with any good Heart? How dare they, with Hope of Impunity?

Obj. I
The Nature and Necessity

Obj. I KNOW, it is surmised, "that Men's Poverty, and the Profit and Honour which Ministers receive, will incline them to this Work, without the Obligation of an Office."

Sol. I SHALL not mention in Reply to this, that Poverty and Contempt are in this Case more frequent to discourage men. But supposing these Invitations of Profit and Honour, it ought to be considered, that both proceed from an Apprehension, that they are by Office the Ministers of Christ. For did all People think, these Preachers were not sent by him, and that they administered Sacraments no more in the Name of Christ than any other Men who pretended to no Office, their envied Profit and Honour would soon prove too inconsiderable to invite the unoblige'd, or to encourage Preparatory Studies. Yea, they would be so poor and contemptible, as to discourage the Unsent, who now usurpingly intermeddle in the Ministry from horrid Pride; because they see the Office still appears to retain some Honour in the World.

So that whatever is pretended, they who would nullify the Ministerial Office, truly design, that the Gospel should not at all be preached, nor have any good Effect to the propagation of Christianity. They contend for the Employ of the Uncalled, (whom the Unqualified will soon follow,) and would exclude Ministers from being the
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the Officers of Christ; though all impartial men know, that Christ's appointing the essential Qualifications and peculiar Duties of, and double Honour to the stated Labourers in the word, connotes, that they are to act by Office: But the Intention of profane Men is to bring the Office into such Contempt, as all shall be ashamed to undertake it, and none be unprejudiced against receiving Spiritual Benefit by a Gospel-Ministry.

To obviate this evil Design, consider, if Christ had left his Church without standing Officers, it had been as Flocks without Shepherds, as large Families without Stewards, as Cities without Watchmen, as Schools without Teachers, and as Societies, by him instituted to be perpetuated for the greatest Ends, without Rulers; tho' no Societies be so tempted to run into Confusion, nor their Disorders so scandalous and fatal to his Interest.

But if Divine Revelation is to be credited, our Lord has provided Officers to act in Subordination to himself in all these several Respects; and Presbyters are variously denominated, as by Office related to Churches, under those different Appellations. They are Pastors of the Flock, under him the great Shepherd; they are Stewards of his Family; they are Watchmen, Teachers, and Rulers. They have Duties enjoined them, answerable to these Names; and Christ has commanded the People's
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Serm. People's Regards for them, as acting in such Relations to them. Who ever makes Account of Spiritual Blessings, will thankfully confess, that when Christ ascended, Eph. iv. Apostles, Prophets, and Evangelists, were great Gifts to men; and when these were removed, that Pastors and Teachers were also great Gifts to men, who after the Foundation was laid by the former, are to enlarge and edify the Church from Age to Age.

Against this Office the Devil has the greatest Spite, and therefore to his utmost influenceth Persons from every Quarter to attempt its Extirpation. The Profane, the Enthusiast, the Politician, can meet in this Point for very opposite Ends. Nor is he remiss in tempting Ministers, to expose by Scandals, and to abuse this Office, by assuming a Power not belonging to them. This ought to be bewailed, as the Enemies greatest Advantage; but yet that they should make this Use of it, is most unreasonable: For is the Office bad, because its Sacredness makes the Crimes of Ministers the more dishonourable, and lesser Faults in them to appear Enormities? Or, why ought this Office more than others to be extinguished, because some men abuse it? Has not Magistracy (yea, all Sorts of it,) been abused? And if that's an Ordinance, that must not cease because of Abuses; neither ought this, which is at least as useful.
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useful to Mankind, and more necessary to the Ends of Religion; and is most safely guarded against Abuses by its holy Rules, if they be observed.

Consider further, that the Lord Jesus had put the Christian Church in a worse Case than the Jewish Church, if he had not appointed a Ministry to continue to the End. For the Jewish Church had the Priests to expound the Law, to bless the People, to manage Church-Censures, and to lead in their Worship; these things belonged to their Office, as truly as offering Sacrifices. Now the Christian Church has in all Ages as great need of the like Helps; for human Nature is subject to the same Temptations, and retains the same corrupt Inclinations and Weaknesses, as formerly; and such Helps are now as apt to redress them: Yea, the Christian Church, after an End to extraordinary Gifts, stands in greater need of these Helps; for its Extent is to various Nations, and it has not the Urim and Thummim to direct, and extraordinary Revelations by Angels and Prophets to teach, reprove, and reform them, as God afforded to the Jewish Church: And further, the Christian Church is forewarned of greater Dangers by various Hereticks, and by the very long Reign and Rage of Antichrist. By such Things we see the greater Necessity of a standing Ministry in the Christian Church.
Nor can we think, our Lord, who intended the Christian Church to be more glorious in Light, Purity, Extent, Order and Beauty, should suffer it to be less furnished with Helps necessary thereto. He was faithful, as he, whose House the Church is; and therefore would not leave it without necessary Laws and Officers.

Obj. If any should plead, "that the Perfection of the Gospel, as to Doctrines and Articles of Faith, renders this stated Office needless."

Sol. I answer, That the ordinary Priesthood under the Law was by Office to explain and maintain many Revelations of Divine Truth, which were as plainly discovered as most Articles of Gospel-Doctrines now; and moreover, in the Gospel-Church there ought to be a Divine Worship in Christ's Name, a godly Discipline, and a holy Conversation, as well as Articles of Faith. As therefore there's the same Necessity for divinely revealed Rules about these in the Christian State as in the Jewish: So the Perfection of those revealed Rules will no more be an Argument, that Gospel-Ministers are now needless, than that the Priests were then so as to this part of their Office: For they had the most plain Revelation recorded, as to the minutest things about Worship, and as to the greatest parts of Discipline and Conversation. It's said by Malachi, the last Sacred
of a Gospel-Ministry.


Priest's Lips should keep Knowledge, and they should seek the Law at his mouth, for he is the Messenger of the Lord of Hosts. 

This is said, not only after Moses's death, but after all the Discoveries by the rest of the inspired Prophets in the Old Testament; yet they must seek the Law at the Priest's mouth, and improve in Knowledge by his Instruction, which he was by Office to be fitted for and exercised in.

The Jewish People had also the Law of Nature, yea, and this explained by Revelation; they had also many positive Laws, with other Truths plainly revealed: Nevertheless God was kinder to them, in granting this Help from the Priests, than the profanely arrogant will now account him to the Christian Church, under equal, yea, greater Necessity. Nay, what God threatens as the forefist Judgment, these contend for as a Privilege, viz. that God should remove the Church's Candlestick, by Rev. ii. 5, taking away its Teachers which give Light, and should no longer hold the Stars in his Right hand for the People's Benefit.

I might further prove this standing Ministry in the Church, by the Old Testament Prophecies, and St. John's Revelation, as to the last Times of the Christian Church. And I might also shew, that as Paul ordained Presbyters; so when he prophesied, that after his death Wolves...
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would enter in to devour the Flock, he tells them, the Holy Ghost had made them Overseers, to watch that the Flock be not devoured by these erroneous Wolves. Nor does he only charge Timothy, to avoid Partiality in the Ordination of Presbyters, that none might then want the appointed Qualifications; but he has an Eye beyond that Age; for he enjoins, when he was dying, that the ordained at that Time should be able to perpetuate the Office, by qualifying such as were to succeed them; being able to teach others also, to whom they were to commit what things were committed to them, as Officers in trust. St. John also in his very old Age, after the other Apostles Death, addresses his Message to the Presbyters (called the Angels) of the Seven Churches, as the standing Officers of those Churches, and likely to be so after his Departure; yea, to be so in all the several Periods of the visible Church to the End of the World; according to the Sense of Dr. More and others, concerning those Epistles.

[3.] The Work belonging to this Ministry is various.

Every Office implies Duty and Business; and this in a more especial manner. He that desireth the Office of a Bishop, desireth a good Work. What this Work is, may be collected from the Titles given to
of a Gospel-Ministry. to Ministers, from the Duties enjoined on them as such, from the Encouragements and Praise of what they as Officers performed, and from the Reproofs and Threats against them for Neglects and Omissions.

They are to feed the Flock, taking the Over-sight thereof: Which, as most grant, includes the preaching of the Word, the administration of Sacraments, leading in Church-Assemblies as Guides, presiding in the Management of Church-Censures as Rulers, and giving publick notice of impending Judgments and Dangers as Watchmen. These, and much more, belong to ordinary Pastors for the edifying of the Body, both by multiplying its Members by Conversions, and improving them in Light, Holiness, and Comfort; that so they may be established in the Truth, may honour Christ by their Walk, and may become meet for the Heavenly State.

They are also in Conjunction with other Presbyters, to ordain the Qualified to the same Office: For the Office was to continue, as we heard before; and the Qualifications of those that were to be invested in it, being fixed by the Spirit of Christ, some or other must judge, whether the Person willing to accept of the Office be qualified, and in the Name of Christ invest the Person therein; unless Self-conceitedness be allowed, as the fittest Standard.

When extraordinary Officers ceased, they
they who were fittest to judge, and most concerned to preserve a fit and able Ministry, were those ordinary Officers who were appointed to be Watchmen and Rulers in the Church, which appears by Sacred Writ to be no other than Presbyters. These are they, who in the Apostle's Time ordained Timothy; or no tolerable Sense can be put on those Words, with the laying on of the hands of the Presbytery. For we no where read, that the Holy Ghost was ever given by the hands of any who had not an extraordinary Mission; nor did any Presbyter join with an Apostle, in conferring him on any; though we find him given by the hands of Paul without any other hand, and by the joint hands of the Apostles St. Peter and John.

Nor is Timothy the only recorded Person, on whom Presbyters laid hands: For they were those Teachers who laid their hands on Paul and Barnabas, when separated to the Work to which the Holy Ghost had called them. I grant, this was not to constitute Paul an Apostle; for that was not to be by Men's Instrumentality, and God had before this created him an Apostle: But their performing all the solemn outward Acts of Ordination upon his going to the Gentiles, shews the Necessity of the Ordination of others upon their first undertaking of Ministerial Work, and that it belongs to Teachers or Presbyters to perform those
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those solemn Actions by which they are Sermon.
to be ordained to it.

For if it was fit that an Apostle should be separated to this occasional Work, it must be very unfitting for any who have no Office, to assume the stated Work and Office without being separated thereto: Nor can we doubt, but that if Paul and Barnabas had not received an Office before, these solemn Acts performed by those Teachers had been an Ordination of them to their own Office at least; if not also designed (as Dr. Lightfoot thinks,) for a Platform of ordaining Ministers to the Church of the Gentiles.

We read also, that Barnabas with Paul ordained Elders [Presbyters] in every Church. That Barnabas was not an Apostle, we are sure; that he was a Prophet or Teacher, before he was sent to the Gentiles, is evident; and that Prophets are distinct Gifts from Apostles and Evangelists, as also Teachers from each of them, is expressed. Therefore such as think he was one of the Seventy, and that Presbyters succeed them, must grant the inherent Right of Presbyters to ordain Elders. And such as think him an Evangelist by the foresaid Separation, if they should (with some others) judge that Presbyters succeed them, as the Apostles are succeeded by Bishops, these must grant Presbyters have the Power of Ordination, seeing

Mm 4. Barnabas.
II. Power.

To deny the Validity of Ordinations by Presbyters, is the way to reject the Necessity of all Ordinations by any, since extraordinary Officers were at an End; (so it is, and will be, improved by the Enemies of a Gospel-Ministry;) for the Scriptures inform us of no ordinary Officers appointed for the Christian Church, above Presbyters. These have indeed divers Titles; but the same Office is expressed by these several Titles of Presbyters, Pastors, Teachers, Rulers, Ministers, Bishops, &c. The Name, the Qualifications, the Work, the Power, the Reward, the Honour, the Trust, are the same.

This is expressed with a Plainness, as to the Identity of the Scripture-Bishop and Presbyter, as if it were designed by Prophecy to be a Precaution against the ensuing mischiefs of making them different Offices. And so it was, that Peter and John called themselves Presbyters, and not Bishops.

When Paul had called the Presbyters of the Church of Ephesus to Miletus, he chargeth them, saying, Take heed to all the Flock, over which the Holy Ghost hath made you Bishops, to feed the Church of God. Here Work and Name are common. The same Apostle tells Titus, I left thee in Crete, to ordain Presbyters in every

1 Pet. v. 1. 3 John 1. Acts xx. 17, 28. Tit. i. 5. 6, 7.
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every City; if any be blameless, &c. For a Serm.
Bishop must be blameless, &c. Here the II.
Names are synonimous, and the Qualifica-
tions the same. Yea, the Reason assigned
why the Presbyter must be blameless, &c.
is, because a Bishop must be blameless, as
the Steward of God. Indeed, had it been
saitd, that a Bishop must be blameless, &c.
because a Presbyter must be so; it might
have been, by proper Reasoning, consisten-
t with the Bishop's Superiority in Office, as
therefore the more obliged: But as they are
placed, the Identity of the Bishop and the
Presbyters is the highest that can be prov-
ced in his Favour.

The Apostle Peter exhorts the Presby-
ters to feed the Flock, &c. and to act the
Bishop’s Office towards it. St. Paul indeed
appoints what the Qualifications of such
must be, whom Timothy was to ordain
Bishops and Deacons, but mentions not any
Qualification of a Presbyter: But this was
not, because the Presbyter had no Office,
for he mentions a Consistory of them who
ordained him, and forbids him to rebuke a
Presbyter; yea he requires, that the Pres-
byters who rule well, be counted worthy of
double Honour: Nor was it, because it
mattered not how the Presbyter was quali-
sed; for he was of greater Influence for the
Weal or Hurt of the Church, than Dea-
cons; and his Qualifications are stated in
his Epistle to Titus. But the true Reason
was,
was, because the Bishop and the Presbyter had the same Office, and therefore the same Qualifications were requisite. And this is the more evident, because the Qualifications of the Bishop here do not exceed those of the Presbyter in Titus; and in the little wherein they differ, lower Abilities are required in him when called Bishop. But least the Hint about ruling might argue an Imparity, he prevents that with advantage to the Presbyter, saying,

1 Tim. v. Let the Presbyters that rule well, be counted worthy of double Honour; especially, they who labour in the word and doctrine: And against a Presbyter receive not an Accusation, but before two or three Witnesses. Here the Presbyter is to rule, and is especially worthy of double Honour, if he labour in the word and doctrine: And because by his ruling and preaching, many would be irritated, and the Devil provoked, no Accusation should be received against him under two Witnesses. At Philippi also, no Officers are greeted but Bishops and Deacons. Much more might be produced; but this may do more than convince us, that if the Holy Ghost had laid such a Stress on the Superiority of Bishops, as to unchurch so many Christian Flocks, and silence so many qualified Persons, who have opportunity to preach the Gospel, merely because not ordained by them called Bishops; that Holy One was too good and wise to have
have said so much in the Scriptures, to signify a Parity between the Bishop and Presbyter; and to say nothing, that carries greater Evidence, nor equal, no, nor any Evidence, of their Imparity.

Whatever is pretended as a Change after the Canon of the Scripture was finished, affects not any who believe the Sufficiency of the Scripture-Rule to make the man of God perfect, and deny the Validity of any sacred Office, instituted without the plain Authority of Divine Revelation.

Nor, (if a Sermon admitted,) were it hard to prove, that for some Centuries, the Bishops then mentioned, pretended not to the Episcopacy since assumed; viz. a Pastoral Superiority over many Flocks, and over their Presbyters, who statedly administer the Lord's Supper among them. These latter Prelates indeed, retain the same Name with those Bishops to whom it was at first appropriated; but in all Essentials those Bishops retained the true Office of Presbyters, and acted not beyond it; tho' others of the same Office joined with them, did sometimes in a few smaller things abate its Exercise, as our Bishops do when Discipline is exercised by the Lay-Chancellor.

And no less easy were it to account, how it was possible for this Change to be made, both very early, and without much Observation; considering the Circumstances of
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Serm. of the Ministers and Churches of the first II. Ages, and the gradual Approaches and Advances of the Change, with the Inclinations of human Nature to Ambition, Covetousness, Dominion, and Slothfulness; as also God's permitting these to work, as a Means of the Rise of Antichrist, (upon whose Reign and Fall so great a Part of the Affairs of the Christian Church were prophesied to depend;) which must be impossible, while the Parity of Ministers continued in the Church.

It may suffice to give some short Account of this Matter; and beginning with what the Scriptures assert, I shall proceed to what ensued.

During the Scripture-History of the State of the Christian Church, we find in Churches more than one Presbyter. It was so in Jerusalem, and the like in Ephesus; for St. Paul sent to Ephesus, and called the Elders of the Church: (Whence it seems evident, that the Angel of the Church of Ephesus, &c. is to be taken collectively, one for several united, and of the same Power and Trust:) St. James supposeth several Presbyters in every Church; and this seems to be the appointed Rule, where it was possible; for Paul and Barnabas ordained Presbyters in every Church; and to Titus he saith, I left thee in Crete, to ordain Presbyters in every City, as I appointed thee.
In the Church of Jerusalem, some of the Apostles and other extraordinary Officers oft resided. We also read, that the Apostles, Peter, Paul, and John, frequently visited other Churches. And tho' the Presbyters were by Office to teach and rule, yet they were subject to them when present, and were to be determined by their Direction when absent; and by the Evangelists, who were their Delegates.

In the greater Churches we oft meet with Evangelists, Prophets, and others of extraordinary Gifts, (as in Rome, Antioch, and Corinth;) as well as more stated Teachers, which the Presbyters Office imports. But though many Divisions happened by the attempts of false Teachers to introduce Judaism, or other Errors, &c. as also by the People's Weaknesses, &c. yet we read not of any Contest among the Presbyters, or ordinary Officers, about Superiority or Imparity in Office or Power, except by Diotrephes, who was blamed by the Apostle, for loving to have the Pre-eminence. In this Posture the sacred Canon describes, and leaves the Churches.

The Apostles and other extraordinary Officers, having ordained Presbyter-Pastors, (yea, several, at least in the greater Churches;) and this with as much Evidence of the Sameness of Office, and Identity of Power, as the Case required; and no recorded Word instituting any higher Office
Office among those ordinary Officers appointed to abide in the Church; on these Presbyters (whose Office was a standing Ordinance,) the Care and Government thereof must devolve, when the extraordinary Officers ceased; and then they were to act to the Extent of that Commission, which described and limited their Office, as to its Work and Power.

But as the Office obliged each single Presbyter to sundry things, so there were some Matters of such Difficulty and common Concern, as not to be safely committed to a fallible single Person, as each Presbyter was. In such Cases the Presbytery (made up of united Pastors,) were to be concerned; to which they were directed, not only by the Light of Nature, but by approved Practice in the Apostles Time, as we see in the Ordination of Timothy, by the laying on of the hands of the Presbytery; and it could not be otherwise, in any Church that had many Presbyters. Had men kept to this Presbytery, much Confusion, ambitious Contests, Abuse of Ecclesiastical Power, and Popery with all its barbarous Villanies, would have been prevented.

Though a Change from this, to that Imparity which followed, must be very gradual, or it had been too notorious to be admitted: Yet those slow Degrees under the circumstances of the first Ages are insufficient
insufficient to prove, that this Imparity was from the Beginning; no, though its Rise be not so evident, as those think necessary, who would have us fondly suppose an Imparity in Office proved, wherever they find a Bishop named in the first Ages. They may as well also say, the Bishop of Rome has a right to what he now assumes, because Clemens was a Bishop; who allowed but two Offices to remain in the Church by Divine Institution.

That the Imparity was not from the Beginning, the Holy Scriptures testify: As to the Possibility of its Rise and Growth without much Observation, I shall give the following Account.

When the extraordinary Officers, who erected the Churches in Cities with several Presbyters, discontinued; these Presbyters managed those Affairs which were difficult and of common Concern, by joint Counsel as one Body: Yet some one of them must moderate in their Debates, and lead in the Execution of what was agreed. To this the most eminent for Age and Gifts was easily preferred, and continued therein, especially if his Advantages were great, (as the eldest Pastor, far excelling in Gifts and Reputation;) and hereby he easily came to wear the most reputable of the Presbyters Titles, which seems to be that of Bishop.

When by their Labours the Christians multiplied
multiplied in neighbouring Places, more Presbyters became necessary to visit and teach in those Chapels of Ease, that were erected in remote Villages and Towns; (at first by turns, and at last more statedly;) but both they and the People for (too long) a Time, came to the Mother-Church in matters of Discipline, and to partake of the Lord’s Supper; as such smaller Places within the great Cities did, after the first Church was not large enough to contain the Hearers.

These later Presbyters being Juniors, of lower Gifts, and probably converted as well as ordained by them, very naturally would act under the Direction of their Seniors, and pay a special Deference to him, who by common Respect and Custom presided in the Affairs of the Mother-Church; especially when he came to have a chief Hand in distributing the Church’s Stock, and Deacons were set to other Work: But yet, he acting still in Conjunction with his Fellow-Presbyters, and the Identity of their Office being unchallenged, and they concurring in all, the rest were satisfied, though their Honour was a little veiled by not acting alternately.

As the remoter Chapels of Ease, and Presbyters, grew still more numerous, and Heresies abounded; the Infirmities of Ministers and People rendered Peace and Order
of a Gospel-Ministry.

Order more difficult; especially when the Serm.
Constitution of Presbyters could seldom meet, II.
because of Persecution, and of their fre-
quent Work in remote Places among the
scattered Flock. Hereupon the moderate
Precedency of the first Presbyter was
thought such a Help to Orthodoxy, Peace,
and Order, that upon his Death, the Pres-
byters with the Church judged meet, to
chuse one of their Number to succeed him
in the Advantages he possessed: Not that
they gave him a new Office, or renounced
any Part of their own, for neither was in
human Power; but they gave him Tokens
of Respect, in suspending their Claim to
some Honour to which they had by Office
an equal Title; and to the Title of Bi-
shop, and generally his Presence in all Or-
dinations, became almost appropriated.

In some Proces of Time, some of Di-
otrephes's Temper succeeding in those Mo-
ther-Churches, claimed these things as their
Due, which at first sprung from Decency
and voluntary Respect, joined with a Mis-
take of what seemed conducive to the pub-
lick Benefit. These did still further in-
croach, and became Examples to other
Churches in like Circumstances, and to
the great Cities more lately Christianized;
representing the Matter as so conducive to
the Grandeur and Safety of the Church, as
well as to its Peace and Order, that it must
be guarded by Canons of Councils, wherein

N n them-
Serm. themselves had far the greatest Power; yet still gulling the Presbyter with a Shew of Respect, in admitting him to join with them in most Acts and some Advantages.

In the first Preparatories and lower Degrees of the Change, there was scarce a Probability of an Opposition in Days of suffering. When it rose higher, History acquaints us; though the Authors are oft to be suspected of wording past things in the dialect of their own Age, and to serve their own Turn as Sharers in the Advantage. But what Opposition could be made against the more visible Incroachments by a poor Presbyter, who lived in the Bishop's House, or on the Alms in his disposal? (and, if active on the usurping Side, in a fair Way to the like Pre-eminence?) What was he, to attempt against Custom and Canons? against rich and great Churches, which also were fond of their Bishop's Grandeur, and their own large Extent? The Opposition was still less probable, when Christian Emperors increased the Power and Revenues of the Bishops, and the Conversion of more great Cities still added to their Number.

But as the high-spirited Bishops at first multiplied, their Emulation made this human Expedient too weak to maintain Unity, Peace, and Order: Then they proceeded, on the very same Grounds as made a Bishop necessary over Presbyters, to set Archbishops and Metropolitans over Bishops,
of a Gospel-Ministry.

Patriarchs over them, and a Pope as a Serm. Principle of Unity over all; who finds no Way to maintain Union, but by killing all he cannot blind, nor will he ever despair of healing his Wounds, whilst his Root [Imparity of Presbyters by Office] retains its Strength. Thus, by not setting fixed Pastors in every Christian Assembly, as soon as it became stated; and by a distrust of the Sufficiency of instituted Presbyters in Associations, to preserve Peace and Truth; ambitious Men found it easy by degrees to usurp a Dominion naturally tending to destroy the Discipline, Truth, Liberty, and Peace, which are truly Christian.

I take no Pleasure in enlarging on this Subject, though it's become necessary by vigorous Attempts to nullify our Ministry. Few 'till of late said worse of Presbyterian Ordinations, than that they were irregular, because a Bishop, where he might be had without sinful Terms, ought by Canonical Laws to join therein with Presbyters. Such acknowledge the Intrinsick Power of Presbyters to ordain, because these are to lay on hands with the Bishop; and they must acquit us of Irregularity, as far as they allow our Reasons against the Lawfulness of those Impostitions, which the Bishops insisted on as Terms of their Concurrence. Persons thus sober cannot be ignorant, what Turn has still been
been served, and, as Circumstances stand, whether Rome or the Reformed Church will receive Advantage, by the Men, who to nullify Presbyterian Ordination, contend not only for some degree of Pre-eminence by human Law for Order's Sake, but would not abate the least unnecessary thing, to such as cannot forbear thinking, that to raise a Bishop as a Minister of Christ by Divine Appointment above a Presbyter's Office, is to impose the name of Christ on a Creature of Man's forming; though they also think, that he with others validly ordains by a Power derived from Christ as a Presbyterian, notwithstanding what is accumulated by human Constitution.

[4.] Ministers are obliged and authorized to perform the Work belonging to their Office.

1. They are obliged: For if they are not obliged, their Omission would be no Fault, nor would the Office connote a Trust with any Obligation to discharge it.

But if Christ have any Authority to command; if he has any Propriety in us for the disposal of our Persons and Talents, by our Dedication both as Christians and Ministers, as also by his Creation, constant Supplies, and Redemption; or if our Ordination-Vow engage, or the Church has any Claim to us; we are in the strongest manner obliged to fulfill our Ministry: For all
of a Gospel-Ministry.

all these concur to strengthen our Bonds, Serm.
and are so plain, as to need no Proof be-

sides the Scriptures already mentioned.

The Ministry is a Service that must not be neglected; it is what we owe as Servants, which we confess by wearing the Name of Ministers of Christ, as being his Servants in a special manner, and for peculiar work. Therefore neither Fear, Shame, Bribes, Sloth, Pride, nor Worldly Affairs can justify your deserting the Work of your Office, when God grants opportunity to perform it. Men’s Prohibitions will not discharge, nor Difficulties excuse: Involuntary Incapacity is your only Plea, for thereby God sends a Quietus, or Writ of Ease; which it will be your Wisdom to understand and take; for many have dishonoured the Office by their Attempts after incapacitating Decays, as others have pretended Incapacity without just Cause. But the Obligation to your Work is so far from being denied, that most will expect more than your Duty; and even they who deny your Office, are forward to vilify you as negligent.

2. They are authorized to perform what Work belongs to this Office, and to enjoy what Encouragement it intitles them to.

I do not mean only, that as to their own Conscience, they have a Liberty to do this Work; for the last Head shews, they
they are obliged to do it. But I intend principally to assert, by their being authorized, that they to whom they minister are obliged, (1.) To suffer them to discharge their Office. (2.) To submit to them (with a due regard to their Persons,) in what they perform by Christ's Commission. And, (3.) That Men should expect, that Christ will ratify what is performed by them.

I know that there must be supposed to the first and second, that Christ, who authorizeth his Officers to execute any thing, has in that a Dominion over such, to whom he authorizeth them to minister in his Name: For wherein People owe no Obedience to him, his Servants acting by his Authority may expect to be refused. And it is also supposed in the third, that Christ has a Power to make good what his Ministers do promise, threaten, and seal in his Name: For otherwise, the great Design of their Ministry, and what would most subserve and enforce it, are frustrated and insignificant.—But our Lord is Head over all things to his Church: All Power in Heaven and Earth is given him; and he is Lord both of the dead and living: And therefore such, as refuse to obey what he enjoins by his Ministers, with respect to himself or them, or that reject his Offers made by them, are Rebels against their rightful Lord. And Jesus Christ has the
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the Keys of Death and Hell; he is Lord of the other World; he is Judge of all, and has all Fulness of Grace, and Merit, and Power, to confer all his promised Blessings: And he has also Might and Title, to execute all the Punishments denounced in the Gospel, which his Ministers are to preach and apply. These things may convince you, that all Men owe Obedience to his Institutions; nor shall the Ministriations of his Servants disappoint their Expectations, or become vain to men, through any defect on Christ's part.

This Supposition being cleared, it follows, that as to the Work and Regard, which by Christ's appointment belongs to the Ministerial Office, People are to submit to the Claim and Performance thereof by those in that Office; and to expect an Issue, according to what they declare and apply agreeably to their authorizing Commission. This is included in the very notion of every Office, subordinate to a Supreme Ruler: It is so in Offices, Civil and Military, even to a Constable, Watchman, Steward, Captain, &c. they must be observed and obeyed in the Execution of their Office; and the Supreme Governor in whose Name they act, is concerned to abett those Officers, and ratify what they are by their Office authorized to do and grant.

Both Ministers and People then should carefully examine the Directions of our Lord,
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Serm. II.

Lord, that nothing be pretended, claimed, or enjoined under the Name of this Office, which belongs not to it; nor that any thing be disregarded, which it truly comprehends. What the Pastor requires beyond his Commission, he ought to be denied it, because therein he is an Usurper of the worst Kind; but to deny a Compliance in what his Office justly warranteth, is a Challenge to Christ's Authority, whose Officer he is.

In the Three fore-mentioned Particulars, we summed up the things wherein Persons are obliged to act towards Ministers.

(1.) They are to suffer them to discharge their Office.

To refuse Attendance on their Ministrations, or restrain them from executing their Office, are a Violation of the Rights of our Blessed Lord, who has authorized them to preach his Gospel, to administer his Sacraments, and what else he has appointed them. And woe be to them as Fighters against God, who persecute them for discharging their Duty and Trust.

(2.) Men are to submit to them (with a due Regard to their Persons,) in what they perform by Christ's Commission.

This the Office imports, and the Spirit of God expressly enjoins; Obey them that have the Rule over you, and submit yourselves; for they watch for your Souls. What Christ
Christ has made their Duty to enjoin in his Name, is your Duty to observe for Christ's Sake, who has published his Will in the Scriptures, and authorized these to apply it personally to you; and therefore if you disobey his Ministers, you rebel against him, both in contempt of his written Word, and in contempt of the Office instituted by him to carry on the design of his Revelations for the benefit of mankind. Disobedience to his authorized Officers calling you to your Duty, is an Aggravation of the Guilt of such by whom that Duty is neglected. The Dust of their Feet shall witness against the disobedient; and they shall know there was a Prophet among them; though what the Prophet insisted on as their Duty, was written before by Moses. The Parenthesis (with a due Regard to their Persons,) is not an indifferent thing; for it is God's Charge, that his Ministers who rule well, and labour in the Word, be accounted worthy of double Honour. Respect and Maintenance are their Due; and you must esteem them highly in love for their work's sake. Christ's Stamp on them as his Ministers recommends them, as well as the beneficial and saving Tendency of their Labours.

(3.) Men should expect, that Christ will ratify what his Ministers perform according to his Commission, and should be suitably affected.
We cannot doubt this, unless we question his Power and Truth; for by authorizing them to assure men in his name, He is Undertaker for the Certainty of the things assured; and is therefore distrusted by such, who expect not an answerable Event. Ministers apply Gospel-Promises and Threatnings to such as the Word describes; they also administer Sacraments to those to whom they belong by the Gospel-Rule; they suspend or excommunicate, and absolve Persons, as the same Rule directs. In all these Cases, Men ought to be affected with Fear and Hope, with Sorrow and Joy, according as things are justly applied to them by the Minister:

John xx. 23. For Christ has declared; Whose soever Sins ye remit, they are remitted unto them; and whose soever Sins ye retain, they are retained: And verily, whatsoever ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven.

Pastors have it not in their Pleasure to apply these according to their own Will; for an undue improper Object, by their Mistake, is (as to Christ) in neither a better or worse Condition. But as the Officers of Christ in a due Dependance on him, are more likely than others to be assisted in judging of the Persons Qualifications, to whom they apply those Seals of the Covenant, Acts of Discipline, and Promises
of a Gospel-Ministry.

of a Gospel-Ministry.

misef or Threats: So whenever the Application is made by the Minister to proper Objects, according to the Rule, these ought to reckon, that Christ will confirm and execute what his Officer pronounced in his Name.

For Instance, A true penitent Believer, when the Pastor delivers to him the Sacramental Body and Blood of Christ, ought to conclude his Sins are pardoned, and that he is accepted with God for Eternal Salvation; and thereupon his Hope and Joy should abound.

Obj. If you say, "So it would be upon the Word of Promise, if he knew himself to be a true Believer, whether it was a Minister gave him the Sacrament or no."

Sol. You may as well say, "whether he received the Sacrament or not." For as the Lord's Supper is designed to strengthen his Hope and Joy, so is an authorized Officer also; and both by Institution. The Word of Promise makes not the Sacrament useless; nor does the Word render the Minister unnecessary, who applies it: For Christ fails not to honour his own Appointments, by serving his End thereby. He will do and give that by the Means he ordains, which ordinarily he will not do or give without them: And therefore a Believer may expect, that Christ will concur with his Officer, to increase his Assurance that
that he is a pardoned Believer; and thenceupon will establish his Hope, and excite his Joy.

Yea, a Believer ought to be the more assured of his good State, because he who is an authorized Officer of Christ, does in his Name administer the Sacramental Seal to him. For as the Minister, by his Office, is to avouch and witness for Christ that he will perform what the Sacrament sealeth to the due Receiver; so Christ’s authorizing him as his Officer to apply the Seal, is an assuring Expression that Christ is able, willing, and faithfully resolved to accomplish what his Officer sealeth by his Appointment. This Instance of the Seals might in like manner be extended to Discipline, &c.

I might also, under this Head, shew, that whatever Acts any perform, which are proper to the Ministerial Office, without an Investiture in that Office, they do it unauthorized. For if no Work be peculiar to this Office, and to be discharged with special Authority and Blessing, the Divine Institution of it, as an Office, would reflect on the Wisdom of Christ, as appointing a thing needless: It would abate the Honour of his Ordinances; expose the Church to Uncertainty, Confusion, and Danger; and deprive his Officers of the Encouragement and Honour, upon the Promise whereof they undertook this Function,
tion, though attended with such Difficulties and Hardships. Men must destroy the Office, (which they never can, for I have before proved it to be a standing Ordinance of Christ,) or they must grant, that assuming the Work proper to it, is an usurping Invasion, attended with bitter Fruit to themselves and others.

But I proceed now to the next Thing to be considered,

Qu. II. In what respects it is in the Lord, that Men receive this Ministry?

Ans. It is received in the Lord, when Men become Partakers of this Ministry, as the Lord appoints, and as becometh him. The Preposition as, as joined with the Lord, is variously used, viz. as is fit in the Col. iii. Lord, that is, as becomes his Name, and 18.
your Relation to him: Receive him in the Phil. ii. Lord, that is, as he directs and commandeth: A faithful Minister in the Lord, that Eph. vi. is, he employs himself in the work of the Ministry, as the Lord appointeth, and is approved of him in doing so. Other Places might be added; but the words in the Text include these Five Things.

(1.) That he be truly qualified for this Office.

You have heard, that Christ appointed this Office. Now, as it had been dangerous to commit the stating of the Qualifications to fallible Men, so none have Power
to abate of those, which the Lord requires to be found in Ministers, nor to insist on more. The Qualifications which are appointed by the Lord, are to be found in St. Paul’s Epistles to Timothy and Titus, and elsewhere. A Minister must be a Christian, but no Novice; he must be found in the Faith, and apt to teach; he must be able by sound Doctrine to convince Gain-sayers; he must divide the Word aright, and must be able to teach others also, even to a meetness for the same Office. He must be capable to rule well his own House; and be of good Report, as to his blameless and good Conversation. He must appear to the Ordainers, to have the Grace of God in truth, and must look into himself that he really have it. In Sum, he must be able and faithful. These Places, with the Nature of his Work, do evidence, that a Minister must not only be a good Man, but that he must have a great degree of Knowledge and Skill; otherwise the Ends of his Office cannot be answered, nor Contempt avoided.

(2.) That he be duly called and sent: For how shall they preach, except they be sent?

To evidence your Call, you are to be qualified as before: Your Hearts must be inclined and excited to this Office by holy Considerations, and not carnal, which is what we term an inward Call: There must
must be also some Necessity and Opportunity for your Service; and you are then to be set apart by Presbyters, with Fasting and Prayer, and Imposition of hands, after a just Satisfaction given them of your Fitness; for they must lay hands suddenly on none. The People are incompetent Judges of Fitness for the Office of a Minister, though they can discern what Performances best suit a Minister to be their Pastor: Nor has Christ authorized them to invest any in this Office, though he allows them to choose ordinarily who shall be their Pastor, so that they elect a fit one.

Deacons, though far lower Officers, were not to be set apart by the People; nor were they at Liberty to choose as they pleased; for they must choose none, unless they were fit for that Office. The Twelve Apostles said, Brethren, look ye out among you seven Men of honest Report, full of the Holy Ghost and Wisdom, whom we may appoint over this Business; we kataxwov. We may appoint, not ye; Men of honest Report, not scandalous.

And in ordaining Ministers, the Imposition of hands is not to be slighted; seeing that in the Old and New Testament it is used in the Designation, and Investiture in holy Offices, and in pronouncing Blessings: Yea, it was so common an Usage in the Apostle's time, that to lay hands on a Man (without more Words)
signified to ordain a Minister; and yet every Minister ordained by Timothy, did not receive the Holy Ghost. It ought also to be well considered, that the Disuse of it, by abating the Solemnity of Ordination, opens a door to unqualified Usurpers, and creates Scruples against such as are better qualified. To prevent both by lawful Means, is a Duty; and if the Imposition of hands be but a thing indifferent, qualified Preachers are culpable by the Omission of that, which would uphold their Character with such as now despise them, would satisfy many who scruple their Ministra-
tions, and may prevent some future Obstacles to Service.

(3.) That when he undertakes this Office, he heartily devote and oblige himself to Christ, and to his Purposes in this Institution.

Every sincere Christian is truly dedicated to Christ; but a Minister is further dedicated, and that to the Ends for which the Office was appointed, and to the Duties it implies. This you profess; but see, that your Hearts concur; otherwise you lie to the Lord Jesus, and are unlike to execute with Faithfulness the Work designed. Ministers are Servants of the Lord, in a more special Sense than other Christians; and at their Ordination, put themselves under strict Bonds to act as such. The words [in Christ] are sometimes an Appeal
Appeal to him, as by an Oath; *I say the Serm.*

Truth in Christ. I am sure, you appeal to him in your Vow, and make him a Party; as he whose Glory and Interest you oblige yourselves to promote as your governing End, by executing your Office in a true Subserviency thereto.

(4.) *That he receive this Office by the Grant of Christ and his Authority.*

It is He has qualified you; for which you owe to him your thankful Praises. He appointed the Office, and enacted what should be your Work, your Power, and Encouragement. And it is He, who by the hands of the Ordainers, *confers it on you.* Though you receive it *not immediately* from Christ, as the Apostles did; yet you receive it *mediately* from him: He delivers you his Commission by the hands of your Ordainers. The *Holy Ghost* made *Acts xx.* the Prefbyters *Overseers of the Flock,* tho' *28.* not immediately: And *Pastors from Age* *1 Cor. xii.* to Age are *set by God in his Church,* as *28.* really as in the first Age. Therefore you preach and administer *in his Name,* and by his *Authority:* He *is personated by you as truly,* though not in all *Things so infal- libly,* as by the *Apostles.* And while you declare his Will, and keep to your Com- mission, you may warrantably say, *We 2 Theff. command you in the Name of the Lord Je- sus,* and *Christ by us beseecheth you: For 2 Cor. v.* you are *his Ambassadors,* if you deliver his...
Message at the second hand, as well as the Priests in Malachi's time, (so remote from Aaron,) truly explaining and applying the recorded Law, were the Messengers of the Lord. They who despise you, despise not Men, but God: And what Christ said to his Disciples, He that heareth you, heareth me, is certain as to you, if you follow his Directions; for so he now speaketh from Heaven.

(5.) That he receive it, as what is to be discharged by the Lord's Rules, and in his Strength.

He is your Lord, and from him you must receive Directions. Your Message and Management are to be under his Conduct, and not after your own Will and Imagination; for wherein soever these guide you, neither Acceptance nor Success are to be expected. Therefore, be sure of his Word for your Voucher; and then fear no Opposition, for he is with you. Express his Mind, and you will be to him a sweet Savour in them who are saved by his Grace, and in them that perish by their own wilful Disobedience.

As you are cautiously to act by his Rules, so with Humility and Faith undertake all in his Strength: Be strong in the Lord, and in the power of his might. The Difficulty of Ministerial Work would affright every considerate Person, if he were to act alone, and to depend on his own Abilities: But our
of a Gospel-Ministry.

Our Sufficiency is of God. Though he is pleased to use us as Instruments, he leaves not the Issue to our own Acquirements and Abilities. It is the Ministration of the Spirit which we subserve; and our Weapons are mighty through God. When the Apostle mentions his Success, he ascribes it to the same Power, by which you are to be assisted: In Christ Jesus I have begotten you through the Gospel. Therefore go forth, depending on his Grace, expecting that the Lord will stand with you, and strengthen you: And be in a humbleDisposition upon all Success; yea, now resolve, and be at all times ready to acknowledge, that therein Christ hath wrought by you. But further,

Qu. III. What is it to fulfil the Ministry so received? I answer,
(I.) It is to perform the whole Work of it against all Impediments. Therefore, 
Omit no Part of it, through Fear, Idleness, or Shame. Agree not to renounce any Part of it, to gratify human Usurpations; disallow those Incroachments, as the worst Dilapidations; for the Lord will blame your Consent to the Change of this Office. Again, declare the whole Coun sel of God, and fully preach his Word. Administer the Sacraments, reprove Offenders, censure the obstinate, watch for Souls, comfort the Mourner, establish the weak,
weak, reduce them who wander, awaken
the Secure, instruct the Ignorant, provide
that others may succeed you in the Minis-
try, and be ready to encourage and set
them apart when qualified. Be employed
in these, (and whatever else belongs to
your Office,) as Occasions offer. Whatever
you wilfully neglect, therein you come
short of fulfilling your Ministry.

(2.) It is to perform all Ministerial
Acts in the greatest Tendency to the Ends
of this Office.

No Man fulfils his Ministry, who does
not his utmost that his Labours may obtain
that for which Christ appointed him a
Minister. You cannot be ignorant, that
the Ends designed by this Office, are the
Conversion of Sinners, and the Edification
of Saints in Knowledge, Faith, Holiness
and Comfort; whereby the Kingdom of
Christ may be advanced, to the Glory of
God, the Salvation of Men, and the Over-
throw of Satan's Kingdom. The Lord
Jesus sends you to serve such Purposes as
these; and as these Ends should be always
in your Eye as the Scope of your Labours,
so they ought to govern and direct all your
Performances; and you are so far wanting
in fulfilling your Ministry, as you neglect
to accommodate your Performances thereto.
All your sacred Exercises are profanely de-
secrated, that are directed to lower Ends;
and they are hypocritically, and foolishly
managed
of a Gospel-Ministry.

managed for the right Ends, when your Serm. Consciences can tell you, this is not the likeliest way to reach them.

It is written of Paul and Barnabas, that they spake, that a great Multitude believed; and by doing thus they are said to fulfil the Work for which they were recommended to the Grace of God. They spake, that is, with that truth, plainness, warmth, impartiality, gravity, authority, importunity and affection, as was fitted to bring men, by the Blessing of God, to believe, and likely to be attended with his Blessing.

Let this be your Care, and pray for Wisdom to discern what particular Truth, what Arguments, what Method, what Words, and what Manner of Utterance, are most accommodated to the spiritual Good of those you at any time preach to, that teaching every Man in all Wisdom, you may present every Man perfect in Christ: And dare not for Pride, Vanity, or Man-pleasing, to preach otherwise; for that God who beholds you acting against your Convictions, will reprove you as false to your Trust, in what so nearly concerneth his Glory, and the Salvation of such as hear you. With the like Faithfulness attempt and execute every other Part of your Ministry, or you fulfil it not.

(3.) It is to give up one's self to Ministerial Work, as one's very Business.
The Nature and Necessity

Serm.  This Work, and Preparation for it, should take up your Time, employ your Strength, and exercise your Thoughts.

1 Tim. iv. Meditate on these things, give up thyself wholly to them. Be not needlessly diverted.

2 Tim. ii. and avoid Entanglement by secular Affairs.

4. You have devoted your whole self to the Ministry, and it is enough to employ you to the utmost. It is impossible to perform the whole of its Work in a right manner, if you give not up yourself wholly thereto:

Acts vi. 4. Therefore resolve with the Apostles, We will give up ourselves to Prayer, and to the Ministry of the Word. Be a diligent Observer of all Opportunities; and so improve them to the Height of your acquired Abilities and superadded Assistance, that you may be able to say as Paul, Hereunto I also labour, striving according to his working, which worketh in me mightily. He will never fulfil his Ministry, who attends to it only as a Thing by the by, or accounts any other Employment to be as much his Business.

(4.) It is to render the Ministry reputable, and creditable in the Esteem of others.

It is the Apostle's Charge to Timothy,

2 Tim. iv. Make full Proof of thy Ministry; which the Margin justly renders fulfil, and the Context leads to it: As if it were said, "Hearers who have itching Ears, "and their Teachers who gratify them, "will run down and expose a sound and "faith-
faithful Ministry: But watch thou in Serm.
all things, to prove the Truth of it, and

to maintain the Honour of it in the Con-
sciences of men: Hereby their Attempts
will soon be frustrated, and Sound-
ess of Doctrine prevail.” Therefore
let us be careful, by good Arguments to
defend, and by a good Temper and Beha-
viour, (with a Seemliness in our holy Per-
formances, and Constancy and Patience
in Afflictions,) to recommend our Minis-
try, as a thing true, perfect, and Divine.
And now,

Qu. IV. WHAT is it to take heed to this
Ministry, so as that it may be fulfilled?

Ans. The word βλέπε, which is here
rendered, Take heed, imports Four Things;
which, with the enforcing Motives, I
shall particularly direct as a Charge from
Christ to you, who are now duly ordained
to this Office. May it have Place in your
Conscience, and there abide to influence all
your Endeavours!

(1.) W ELL understand, and seriously
consider this Office.

The word is so used, Matt. vii. 3.
Christ calls you to behold what are the Du-
ties, Difficulties, Temptations, Helps and
Encouragements, belonging to the Ministry. I
know you are no Stranger thereto; but you will
find it of great Use, to see
these things more plainly, and oft to review
O04 them.
The Nature and Necessity

Serm. them. If they be not well understood, or but seldom considered, you cannot fulfil your Ministry. For much of your Duty will be overlooked, and no part of it will be so well managed. Let your Office therefore be much in your Eye. Frequently consider the Author, Nature, Duties, and great Consequences of it. This you will find very useful to excite, support, and direct you in your Work.

(2.) Awe and charge your Conscience to a serious Concern for the fulfilling of your Ministry.

Thus the word is used, 1 Cor. viii. 9. Be not vain and heedless, as if there were no Weight in the Matter, nor any Danger of failing, nor of Vengeance if you fail. Let not Levity of Mind be indulged in any Part of your Undertaking; but engage in all with solemn Reverence and Caution; lest by Neglect you provoke God, endanger yourself, be a Stumbling-block to others, and bring the Office into Contempt. Oft bring your Heart to say, Who is sufficient for these things?

(3.) Be diligent in the Use of all appointed Helps, and do your utmost that your Ministry may be fulfilled. See to it, and look that it be so. Pray, and study, in order to Fitness; pray for a Blessing; and as to your Part, see that all be done that may conduce to effect, what you are sent for. Use no Delay, allow no
Excuses; but look to it, that this be fulfilled. O keep that which is committed to thy Trust. It is your Duty, which must not be omitted. Neither Difficulty nor Danger, neither Littleness nor Sloth, neither Pleasures nor worldly Cares, neither the Frowns nor Flatteries of Men, neither the Idleness of other Ministers, nor long Unprofitableness of your Hearers, neither your own former Labours, nor the Multitude of good Preachers or Books, will give you a Dispensation. The Ministry must be fulfilled on your Part, being you have undertaken it.

(4.) Beware of all Defects and Impediments.

So the word is used, Col. ii. 8. Beware lest any man spoil you, &c. Rest not contented with a lesser meetness; but let your profit appearing appear to all. If Time, Helps and Exercise, contribute not to supply your present Defects, they will testify against you as wickedly insufficient. Again, beware of Impediments, whether they be such to your Work, or Success; whether they be from within, or from without. Prevent, as far as you can, such as you foresee; those which you find, remove as far out of the Way as you are able: Use great Resolution and Wisdom in hindring the ill Effects of such as you cannot remove. Especially, look into yourselves, that your own Lusts be mortified, and all Indispositions
The Nature and Necessity

Serm. 1. Tions rectified. Beware of what makes you backward to your Duty, of what spoils your Performances, or shuts out the Spirit's Assistance and Blessing; whether it be Sloth, Self-confidence, Unbelief, Cowardice, or any other Sin.

With holy Fear ask often, "Where am I defective? What do I omit? What do I slightly perform? What does most obstruct the Fitness of my Labours, and what does hinder their Success?"

Beware, lest you allow of any Hindrances; tremble, lest you strengthen these, or create more. That your Ministry have Success, depends on God: But in these Four Things you are to take heed to it that you fulfil it: O see that you neglect it not.

I shall enforce this Charge with adding some Motives.

Mot. 1. The fulfilling your Ministry is a hard Work.

2 Cor. ii. 16. WHO is sufficient for it? Thus it is said by an eminent Apostle. It needs Study, Pains, Resolution, and Care. Seriously Ministers do feel its Weight, that their Sleep is oft interrupted; and they would despair, but for Hope of Divine Assistance. It's hard to speak with Light and Gravity, as an Oracle of God; hard to be faithful as God's Steward. It's no easy thing, as a Pastor, to accommodate your-
of a Gospel-Ministry.

yourself for the Edification of such various Serm.
Tempers; it is hard to keep your own Spirit in a Frame suitable to your Work, and in a due Concern for it.

Mot. 2. You are in great Danger to fail in it.

TAKE HEED are words of Caution, and suppose Danger, if not past Neglects. Can you doubt this, when Satan, the World, the ill Example of unfaithful Ministers, Reproach, worldly Cares, humourous Hearers, &c. are such Discouragements to the fulfilling your Ministry? You must be a Stranger to yourself, if you see no Hazard from your own Defects and Remains of Corruption. O take heed, for the Secure is in the greatest Danger. Take heed to thyself, and to the Ministry thou hast received.

Mot. 3. It is the Ministry of the Lord Jesus, and from him you received it.

Can you be unconcerned, when you consider who he is? The Lord of Glory; he that loved you, and gave himself for you; yea, who is now your Advocate with the Father by his human Nature, as it's united to the Divine, from whence his Merits derive their Value: Is not here enough to engage you, if Love has any place in your Hearts?—He has all Dominion and Power, and never can leave his faithful Servants unassisted or unrewarded: Is not this suffi-
SERM. sufficient to establish you?—He is holy, and will come to judge all Men without respect of Persons: Must not this awe you, if you are capable of holy Fear?—His Purposes by your Ministry are glorious, 2 Cor. vi. viz. to render Men the Temple of the living God, that he may dwell among them, and be glorified in them, and they made meet to be with him for ever: What Care and Diligence become such Designs?—1 Tim. i. He enabled, and accounted you faithful, in putting you into the Ministry; and dare you be unfaithful, when the greatest Fidelity is supposed? He intrusted you with the effects of his Death and Ascension too; and can you betray such a Trust as this? To him you have devoted yourself; and will you be sacrilegious? To him you have vowed to fulfil your Ministry; take heed of Perjury of the worst Kind.

Mot. 4. If you fulfil not your Ministry in a sincere Degree, both you and many others are like to perish eternally.

This you will be exposed to, for being an unfaithful Steward; and they for want of a faithful Ministry will die in their own Sins, but their Blood will God require at your hand. To meet with such in Hell, must aggravate your Torments.—If this were seriously considered, rational Self-love would be a Means to prevent the Misery of both: Let it be fixed therefore in your
your thoughts, \textit{Woe is me, if I preach not the Gospel!}

\textit{Mot. 5. While you take heed to fulfil your Ministry, you have the greatest Encouragements.}

You will find \textit{Strength} proportioned to the Difficulties of your Work; for you are a \textit{Fellow-Worker with him}, whose \textit{Designs} shall not be frustrated by all the Powers of Hell. You are likely to be \textit{honoured in begetting Souls to Christ}, and \textit{saving those who shall be your \textit{Crown of rejoicing in the Heavens}}; nor will you fail of \textit{endless Glory}, though your Hearers should perish by their own Fault. The \textit{special Presence} of Christ is with you, which is the \textit{surest Defence}, and the \textit{richest Treasure of Light, Strength, and Comfort}, that you can need or ask. Consider these things, when you are ready to \textit{faint}, or be \textit{remiss}; and by \textit{Faith} realize and improve them, when you are \textit{fulfilling your Ministry} in the \textit{highest, hardeft, and most self-denying Instances}. You will feel in them a \textit{mighty, establishing, quieting, and reviving Power.}

\textbf{I shall close with a Word of Exhortation to the People.}

\textit{You have chosen this Brother to be over you in the Lord. You are to have a peculiar Share in the Benefit of his Work and Office.}
The Nature and Necessity

Serm. Office. His Charge you have heard is strict; but have you no Duty on your Part towards him? You have; and have great Reason to take heed that you fulfil it. Therefore,

(i.) See that you enable him what you can to discharge his Trust.

2 Theff. iii. 1. 1 Cor. ix. 14.

To this End, pray for him; provide competently for him, which is a Debt, and not your Gift. Advise him privately, when he is blameable; acquaint him with the State of your Souls, as far as is necessary to direct his Ministry for your Benefit; defend him when injured, &c. Prepare your Families by private Instruction for publick Ordinances. This will turn to your own Account, as qualifying him for the better serving of Christ among you.

(2.) Admit him to perform his whole Work in the aptest manner.

Quarrel not with the Truths, he fears most necessary for you to hear: Allow him to warn the Secure, and search the Self-deceived, as well as to comfort the Upright. You will be in Danger, if you bid him speak smooth things. Shew the Truth of your own Grace, by liking to hear Sermons tending to convert Sinners, as well as those which build up Saints in Knowledge. Favour not Licentiousness by a Dislike of having Duties urged, lest your Right to Privileges become doubtful;
both must have their Place, the first to clear your Interest in the last, by walking worthy of them; the last to incline you to the first, that your Walk may be comfortable as well as holy. Tempt him not to become unuseful to most, by your Disgust of solid Matter in a grave though plain Stile. Receive his private Reproofs without Anger; incroach not on his Office, but submit to him as one ruling over you by Christ's Authority.

(3.) Be careful, that the Ends of his faithful Ministry be attained among you.

Take heed, that none of you remain unconverted under the Calls of Christ in his Ministry, nor unedified by his Endeavours to promote Knowledge, Faith, Holiness, and Joy. See that he may give an Account of you with Joy, and not with Grief; for that will be unprofitable to you; more so to you than him, for if he be faithful, he will be a sweet Savour to God, even in them that perish; and his Reward is with the Lord, though as to you his Labour should prove in vain. It highly concerns you to take heed, after the faithful Labours of your late eminent Pastor, and the great Mr. Syldan's Prospect you have of the same in him, who is now entred into that Office and Relation. Your Improvements will encourage and enlarge his Heart, will secure you from Divisions, make you exemplary to Neigh-
Neighbours, and give comfortable Reviews.

II. when you shall part in this World, and

when you meet in that which is unchangeable.

The END of the THIRD VOLUME.